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NO. LXXXVII.—JANUARY, 1857.

ART. I.—THE FUTURE STATE.

A View of the Scripture Revelations concerning a Future State. By RICHARD WHATELY, D.D., late Archbishop of Dublin. 12mo., pp. 308. Philadelphia: Lindsay & Blakiston, 1855.

WHATEVER proceeds from the pen of Dr. Whately is sure to attract attention; for aside from his reputation as an author, he is remarkable for the importance of his subjects—for the ability with which he discusses them—and especially for the clearness and naturalness of his style—a quality (this last) by no means invariable in eminent authorship.

The work before us has special attractions, from the fact that it treats of such a subject as man's future state, and that it does this, not through the deductions of reason, but by the light of divine revelation. On a subject so vitally important, no sensible mind will care to be told what reason teaches, until it has first ascertained, if possible, what God has revealed concerning it. After this, reason may be consulted, with a view to illustrate and to confirm, but not to discover, the facts which have been revealed. *Circumstantial evidence*, as in a court of justice, is not to be dispensed with; but where direct testimony is at hand, it is wholly subordinate to this. Dr. Whately's work attempts to lay before us the purport of the direct testimony on the several points involved in the general subject. The office which he has assumed—that of an ex-

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pounder—manifestly requires him to do two things: first, to make a full exhibition of this testimony on any given point, and secondly, to give a fair exposition of this. His success in both these particulars will determine the soundness of his conclusions. Several of the most important of these we purpose to examine.

Is a Future State revealed in the Old Testament?

Dr. Whately begins his work with an attempt to show, that a future state, or the immortality of the soul, is *not* revealed in the Old Testament. This he regards as unquestionably taught in 2 Tim. i. 10, on which he remarks:

> We are told by the Apostle Paul, that it is "our Saviour Jesus Christ that hath abolished death, and brought life and immortality to light through the Gospel." That it is to him, and to him alone, that we owe this revelation—"the bringing in of this better hope"—(as it is expressed in the Epistle to the Hebrews)—that neither Jew nor Gentile had, or could have, an assurance of a future state, but through the Gospel, is a truth so plainly taught in Scripture, and so fully confirmed by what we read in other books concerning the notions formerly entertained on the subject, that its having been doubted or denied by any Christian, is to me a matter of unfeigned wonder. —Page 13.

He charges those who hold the opinion that a future state is revealed in the Old Testament, with maintaining, as a "consequence," that Jesus Christ did not bring life and immortality to light; thus imputing to them a direct denial and a gross misconception of the Scripture teachings on the subject. And this he does without attempting to support his interpretation of the text he adduces, or even hinting that it is susceptible of any other interpretation. In this, as in other places, we cannot but think that Dr. Whately has written more in the character of a Diocesan than of an expositor and logician.

The word which, in this passage, is rendered in our version, "brought to light," is φωτίσαντος, from φωτίζω, which means, according to Robinson and other lexicographers, "to light, to lighten, to give light, to shine, to give light to, to shine upon, to enlighten." It is used eleven times in the New Testament, and in every instance except this and one other (1 Cor. iv. 5) it is rendered in our version by some word or phrase that means to *bring light to* or *render luminous*. This we take to be its meaning here. And the passage would accordingly

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read, "Jesus Christ hath rendered life and immortality *perspicuous* through the Gospel." Had Paul intended to say revealed, or brought to light, he would not have used the word φωτίζω, but ἀποκαλύπτω, which means literally, "to reveal, to disclose, to bring to light," and is so rendered in every one of the twenty-six places in which it is used in the New Testament. In this view of the passage our leading expositors concur.

So far then from teaching what Dr. Whately adduces it to prove, it teaches just the reverse—that a future state was known, though imperfectly, under the Old Testament dispensation; that the men of that period, trusting to the intimations of their sacred books for the realities of a future life, saw them, as the Apostle elsewhere says, "afar off," or in the twilight of early dawn; and that Christ, as "the Sun of Righteousness," only brought them more distinctly to view by the greater light which he shed upon them.

Our author proceeds, in support of his position, to reply to the reasons which have led to the opposite opinion. The first is thus presented:

> That man was originally created of an immortal nature, and that our first parents would have been exempt from death but for a change introduced into their nature at the Fall, is by some persons taken for granted very hastily. The Scripture account in Genesis rather implies the contrary, viz., that they were to be preserved from death by the continual use of a certain medicine, as it may be called, appointed for that purpose—the fruit of "the tree of life," for we are told that man was driven out of Eden "lest he put forth his hand and take also of the tree of life, and eat, and live for ever."—Page 14.

The theory here advanced by Dr. Whately in opposition to that generally held, of man's original possession of an immortal physical nature, hangs upon the meaning he attaches to the statement in Gen. iii. 22, 23—"And now, lest he put forth his hand and take also of the tree of life, and eat, and live for ever, therefore the Lord God sent him forth from the garden of Eden," &c. This he understands to mean, or imply, that

> this fruit [of the tree of life] was endued with the virtue of fortifying the constitution, by being applied from time to time, against the decay of age, in the same manner as ordinary food from day to day supports us against death, and from famine, or as in some persons the habitual use of certain medicines is found to keep off some particular disease.

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Now, we admit that the expression, "lest he eat, and live for ever," does teach that immortality would have followed the continued eating of this fruit, even after the Fall; but not as a *natural consequence* of such eating. If this phrase, "lest he eat, and live for ever," teaches that living for ever would have been the natural effect of the inherent virtues of the fruit in question, then the similar phrase in reference to the "tree of knowledge of good and evil," "Ye shall not eat of it lest ye die," (Gen. iii. 3,) teaches that mortality is the *natural* effect of its fruit. But Dr. Whately, with most expositors, is very far from holding this latter opinion. Why, then, should he think it necessary to interpret in this way the other phrase, which is precisely similar to this? Is it not much more natural to interpret them both alike, and to infer, therefore, that eating the fruit of the tree of life would have resulted in life, in the same way as eating the fruit of the forbidden tree resulted in death, that is, by *divine appointment alone*, and not in consequence of any inherent tendency in the one fruit to preserve, or in the other to poison the body?

The account given us of the tree of life in Gen. ii. 9, in connection with the tree of knowledge, and in distinction from all the other trees of the garden, leads to the supposition that these two were intimately related to each other,—that the former (the tree of life) was designed to be the symbol, pledge or seal of God's promise of immortality to man, on condition of his obedience; and that the latter was to be the test of this obedience. One was the condition of life, the other of death. To partake of the one would ensure his immortality, to partake of the other would destroy his right to this and its symbol, and render him mortal. Had God, therefore, permitted man to use this tree after his fall, he would have been pledged thereby to render him immortal, notwithstanding his sin. Adam seems to have been aware of this, and hence God is said to have taken special care to prevent his access to the tree, (Gen. iii. 24,) choosing not to destroy it, but to preserve it, with a view, no doubt, to remind him of the certainty of his fate, and of the folly and guilt of his conduct.

If this interpretation of Scripture be correct, it follows, "that man was originally created of an immortal nature, and

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that our first parents would have been exempt from death but for a change introduced into their nature at the Fall." As the Old Testament teaches this, in so far it reveals the doctrine of a future state.

Dr. Whately is equally unsuccessful, we think, in his attempt to show that the passage in Exodus iii. 6 does not reveal a future state. He admits that one who has already heard of the doctrine may find an argument in favor of it in this passage, but that he could not learn it there as if that passage were designed to reveal it. And this view he thinks is supported by common sense, and by the circumstance that the "passage had not revealed it to either party, (the Pharisees or Sadducees,) for our Lord's application of the text was evidently new to both."—Page 17.

As to whether "common sense" would infer the existence of the soul after death from the passage in question, facts alone can determine, for what may seem obvious to the common sense of one man might be quite obscure to that of another, and *vice versa*. To our common sense the passage does very plainly teach it. It seems in fact susceptible of no other interpretation.

The fact that neither party present with our Lord had so understood the passage is no proof that it does not teach this: for as an incidental proof-text of the doctrine, it might easily have escaped the observation of the Pharisees, who already held this doctrine, and who were more familiar with "the traditions of the elders" than with the teachings of the Scriptures; and of the Sadducees also, who having an opinion to maintain, consulted Scripture rather with a view to confirmation than instruction. But we are not left in any doubt on the subject, for our Lord told the Sadducees expressly that their error arose from "not knowing the Scriptures," (Matt. xxvii. 29.) He then cites the passage as showing "that the dead are raised," that is, as that expression evidently means here, that their souls live after the death of their bodies, (Luke xx. 37, 38.) Our Lord meant to teach that what is true of Abraham, Isaac, and Jacob, so far as their existence after death is concerned, is true of the dead generally, and he appeals to the text in the Old Testament as proof of this. Now can it be supposed that

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our Lord did not understand the passage, or that he put a forced construction upon it, or made an unnatural application of it? If his explanation and application of it had not been satisfactory to common sense, and every way legitimate, would it have put the Sadducees to silence?

It is not contended, as Dr. Whately thinks it is, that Moses *intended* to reveal the doctrine of a future state in the passage referred to, but only that the passage by fair interpretation teaches it. Moses is not discussing this question at all, but is simply reporting the language which God addressed to him "at the bush;" and that language incidentally, and for that very reason most convincingly, recognizes and reveals it.

Our author finds another proof of his position in the fact that Moses does not *apply* the doctrine. Had he intended to reveal it to the Israelites, he thinks "he would have insisted on the doctrine even much more fully and frequently and clearly than in the *present* rewards or judgments they were to expect on this life," whereas these last are appealed to "more than a hundred times over," while the former, if mentioned at all, is alluded to "in a very few passages," and that "in the most indirect and obscure manner."

To this it is a sufficient reply to say that the nature of the Mosaic dispensation, consisting chiefly in external rites and ceremonies, rendered it necessary to enforce the observance of these not by an appeal to a future state of retribution, but by present rewards and judgments. The chief design of the Mosaic dispensation was not like that of Christianity, to promote individual piety, but to preserve and perpetuate the Jewish nation, and by this means to prepare the way for the advent of Christ, and the establishment of his religion in the world. It was a religion whose purposes were accomplished rather by external observances than by the inward graces of character. This being so, it would have been wholly unsuitable to have attempted to enforce *these observances* by appeals to the doctrine of a future retribution. How much of compliance with such observances would thereby have been secured? Would one-half, or one-tenth even, of the nation have complied? What proportion from similar motives, throughout Christendom, conform to the requirements of the Gospel? And would

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the success of the experiment then have been any better than it is now? Dr. Whately admits that "the notion of temporal rewards and punishments is much more easily taken in by the mind than that of an immortal life after death," and that "even at this day" people are often "more impressed by temporal afflictions, as judgments from heaven for our sins, than by the judgments and rewards of a future state, which really are the sanctions of the Gospel dispensation." Would it have been the part of wisdom, then, to have made these judgments and rewards the sanction of religion for "a rude, ignorant, and unreflecting people, occupied with what was before their eyes," while, as he admits, it is found "very difficult to bring even Christians to keep in mind that there is another life?" The fact, therefore, that Moses did not make *such a use* of the doctrine is no proof that he did not reveal it. Whether his allusions to it are as few and as doubtful as our author represents will yet appear.

The use of the word "*soul*" in our translation of the Old Testament, Dr. Whately thinks is "one of the circumstances which mislead inattentive readers into the idea that the doctrine of a future state formed a part of the Mosaic dispensation." If he means to assert, as he seems to do, that this word throughout the Old Testament, and especially in the writings of Moses, means "nothing more than life, or the spirit united with the body," he certainly has the facts and authorities against him.

Gesenius refers to no less than fifty-three places in the Old Testament, ten of which are in the writings of Moses, in which נֶפֶשׁ, *nephesh*, (the word rendered soul in our version,) means "the rational soul, the mind, animus, as the seat of the feelings, affections, emotions of various kinds." And these are given only as some of the places in which the word is thus used. Whether the word means simply the animal life—"the spirit united with the body"—can always be ascertained by the context, or by what is predicated of it in the places where it occurs. Now, let any one, by means of a concordance, turn to the several places where the word is used throughout the Old Testament, and he will see that in many of these there are qualities and actions ascribed to

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the soul which can be predicated only of the rational soul, the mind in distinction from the body: as, for instance, when the soul is said *to love*, Gen. xxxiv. 3; Deut. vi. 5; 1 Sam. xviii. 1; Is. xlii. 1; *to hate*, 2 Sam. v. 8; Ps. xi. 5; xvii. 9; Is. i. 14; *to fear*, Is. xv. 4; Ps. vi. 3; *to rejoice*, Ps. xxxv. 9; lxxi. 23; Prov. xiii. 19; xvi. 24; *to exercise religious affections, and to perform religious duties*, Num. xxx. 2; Deut. xi. 13; 2 Kings xxiii. 3; Ps. xix. 7; xxv. 1; xxxiv. 2; xlii. 5, 6; lxii. 1; ciii. 1; *to exercise the mental faculties, as reason, memory, reflection*, Ps. xiii. 2; Deut. iv. 9; xi. 18; Lam. iii. 20; 1 Sam. xx. 4; Ps. cxxxix. 14; Prov. xix. 2. We are warranted by these passages, and many more of similar import, in concluding that the soul as distinct from the body—the immaterial principle in man—is recognized in the Old Testament.

Our author thinks that in some of the later Old Testament Scriptures, the doctrine of a future state is alluded to "rather less obscurely than in the books of Moses," but supposes that these are prophetical passages, and are designed "to prepare the way for the approach of the Messiah's kingdom, and give hints of the nature of his Gospel;" and hence that they appertain to Christianity rather than to the Mosaic dispensation.

Admitting this to be so, it does not follow that the Mosaic dispensation ignored the doctrine of a future state. The fact is simply, that that dispensation did not insist upon it, and make it the immediate motive to the enforcement of its requirements; but that it was thus presented when a new dispensation was the subject of consideration; or when the old was about to be displaced by the new. We admit that the doctrine as an immediate and leading motive to religious duty is peculiar to the Gospel, but not that it had nothing to do with the Mosaic Dispensation, as Dr. Whately seems to hold. If, as he admits, that dispensation was "preparatory" to Christianity, it must have recognized this fundamental doctrine of the system it was to "prepare the way for." Those who conformed to its rites and observances, if they looked beyond these outward acts, and sought for their significancy and ultimate design, which was to prefigure the great provisions of the Gospel, must have seen that they presupposed a belief

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in the doctrine of the immortality of the soul. It was no forced or unnatural, but a fair and legitimate interpretation of these external rites, thus to understand them. For this dispensation (the law) Paul tells us was "the shadow of good things to come" (the Gospel;) that is, it bore some such relation to the Gospel as the shadow does to the substance which forms it, Heb. x. 1. As the doctrine of a future state was an essential and prominent feature of that substance, it must have been present in some degree in the shadow also.

This being so, Dr. Whately is not fully justified in saying that "the Gospel and its doctrines were not a part of the Mosaic dispensation," for this would imply, either that none who lived under, and trusted to that dispensation were saved, or, if any were, that they were saved on some principle different from that of the Gospel; that is, faith in Christ. But neither of these hypotheses is true, for Paul in Heb. xi. 32–40, expressly denies the first, by stating in substance, that "time would fail" him to tell of all who were saved during that period; and he in like manner disposes of the second, when he asserts more than once in the same chapter, that it was through faith alone that they pleased God. We have also the authority of Christ himself for the belief that the Gospel was in part embodied in the Mosaic dispensation, when he says, "All things must be fulfilled which were written in the law of Moses concerning me," Luke xxiv. 44.

The fact is that many under the Old Testament dispensation, did actually look forward to "a better country, that is, an heavenly," as the 11th chapter of Heb. abundantly declares. He thus accounts for it:

> It is true that same epistle represents Abraham and Moses himself, and other illustrious patriarchs as looking for this "better hope;" but there is no reason why these eminent persons may not have been more fully enlightened than the great body of the people. It is probable they were so.—Page 21.

Are we then to believe that God had one revelation for some, and another for the rest? that the one included a future state, and that the other did not? and that they all, therefore, did not draw from the same source? What are the grounds for thinking this probable? It certainly is not in

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itself a probable supposition. It cannot be maintained without positive evidence. This evidence, we think, is against it. In Heb. xiii. 39 Paul represents all these ancient worthies as "not having received the promises," that is, the *promised* blessings; but they "saw them afar off, and were persuaded of them, and embraced them;" that is, they placed confidence in the promises of God respecting them. These promises were the light which revealed them. And this light, beaming from the sacred page, or previous to that, handed down by tradition, was alike supplied to "the great body of the people." If these did not profit by that light, the fault was not in it, but in themselves.

We agree with Dr. Whately, that the cases of Enoch and Elijah, "who were taken up into God's immediate presence without tasting of death," do not afford certain evidence of a future state, but only "ground for suspecting that such a state might be designed for all men;" but we do not agree with him that one who concluded from these cases that there *must* be such a state, "might *as well* have concluded that *he* himself should never die at all, because that was the case with Enoch and Elijah." The evidence on which these two conclusions would be based is unequal. For one to have concluded that he should not die, because two persons out of the whole human family did not, would be to prefer of two probabilities, that which is to the other as two to the whole number of persons that had died. It is to attach more weight to two positive facts, than to millions of equal negatives. But to conclude that because two persons out of the human family have passed to a future state, which they did without dying, therefore all the rest of the human family, though they die, will do the same, though not conclusive reasoning, is not, as in the other case, to oppose two facts to an indefinite number of opposite ones. The supposition, in the first instance, which is based upon two occurrences, is *negatived* by an almost countless number of contradictory ones; but the supposition in the latter instance, based upon the two occurrences, that is, the passage of two men to a future state, is not negatived by any such contradictory ones—there being in this case no negative *facts*, to contradict the supposition in question, as in

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the former. If the cases were really parallel, and one conclusion no better founded than the other, then what occurred to Enoch and Elijah, could afford *no* ground for the suspicion or probability which Dr. Whately concedes to it; or, if it did afford ground for this, then on the supposition of the cases being parallel, it would afford equal ground for the other conclusion; viz., that each one may infer *his* exemption from death, because Enoch and Elijah were thus exempt, which neither Dr. Whately, nor any one else would admit is in the slightest degree probable. The inference in the one case, we think, will generally be regarded as amounting to strong probability, but that in the other as amounting to no probability at all.

Dr. Whately thinks it would not have been allowable to infer the immortality of the soul generally from these instances, because they were "confessedly peculiar:"—

> If a statesman or military commander of eminent courage and ability, rises to high distinction, no one infers from this that those who are not so qualified, are likely to attain the same.—Page 22.

But in these cases the *distinction* did not consist in being made *immortal*, but in being made so *without dying*. Enoch and Elijah lived in times of great impiety, when men needed to be reminded of their accountability to God, and of his determination to punish sin and reward virtue. The distinction which he conferred upon these two eminently pious persons was suited to produce this effect. But how could it do this except on the supposition of the immortality of the soul? The men of those times could not have inferred from these instances, that God would reward in the same way other pious persons, for this he did not do in any other cases; nor could these examples have encouraged them to hope for *temporal* rewards, for they did not include these. If, then, neither exemption from death, nor the attainment of temporal good, as the reward of piety, could be inferred from these examples, what was to be inferred from them? Why, manifestly, there was but one thing else,—spiritual good, the approval and blessing of God in a future state. As examples to the men of those times, as well as to succeeding ages, this is the only lesson that they could teach. And that they were intended to

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be examples, is in harmony with reason and the confessed designs of Providence in other and similar cases. See 1 Cor. x. 11; Rom. iv. 23, 24; xv. 4; 2 Tim. iii. 16.

A more serious mistake we think our author commits when he says:

> We find accordingly, that many pious men among the Jews, and who were doubtless well acquainted with the books of Moses, not only did not understand that a future state was revealed to them in those books, but even seem to have had no expectation of such a state. Take as an instance the Psalmist, who says, "What profit is there in my blood when I go down to the pit? Shall the dust praise thee? Shall it declare thy truth?" (Ps. xxx.) And again, "Wilt thou show wonders to the dead? Shall the dead arise and praise thee? Shall thy loving kindness be declared in the grave, and thy faithfulness in destruction? Shall thy wonders be known in the dark, and thy righteousness in the land of forgetfulness?" (Ps. lxxxviii.) The same tone prevails in the prayer of the pious King Hezekiah, when he was recovered from the sickness with which his life had been threatened; "Behold for peace I had great bitterness, but thou hast in love to my soul delivered it from the pit of corruption; for thou hast cast all my sins behind thy back. For the grave cannot praise thee; death cannot celebrate thee; they that go down into the pit cannot hope for thy truth. The living, the living, he shall praise thee, as I do this day. (Is. xxxviii.)—Page 23.

The obvious sense of these passages is, not that there is no certainty of a future state, but that the season of usefulness and of praising God is confined to the present life. According to Dr. Alexander, the language of the Psalmist here, as well as in Ps. vi. 6, is to the effect, that "God will lose the honor and himself the happiness, of his praises and thanksgivings," if his life be cut off:—thus forming an argument in favor of his being heard and rescued. And the same, he thinks, is true of the language of Hezekiah. He concludes therefore that the language here quoted "does not prove that David and others had no belief or expectation of a future state, nor that the intermediate state is an unconscious one, but only that in this emergency he looks no further than the close of life, as the appointed term of thanksgiving and praise. Whatever might eventually follow, it was certain that his death would put an end to the praise of God in that form, and those circumstances to which he had been accustomed." (Com. on Ps.)

Dr. Whately's concession, that "the doctrine of a future state was, at the time of our Lord's coming, the belief of the greater part among the Jews," (Page 23,) is fatal to his position,

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that this doctrine was first made known by the Gospel. Nor is it true, we think, that "the belief actually entertained by the Jews is nothing to the present question," as to whether the Old Testament reveals this doctrine; for it must be admitted, *a priori*, that they were more likely to have received this belief from the Scriptures than from any other source; and this taken in connection with the fact, that they did hold this belief, tends strongly to recommend this as the meaning of all those passages in the Old Testament which are susceptible of this interpretation.

It is aside from our purpose to notice particularly our author's representations of the opinions of the "ancient heathen" respecting a future state. That this belief exerted little or no influence upon their lives, is no proof that they did not hold it, for we have numerous illustrations of this in modern times. Nor can it be shown that the doctrine of *Pantheism* was the form in which this belief was held by the "wisest of the heathen philosophers." In the case of the few that taught this opinion, it is doubtful if it amounted to anything more than a mere conjecture. It seems on the whole the most natural to conclude, with the Encyclopedia Americana, "that the idea, that the dissolution of the body involves the annihilation of existence, is so cheerless, so saddening, that the wisest and best of men of all ages have rejected it, and all civilized nations have adopted the belief of its continuation after death, as one of the main points of their religious faith."

We have thus noticed all the arguments of our author for the support of his position. And in view of their utter insufficiency, and the strength of the arguments on the other side, we can only say, that it is to us "a matter of unfeigned wonder" that such an author should entertain such an opinion.

The considerations and facts already appealed to are sufficient to settle the point, as to the Old Testament's revealing a future state. Our limits will permit only an allusion to a few others.

The account in Gen. ii. 7, and iii. 19, of the formation of man, and of the penalty of his transgression, teaches the doctrine in question. In the first of these passages, man is said to have been formed "of the dust of the ground." This is

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the origin of his body. But it is added, that God "breathed into his nostrils the breath of life, and man became a living soul." Now it is obvious that the act here mentioned could not have been literal, for God is a Spirit, and as such needs no breath of life. All that the language can teach is, that the breath of life in man, or whatever constitutes him "a living soul," is in some sense an emanation or impartation from God. That this breath of life does not mean simply animal life, that which belongs equally to the brute creation, is evident from the fact, that God is not said to have imparted the breath of life to them in this manner, or in any other manner, as an act distinct from the creation of their material part. We are warranted therefore in believing, that the operation here figuratively described is intended to mark the orign of whatever in man distinguishes him from the brute, that is, his *rationality.*

Now turn to the other passage, (Gen iii. 19,) and it will be seen, that the sentence, "Dust thou art, and unto dust thou shalt return," could have been intended only for the body: because, as we have seen, that only had originated from the dust, and could, therefore, *return* to it. It is plainly implied there, that the soul or rational part was not affected by the sentence of mortality pronounced on man. This is confirmed by the declaration of Solomon, (in evident allusion to this account by Moses:) "Then shall the dust return to the earth as it was, and the spirit shall return unto God who gave it," Eccl. xii. 7. It is a further corroboration of this view, that God is nowhere in Scripture said to have created the soul as he did the body. He is called the Creator of our bodies, but "the *Father* of our spirits."

Another argument to the same effect, is found in the conceptions which the Old Testament contains respecting the place and condition of the dead. Whether these conceptions were true or false—both which suppositions we think were true of them in part—they clearly prove that the authors and subjects of these writings were possessed of the notion of a future state.

Whatever sense may be attached to the word שְׁאוֹל —*Sheol* —which in our common version is usually rendered "*grave,*"

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"*pit*," "*hell*," its allusion to a future state is unquestionable; and this is true, whether we understand it, with some, to mean throughout the Old Testament, the grave and hell, or, with others, only the place of departed spirits. A very able argument in favor of the first of these interpretations was given in a late number of this Review, (July, 1855,) and a similiar view is urged, with much force, in Kitto's Cyclop. of Bib. Lit., art. *Hades*. We have, however, never seen anything more satisfactory in settling this question than the Dissertation of Dr. Geo. Campbell (Diss. VI. Part II.) in which he supports the latter interpretation. This is also the view held by Rev. Dr. Conant, of Rochester University (in his admirable version of Job, in which he translates the word uniformly "the under-world") and by Rev. Dr. Alexander, of Princeton, (in his work on the Psalms.)

It is, we think, a valid objection to the interpretation of Sheol which makes it mean the *grave*, and *hell*, that it confounds this word with קֶבֶר—*Kever*—whose appropriate meaning is *grave* or *burying place*, (see Gen. xxiii. 9; Ex. xiv. 11; Job xxi. 32; Jer. xxvi. 23; Job xvii. 1;) and it attributes to the writers, characters, and times of the Old Testament, a degree of knowledge respecting the future and its rewards and punishments, and a practical reference to them, which do not consist with what we know to have been their religious knowledge on other subjects, and with their practice generally, as growing out of this belief. If the future state had been as well known as this sense of Sheol would imply, it could hardly be said, that "life and immortality were brought to light," or rendered luminous, "by the Gospel."

To readers of our common version there may be passages that seem to require us to give the word the meaning of hell, for instance Ps. ix. 17; Prov. xxiii. 14; but a critical examination of the scope of the passage, will recommend the other meaning—that of "the under-world," or the place of departed spirits—as decidedly preferable. And so of all the other places where the word occurs. The language of Jacob in reference to his son Joseph, whom he supposed to be dead (Gen. xxxvii. 35) is, we think, perfectly conclusive as to its meaning the under-world, and not the grave or hell;—"for

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I will go down into the *grave*—or *Sheol*—unto my son mourning." The expression "go down," implies descent to a depth greater than that of a grave; and "to my son," implies Jacob's belief that in the place to which he expected to go, he would meet his son alive, which he could not expect to do in the "grave." With this agrees perfectly the conception of Sheol as contained in Isaiah's eloquent description of the fall of the king of Babylon, (Is. xiv. 4–20,) in which the dead, or the inhabitants of Sheol, are represented as neither in a state of dissolution, (the grave,) nor of torment, (hell,) but as retaining something of their former distinction in this world, though in a prostrate and powerless condition.

It would seem from Ps. lix. 15, that it was the belief of the pious that they would not remain for ever in Sheol, but that God would at some future time remove them to himself. Dr. Alexander renders that verse, "He will redeem me from the hand of Sheol, for he will take me (out of it)."

The Hebrews had also a term by which they denoted the departed spirit as an inhabitant of Sheol, or the under-world—רְפָאִים *Rapha;* which Gesenius defines, "the quiet, the silent, i. e. *the shades, manes,* dwelling in Hades, whom the Hebrews supposed to be destitute of blood and animal life, but yet not wholly without some faculties of mind, Ps. lxxxviii. 10; Prov. ii. 18; ix. 18; xxi. 16; Is. xiv. 9; xxvi. 14, 19; Job xxvi. 5." This last verse (Job xxvi. 5) Dr. Conant translates,

> **The shades tremble**
> **Beneath the waters and their inhabitants!**

and remarks upon the word here rendered shades, that it does not denote "the *dead*, for the term means that part of man that *survives* death. As the Hebrew Scriptures have a distinct name for this separate existence, the English version of them should no longer be without one. It occurs in the passage above cited, and is everywhere translated *the dead;* concealing from the English reader the evidence it furnishes that the Hebrews had the conception of a form of existence after death. *The shades*, in common English usage, corresponds to the Hebrew conception." (See Dr. Conant's version of Job, for Am. Bib. Union.)

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Dr. Alexander, on Psalm lxxxviii. 10, renders the word "*ghosts*," and says that "the word (*Rephaim*) is the name of a Canaanitish race of giants, but is applied poetically to the gigantic shades or spectres of the dead." Either etymology, however, is decisive of its significancy as showing the current belief in a future state.

That this was the general belief is further evident from the practice of *necromancy*, or the invocation of the dead, against which Moses enacted stringent laws, (Deut. xvii. 10, 11.) The narrative of the "Witch of Endor," (1 Sam. xxviii. 7–20,) however we may explain it, makes it evident that Saul himself believed in this art, and that the sacred writer admitted its success in this instance.

Another evidence that the Old Testament reveals a future state, is the fact that it teaches *the doctrine* of *retribution*, with reference to the deeds and characters of men; as for example: "Shall not *the Judge of all the earth* do right?" (Gen. xviii. 25.) "Fear God and keep his commandments; for God shall bring every work into judgment, with every secret thing, whether it be good or whether it be evil," (Eccl. xii. 13, 14;) and again, "Though a sinner do evil an hundred times, and his days be prolonged, yet surely I know that it shall be well with them that fear God, which fear before him; but it shall not be well with the wicked, neither shall he prolong his days, which are as a shadow, because he feareth not before God." (Eccl. viii. 12, 13.)

It cannot be replied to this, that the retribution here spoken of was to take place in *this* world, because the reverse of such an expectation is taught; as when Solomon says, (Eccl. viii. 14:) "There be just men unto whom it happeneth according to the work of the wicked, again there be wicked men to whom it happeneth according to the work of the righteous." The reward, therefore, which he holds out to the righteous, and which he denies to the wicked, in the expression, "neither shall he prolong his days," must be reserved for another life. This is explicitly taught in the 73d Psalm, in which Asaph recounts his narrow escape from the danger in which a false view of this subject had involved him. He was "envious at the foolish when he saw the prosperity of the wicked—that

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they were not in trouble, neither were plagued, like other men," that is the righteous. This led him to conclude that he had "in vain cleansed his heart, and washed his hands in innocency." Nor was he able to unravel this mystery, until he "went into the sanctuary of God," until he considered their future retribution—"then understood he their end,"—then he saw that they stood "in slippery places,"—that their temporal prosperity, after all, would only enhance their misery and ruin. Thus instructed, he could confidently say: "Truly God *is* good to Israel, even to such as are of a clean heart." It was manifestly the purpose of the book of Job, too, to teach this same great truth of religion, viz.: that the providences of God, in the experience of his creatures in this world, are not the awards which Divine retribution has decreed; but that these are reserved for another life. But we cannot dwell longer on this subject, which has already claimed so much attention as to limit our discussion of the remaining topics.

The Intermediate State.

Dr. Whately maintains that the Scriptures nowhere tell us what is the condition of the soul, during the interval between death and the resurrection. His language is:

> We are not expressly told anywhere in Scripture, what becomes of a man immediately after death, during the interval between that and the final resurrection at the last day.—Page 45.

He shows very conclusively, that that period is not a "*state of trial* or *preparation*" for future rewards; but, on the other hand, that "this life is the whole of our state of probation—that sentence will be pronounced on every man according to his deeds done '*in the flesh*,' and that nothing can take place after his death that can at all affect his future condition;" but whether that state be one of enjoyment or suffering, or else a state of perfect insensibility—a "profound sleep," he thinks it impossible to ascertain, and improper for any one to decide. He even suggests reasons why it is best for us to be left in ignorance on the subject. But while he speaks thus, no attentive reader, we think, will be at a loss to perceive that the

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author inclines, at least, to the latter alternative—that the intermediate state is one of entire unconsciousness. The fact that he employs twice as much space in presenting the arguments against, as in presenting those for the doctrine of a conscious intermediate state, indicates his preference. The truth is, that it is impossible for a reflecting mind to be absolutely without some belief on the question. And if he makes the Bible his guide, he will understand its teachings on the subject in accordance with such belief. But as much as we respect Dr. Whately's opinions on any subject, it is obviously not his opinions, but his *arguments* that concern us.

Of the passages of Scripture which are thought to prove that the intermediate state is one of consciousness, he brings forward only five, viz.: the parable of the Rich Man and Lazarus, Luke xvi. 19,—the vision of the Apostle John, of the souls of the martyrs, Rev. vi. 9,—the Transfiguration on the Mount, Matt. xvii. 1,—the promise of our Lord to the thief, Luke xxiii. 43,—and the statement of Peter respecting our Lord's "preaching to the spirits in prison," 1 Peter iii. 19.

The parable of the Rich Man and Lazarus, he admits, represents the soul as in a state of consciousness after death; but the force of this representation, he thinks, is set aside by the fact that it is only a parable, and not a narrative of what actually occurred; and that it also represents the parties (the rich man especially) as having a bodily nature, because it speaks of *fire* and *water*, which imply this; and he hence concludes that the parable may with equal reason be understood to refer to a period subsequent to *the Resurrection*.

The allusion to material fire and water, and the consequent implication, that the persons spoken of possessed a bodily nature, evidently prove nothing, since had our Lord designed to speak to us of the *soul* in the intermediate state, or in any other state, he could have done so intelligibly, only by representing it as a material substance. With our present capacities we can form no idea of an immaterial being. Even Deity himself we are obliged to think of as possessing *bodily parts*, according to the Scripture representations.

It is a safe rule of interpretation, that the most obvious sense of a passage is to be preferred unless there be insupera-

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ble objections to it. Now, Dr. Whately and all others must admit that the most obvious sense of this passage, and especially of that part of it which represents the several parties as in a state of consciousness at the very time when men are *still alive on earth*, is, that the intermediate state is one of consciousness. Is there any expression or circumstance in the whole parable that militates against this interpretation? Had Christ designed to speak of the soul as in an intermediate and conscious state, would he not have most naturally adopted just such a representation as he here gives us? And on the other hand, had he intended to describe the condition of men *after* the resurrection, would he have employed a mode of illustration which much more naturally refers to the intermediate state?

If the parable be designed to teach only what Dr. Whately thinks it does—"that there is a future state of reward and punishment, and that those who have been devoted to the good things of this world will have no share in those of the world to come, and will regret, when it is too late, their not having laid up for themselves treasure in heaven"—if this is all that the parable was intended to teach, then the last part—and a very considerable part of the parable—that containing the request of the rich man, respecting his surviving brethren, and Abraham's reply, is a perfectly useless addition; for it adds nothing to the sense or the expression of it; and not only so, but it is, in that case, positively pernicious, as it tends to divert attention from the leading thought, and to lead to a false belief as to the intermediate state!

Olshausen has well expressed the sense of this part of the parable, when he says:

> The parable, however, does not conclude at this point; the rich man still, though abandoning himself to his own fate, appeals from righteousness to mercy, and asks that Lazarus should be sent to his brethren. Abraham, however, leaves them also to Moses and the Prophets. It is here to be remarked, that what Abraham refused, God in Christ has performed, so that in this parable we have at once a representation of the essential nature of the law, and also an intimation that one was required who should go beyond it. In this respect we may see in Lazarus, whose resurrection the rich man longs for, a type of Christ; in whose resurrection the object of his prayer was actually effected.—Olshausen on the Gospels, vol. iii., p. 63.

Our author would, in like manner, explain the vision of

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John in Revelation, respecting the souls of the martyrs. The fact that they are said to *call* upon God to avenge his church, he would regard as not implying their personal consciousness any more than the representation in Genesis, of the blood of Abel crying unto the Lord, implies this.

These cases are not parallel. John says he actually *saw* the souls under the altar; and as he mentions their words, he must also have *heard* their cry. These, we suppose, were not the actual souls of the martyrs, or their cry, but only representations of them; but as representations they are significant of the fact of their existence, and of their desiring what they are said to ask for. And this last thought is confirmed by the fact, that they are said to have received a *response*, in the gift of white robes, (i. e. tokens of their justification and purity,) and the assurance that they should ere long have their request granted. Now would it not be most unnatural to predicate all this of an *unconscious thing*, one as much so as "the blood of Abel?"

The fact that Moses and Elias (Elijah) existed in a state of consciousness, as was evident from their appearance with Christ at the transfiguration, he thinks proves nothing, because they were "exceptions" to a general rule. Elijah had never parted with the body; and what is said of Moses, that "no man knoweth of his sepulchre," intimates, he thinks, that he, too, had been "permitted to forestall the general resurrection." At any rate, as they are both said to have possessed *bodies*, he concludes "that nothing can be inferred respecting a *separate* state of the soul, from the *visible* appearance of Moses and Elias."

In what sense, we ask, were these cases exceptions? Elijah, it is true, was an exception to the general law of mortality. This distinction, doubtless, as in the case of Enoch, was designed to reward and render conspicuous his exemplary piety. But was not *this* a sufficient reward for his piety? Was the piety of Elijah so much greater than that of all the rest of God's people, as to entitle him (so to speak) to the immediate possession of the future body, and of a state of blissful consciousness in this, while all the rest of the pious (with two exceptions) are consigned, at death, to a state of indefinite

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and practical nonentity? Was the superiority of his piety equal to such a disparity? Does not the fact therefore of *his* continued consciousness after this life lead us to infer that all others, truly pious, will resemble him, in so far at least as to be conscious also?

We have no reason to conclude that Moses was "permitted to forestall the general resurrection." Why the place of his burial was not made known we are not told; but knowing the superstitious tendencies of the Jews, it would seem most natural to infer that it was with a view to prevent their making it subservient to idolatrous purposes. Certainly, there is nothing in the account of his death that would lead us to expect his early resurrection. It is true that he was a man of eminent piety, but at the same time he was not without sin; for his death, and consequent disappointment in entering the promised land, are stated to have been occasioned by his sin. Why then should he be rewarded in a degree above all the rest of the pious? And even if his piety was superior to that of other men generally, did it entitle him to *such* a distinction as is here implied?

There is no difficulty in supposing that God made Moses and Elijah visible to the Apostles on the occasion of the transfiguration, though neither of them may have possessed, either before or afterwards, the body in which they then appeared. Angels, who are certainly without such bodies, have often thus appeared to men; as in the interview with Abraham, (Gen. xviii. 2,) and at the resurrection of Christ, (Luke xxiv. 4.)

We agree with Dr. Whately that the leading design of this appearance was, to denote the agreement of the Gospel with the Law and the Prophets, as represented by Moses and Elias. He is mistaken, however, in supposing that the remark of our Lord—"This voice came not because of me, but for *your* sakes"—is proof of this; for these words were not uttered on this, but on a different occasion. See John xii. 30. While such was the leading design of this appearance of Moses and Elias, its incidental bearing on the question of the soul's consciousness after death is not to be overlooked.

On the case of the penitent thief, Dr. Whately says:

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The promise of our Lord to the thief (robber) on the cross, "This day shalt thou be with me in paradise," has been urged with more reason in favor of the opinion that man passes from death at once into a state of enjoyment or of suffering. But this also is a very peculiar case, and, therefore, can hardly be regarded as decisive as to what shall be the lot of other men.—Page 61.

The expression, "to-day," contained in the promise, he contends need not be understood literally, but may, on the supposition of the soul's unconsciousness, and its consequent nonperception of the lapse of time during the intermediate state, refer to the period of the resurrection. In reply to this, it is sufficient to say, that if Christ had intended to utter this sentiment, he could not have chosen words less suited to express it. And, without any intimations or collateral proofs that such was his meaning, it is certainly doing great injustice to his words to suppose that such is their true meaning.

But granting that our Lord meant what he said—that the suppliant should be with him in a state of conscious bliss immediately after his death—our author still insists that the same cannot be inferred of the pious dead generally; because this was a very peculiar "case." His faith and piety, he labors to prove, were of a character altogether different and superior to those of all his other disciples; so much so, as to constitute ground for the distinction which the promise contains. But do the words of the sacred historian imply this? If he had been a disciple of Christ previously, as Dr. Whately supposes, and such an one as in his last moments to stand out preëminently for his knowledge and faith, would there not have been some intimation of this in the narrative? Instead of this, we are plainly given to understand that he, in common with the other malefactor, sustained the character of a thief, or *robber*, up to the very time of his execution. And Matthew and Mark both tell us that this one, as well as the other malefactor, at one time joined with Christ's enemies in reviling him; while they make no mention, as Luke afterwards did, of his confession and prayer to Christ, which they certainly would have done had they known him to be the very best of Christ's disciples. To obviate the force of this circumstance, Dr. Whately maintains that Matthew and Mark, relying upon incorrect reports, have committed a "slight

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inaccuracy," in saying that *both* of the malefactors reviled him, when only one did. But is this not virtually giving up the doctrine of inspiration? for if there be a want of accuracy and of inspiration in some "insignificant details," (as Dr. Whately characterizes this in Matthew and Mark,) then, whatever any person may regard as such in the statements of Scripture, he is at liberty to reject as uninspired, and therefore as what may be untrue. But this is not an "insignificant detail," for if the penitent thief *did not* at one time join his fellow-sufferer in reviling Jesus, but, on the other hand, from the first, and preëminently, bore testimony to his innocence and Messiahship, it is certainly doing him very great injustice for *two* historians to represent him as Matthew and Mark do.

The natural conclusion, from the several statements of the Evangelists respecting the matter is, that each one has told the truth, and that both of the malefactors did at first revile Jesus, but that one of them becoming convinced of his innocence, relented, and remonstrated with the other, and fully acknowledging his guilt, and professing faith in the character and claims of Christ, begged that he might share in the benefits of his gracious reign. To which our Lord replied, by assuring him that he should that day be admitted to the bliss of Paradise. His language expresses humility, penitence and trust; but only such as any of the disciples under similar circumstances might have expressed. The simple fact that he was at one time, by his own confession, a robber, whose crimes made him deserving of capital punishment, is wholly inconsistent with the supposition that his piety was extraordinary. And if not, then what Christ promised to him, may be safely applied to all believers.*

* We do not admit, with Dr. Whately, that "trifling inaccuracies do occur in the Gospel history, which it was not thought needful to guard against by a special inspiration."—Page 261. The examples of such inaccuracy to which he alludes, in justification of his explanation of the account of the thief on the cross, are all susceptible of a satisfactory solution, on the principles of a sound exegesis.—See Robinson's Greek Harmony of the Gospels. Nor do we concur with Dr. Robinson in regarding the use of the plural by Matthew and Mark in reference to the malefactors, as an example of "enallage of number—the plural being put for the singular."—Harmony of Gospels, p. 227. The examples to which he refers, as well as this, may be better explained on the principle by which he would reconcile the apparent discrepancies of the several accounts respecting the demoniacs of Gadara, and the cure of the two blind men near Jericho, viz.: "Qui plura narrat, pauciora complectitur; qui pauciora memorat plura non negat."—Page 195.

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The passage in the first epistle of Peter, about our Lord "preaching to the spirits in prison," he regards as too obscure to prove anything on the point in question.

Obscure as it may be, all critics admit, as Dr. Whately also does, that the phrase, "the spirits in prison," denotes the condition of the souls of Noah's contemporaries in the time of Christ, and therefore in the intermediate state. The view which he prefers, and which we think is most in accordance with reason and Scripture, makes Christ to have preached to those, not at his death, but during their lifetime; and in the person of Noah, who is styled by this same apostle "a preacher of righteousness." (2 Peter ii. 5.) The only question, therefore, is, whether the expression, "spirits in prison," implies their being in a conscious state. The natural import of these words leads us to believe that it does.

The word spirit, (*πνευμα*) wherever it refers to the soul after death implies consciousness, as in Luke xxiii. 46; xxiv. 37, 39; Acts xxiii. 8, 9; Heb. xii. 23. So also the term prison, (*φυλακῇ*) though evidently to be understood figuratively, implies the same thing. In thirty-eight out of the forty-seven times in which it is used in the New Testament, it is rendered, in our common version, "prison;" that is, a place for the confinement or safe-keeping of criminals. Would souls in a state of utter unconsciousness need to be *put in safe-keeping?*

In presenting the arguments for the soul's unconsciousness during the intermediate state, Dr. Whately contends that nothing can be inferred in favor of an opposite opinion, from what we know of the soul at present; or, to use his own words:

> that if we are to retain in a separate state, the consciousness and activity of the soul, it must be in some different manner from what we have any experience of at present.—Page 69.

Now, it is true that we have no experience apart from the body; but what we observe of the phenomena of mind may afford ground for strong probability as to the capacities and condition of the soul after death, when apart from the body. It cannot be proved that consciousness and thought are the functions of the brain. Facts seem to warrant a different conclusion. The phenomena of sleep, for instance, would

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seem to prove that consciousness and thought are entirely spiritual, and not physical acts; for while in sleep the senses and faculties of the body are entirely suspended, we are nevertheless distinctly conscious of exercising thought and feeling, and that, too, at times, in a vigorous and effective manner. We know from experience, that, though no longer cognizant of the external world, we still retain our mental and moral sensibilities and capacities, and exercise them. And these phenomena have often been most striking in cases when the bodily faculties were most thoroughly suspended; as in cases of trance, and temporary drowning. Unless we admit that the soul is only a part or effect of the body, which Dr. Whately does not believe, it is hard to see how it can be so dependent upon it, that, when separated from it, it virtually ceases to exist. The degree of this dependence seems to be, that the soul or rational principle retains its connection with, and control over the body by means of the brain; and that it is by this medium that it employs the several organs of the body in connection with the external world. When, therefore, the outward world, in which it now exists, comes to be exchanged for another and different one, which is the case at death, it is probable that it will no longer need the agency of this material structure, any more than Noah needed the ark when the flood had dried up, and he had exchanged a world of water for one of dry land.

The fact that the sacred writers usually speak of the deceased as of persons who are "*asleep*," Dr. Whately thinks favors the supposition of the soul's unconsciousness while apart from the body. But as natural sleep does not involve mental inactivity and unconsciousness, but *the reverse*, we regard this mode of expression as implying and proving the opposite to what he infers. Sleep is nothing more than a *temporary* suspension of the bodily functions. Thus our Lord taught, when he said of the deceased daughter of Jairus, "The damsel is not dead, but sleepeth;" by which he meant that her case would prove so practically; that is, that as he would soon restore her to life, the suspension of the bodily faculties, as in sleep, would be only temporary. As the term sleep implies also a restoration to a state of activity, it may, for this reason, have

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been employed by the inspired writers to denote the future *resurrection of the body.*

Another intimation of the doctrine in question, Dr. Whately thinks we have in the Apostle's referring only to the *resurrection*, and saying nothing of an intermediate state of consciousness, when comforting the Thessalonians concerning their deceased brethren. (1 Thess. iv. 14.)

The reason for the Apostle's doing this was, as his words show, that they might have solid *ground* for hope, which others had not, in reference to their deceased friends. The resurrection of Christ, to which he refers, and which they all admitted, was a proof and pledge only of the resurrection and subsequent happiness of believers. Had he predicated the immediate bliss of the soul after death upon *this*, his reasoning would have been inconclusive. And had he simply affirmed the doctrine, without proof, he would have been giving them no adequate ground for "sorrowing not as others who had no hope." Besides, as there is reason to believe that the Thessalonians, as well as many other early Christians, expected the end of the world during their lifetime, (which the Apostle did not think it necessary to deny,) it was more appropriate that he should refer them to what would take place at that period, and on that occasion.

The Apostle's referring only to the Day of Judgment, and not to any nearer reward and punishment, when it is his purpose to arouse and alarm men, (as in Acts xvii. 31,) is also thought to favor the view under consideration.

But we do not see how the Apostle could have done otherwise. It was certainly the most appropriate way to warn men of the consequences of sin, to refer them to the just retribution which will be awarded them. If they should die deserving of punishment, they did not need to be told that their condition, till that judgment should arrive, would, like that of criminals awaiting trial, be fraught only with misery.

Our Lord's mention of the *resurrection*, and not of any separate state of consciousness, in his answer to the Sadducees, (Luke xx. 37,) our author thinks unfavorable to the latter doctrine. But it is manifestly not so much the resurrection as the whole doctrine of the immortality of the soul that the

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Sadducees denied, and that our Lord designed to prove. See Acts xxiii. 8. Besides, had it only been the resurrection which they needed to be convinced of, our Lord's argument would have utterly failed to convince them. The language from the Pentateuch, which he quotes, shows that the Patriarchs referred to were, in a sense, then alive; that is, though long after their death, they still knew and worshipped God. And what was true of them, our Lord infers will be true of *all the dead*, i. e. that they will exist in a state of separation from the body. This passage is plainly and perfectly decisive of the question of the consciousness of the intermediate state.

But the last, and, evidently in the estimation of Dr. Whately, the most important objection, brought against the doctrine of a conscious state of the soul in its separation from the body, is the fact that it seems to supersede the Judgment Day, which is frequently referred to in the Scriptures; since, if the soul enters upon a state of reward or punishment at death, it will not need to know its fate, or be tried for its conduct in this life, at a subsequent period.

The Judgment Day cannot be designed to *ascertain*, by trial, the guilt or innocence of the *judged*, for all this must be known to the Judge previously, but its chief design will be to *declare* these, and thus to vindicate before the whole family of man the justice of God in his dealings with his creatures. This, on the supposition of an intermediate state, would serve to enhance the joys or sufferings of the soul, and to make it certain of the propriety of its reward, and of the reality and eternity of its condition, either for good or evil. Taking, therefore, the language of Christ *literally*, "Many will say to me in that day," &c., (Matt. vii. 22,) it only implies that the persons here referred to, and such as may resemble them, will not *have it made known* to them till that day what their final condition must be. And the same will be true of all; but as in human trials, some confidently anticipate their doom, while others, though guilty, hope to escape detection, so it will be then. The language, however, need not be understood literally, but may be taken to mean simply, that in the Judgment, many will share a very different fate from what they now expect. So, too, the language which represents the Judge as

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then *separating* the righteous from the wicked, only *carries out* the idea of a public exhibition of the characters and destinies of the parties, and proves nothing as to their previous state.

Of our author's elaborate explanation of the phrase, "to depart and be with Christ," and his attempt to reconcile this with the fact of a long interval of slumber, it is sufficient to say, that the Bible was designed for plain men, and not for philosophers and metaphysicians, who alone would ever think of attaching to the words of the Apostle any other idea than that of a literal association with Christ immediately after death. In another and similar passage, (2 Cor. v. 8,) where the Apostle speaks of being "absent from the body and present with the Lord," the same idea is evidently expressed, for here the being present with the Lord is cotemporaneous with the being absent from the body. The first verse of the chapter here referred to, and which contains the same truth, shows that the Apostle is not here referring to the state after the Resurrection; for his language is to the effect that the Christian *has now*, previous to death, and made ready as in anticipation of death, "a building of God, an house not made with hands, eternal in the heavens." Had the Apostle been referring here to the future body, as Dr. Whately thinks, he would not have said "we *have*," but we *shall* have; or, if this be understood as the use of the present for the future tense, then, according to the previous part of the verse, the possession here alluded to as future, must be cotemporaneous with the dissolution of "the earthly house of this tabernacle," that is, with death. In either case the consciousness of the soul after death is taught.

But, as if to settle this whole question for ever, John tells us, (Rev. xiv. 13,) that he heard a voice from heaven saying to him, "Write, Blessed are the dead who die in the Lord, *from henceforth*," that is, from the moment of their dying. What can be more explicit? But we must pass on to notice briefly one more topic of the work before us:

The Annihilation of the Wicked.

On this question our author evidently inclines to the affirmative view, though he does not hold that the Scriptures teach

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it positively. What he regards as chiefly favoring this view is the use, in Scripture, of such terms as "death, destruction and perishing," to describe the future condition of the wicked. These, he admits, may be understood figuratively, so as not to involve actual destruction or annihilation. We think that the tenor of Scripture *compels* us to understand them so; for if we take these literally, then we must understand other terms in reference to this subject as figurative, that will scarcely admit of such an interpretation. For instance, our Lord says that he will say to the wicked at the Judgment, "Depart, ye cursed, into everlasting fire," and again, "These shall go away into everlasting punishment, but the righteous into life eternal." Now, the term here used to indicate the duration of the punishment of the wicked is the same in the original as that used to indicate the duration of the reward of the righteous, (viz. "*everlasting*," and "*eternal*," which are renderings of the same word, *αἰώνιον*;) so that if the one is limited, the other must be also.

But these terms, "death," "destruction," "perishing," though taken literally, do not involve actual annihilation, but only a *change* in the condition or composition of the subject, and that, too, when applied to a material substance. When applied to a spirit or immaterial being, naturally unsusceptible of decay or dissolution, they certainly do not denote anything more than this. In such passages as these, and many others, the idea of the annihilation of the wicked, and the limited duration of their punishment, is utterly forbidden; "The smoke of their torment ascendeth up *forever and ever*, and the wrath of God *abideth* on him."

But we have done. We have considered only what we regard as the faults of the work. It would have given us pleasure to notice some of its excellences, also, and to acknowledge our obligations for the light which it sheds upon many interesting topics connected with our best interests. But these do not need our commendation, nor to be pointed out to the intelligent reader. While we are thankful for these benefits, we cannot but regret the tendency of much of the work to create or encourage doubts, and to unsettle the confidence of many minds in the teachings and authority of

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the Bible,—besides maintaining what we have tried to show is unsound doctrine on several points. Freedom of discussion we heartily approve; but let it not be a freedom that undervalues the wisdom of the past—that would purge out the gold with the dross—or that would weaken in any soul, longing and striving for better things, "the powers of the world to come."

Art. II.—FUTURE STATE OF THE HEATHEN.

In two of the British Quarterlies, (the Westminster and North British,) elaborate articles have lately been published on Christian Missions. In both these articles, though very different in other respects, the same ground is taken in regard to the future state and prospects of the heathen. Both scout the idea that the heathen are in danger of being finally lost, and insist that motives drawn from such a supposition should never be urged in support of the missionary cause.

As much as this might have been expected from the conductors of the Westminster Review; but we were not prepared to see expressions like the following in the pages of the North British:

> Both in Romish and Protestant missionary records, we may trace a notion, implied, though seldom nakedly expressed, that heathens, who fail to come during their lifetime, within the range, in the one case, of the mystic grace of Christian Sacraments—in the other, of the life-giving efficacy of Christian faith—actually perish.

And having quoted some passages from the letter of an American missionary, in which the final destruction of the heathen is pretty clearly indicated, the Reviewer proceeds:

> Can this be mere *ad captandum* language, intended to draw contributions to the missionary societies? If so, it is very wicked; but if it be really genuine and sincere, *how melancholy a fanaticism does it display!* We shudder at the accounts of devil-worship, which come to us from so many missionary fields. We pity the miserable delusion of the Manichees, who enthroned the evil principle in heaven. But if we proclaim that God is indeed one, who could decree this more than Moloch sacrifice of the vast majority of his own creatures and children, *for no fault or sin of theirs*, we revive the error of the Manichee; for the God whom we preach as the destroyer of *the guiltless*, can be no God of justice, far less a God of love. Pp. 170, 171.

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We have no intention to go into an examination of the statements and reasonings in these articles. Those in the Westminster are too grossly unfounded and malicious to need it; and those in the North British are, in general, too sensible and valuable to require it. But it does seem a favorable opportunity, now that public attention is drawn to the subject, to consider, anew and carefully, what is likely to become of the dying heathen. *What is their state, and what their prospects for eternity?*

In answering this question we propose to show,

I. That the heathen are sinners against God.

II. That being sinners, they are justly exposed to the penalty of the divine law.

III. That from this they cannot be delivered without repentance. And

IV. That in general they exhibit no satisfactory evidence of repentance.

V. We shall introduce the direct testimony of Scripture, as corroborative of the general conclusion.

First: We are to show that the heathen are *sinners against God.* This proposition is denied in both of the articles referred to above. Those who hold to the final destruction of the heathen are represented as believing that God "sacrifices the great majority of his children *for no fault or sin of their own,*" and that he is "the destroyer of the *guiltless.*" But we have as much evidence that the heathen are sinners as we have that any of the human family are sinners, or as that there is any such thing as sin in the world.

We might infer as much as this from the fact that, like us, they are the descendants of a fallen father, and belong to a corrupted, depraved race. Are the heathen human beings? Do they belong to the "*one blood,* of which God hath made all men, to dwell on all the face of the earth?" Do they belong, in short, to the posterity of Adam? Then, undoubtedly, they are depraved and sinful; for this is true of all his posterity. "By the offence of one *the many* were made sinners." "By one man sin entered into the world, and death by sin; and so death hath passed upon all men, for that *all have sinned.*"

But we are not left to mere inference in regard to the fact

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before us. The Scriptures assert frequently and positively that the heathen are sinners. Thus Paul says, speaking of those who had been converted from heathenism: "Ye *were* the servants of sin." "Ye *have* yielded your members servants to uncleanness, and to iniquity unto iniquity," (Rom. vi. 19, 20.) Again he says, addressing the same class—converted Gentiles or heathens—"You hath he quickened who *were dead in trespasses and sins;* wherein, in time past, ye walked according to the course of this world, according to the prince of the power of the air, the spirit that now worketh in the children of disobedience." "This I say, therefore, and testify in the Lord, that ye henceforth walk, *not as other Gentiles,*" or heathen, "in the vanity of their mind, having the understanding darkened, being alienated from the life of God, through the ignorance that is in them because of the blindness of their heart; who, being past feeling, *have given themselves over to lasciviousness,* to work all uncleanness with greediness," (Eph. ii. 1, 2; iv. 17, 18.)

The Apostle, in another place, describes the heathen of his time, with whom he had the best means of becoming acquainted, as "filled with all unrighteousness, fornication, wickedness, envy, murder, debate, deceit, malignity-whisperers, backbiters, haters of God, despiteful, proud, boasters, inventors of evil things, disobedient to parents, without understanding, covenant breakers, without natural affection, implacable, unmerciful," (Rom. i. 29–31.) We leave it to our readers to decide whether a class of persons of whom all this could be truly said were not sinners. Indeed, it seems to have been the principal design of Paul, in some of the first chapters of the Epistle to the Romans, to prove, respecting both Jews and Gentiles, that "they were *all under sin,*" "that all have sinned, and come short of the glory of God."

That the heathen of our own times are no better than those whom Paul describes, is evident from the wicked practices which prevail,—the crimes which are perpetrated among them. In the accounts transmitted to us by competent and impartial witnesses, they are constantly represented, not only as sinners, but as *flagrantly vicious and corrupt.* Every command of the decalogue, every precept, whether of natural or revealed relig-

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ion, is openly violated. They are, almost without an exception, idolaters. They are to a shameful extent the profaners even of their own sacred things. Instead of honoring and protecting their aged parents, they, in some instances, abandon them to perish with hunger; in others, they burn them, or bury them alive; and in others, slaughter and devour them. Their murders are continual, and of the most horrible description. "Their lewdness," says one who had long resided among them, "is such as can never be described by a Christian writer." Their sacred books allow them to steal. In some places they even "pray that they may become expert in it, boast of it when they recount their exploits, and expect to be rewarded for it in the future world." Among the common people of India, says a veteran missionary, "lying is deemed absolutely necessary; and perjury is so common that no reliance whatever can be placed upon the testimony of heathen witnesses. For a piece of money not larger than a four-pence they can be hired to swear to anything which their employer requires." The same missionary adds: "The characters of the heathen have not at all improved since the days of the Apostle Paul. The language of Scripture seems most strikingly applicable to them all: "Their throat is an open sepulchre, with their tongues they have used deceit, the poison of asps is under their lips, their feet are swift to shed blood, and the way of peace they have not known."

We submit, therefore, whether it has not been proved, both from reason, Scripture and fact, that the heathen are *sinners against God;*—not such sinners as they would be if they committed the same things under the light of the Gospel, but *sinners against the light they have;* against the light of reason and conscience; transgressors of that law which is written on the heart of every human being.

But if the heathen have broken the good law of God, our second position is, that *they have justly incurred its penalty, and deserve to suffer.* The law of God, like every other good law, has a just penalty annexed to it. This is true not only of those laws which are written in the Bible, but equally of those which are discoverable by the light of reason and nature. Nor are we left in the dark as to what the penalty of the Di-

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vine law is. It is called in Scripture *death*,—the *second death*,—*eternal death*. It is the same which was inflicted on the rebel angels when they sinned,—who "were *cast down to hell*, and delivered into chains of darkness, to be reserved unto the judgment;" the same that will be inflicted upon incorrigible transgressors in the last great day. They will be driven away "accursed into everlasting fire, prepared for the devil and his angels." Such is the proper penalty of the Divine law; varying in the degree of its intensity according to the different degrees of guilt, but in all cases *endless*, *eternal death*, "*everlasting destruction* from the presence of the Lord and the glory of his power."

Now this penalty the heathen, having transgressed the precepts of the law, *have justly incurred*. They are justly exposed to it; they lie under it; and nothing saves them from it, or saves any sinner, but the continued forbearance and mercy of God. Accordingly Paul says, referring especially to the case of the heathen: "As many as have sinned without law," i. e., without a written law, "shall also perish without law;" and in another place, having described the wicked practices of the heathen, he represents it as according to "*the judgment of God* that they which commit such things are *worthy of death*," (Rom. i. 32; ii. 12.)

Of course their punishment will be in proportion to the light they have resisted. It will be far less in degree than if they had slighted the Bible, and rejected a freely offered Saviour. Not having known their Lord's will so fully as many others, they will be beaten with fewer stripes. Still, *they will be beaten*. They will be punished as they deserve. They have incurred the penalty of the law, which involves the everlasting ruin of the soul; and this, unless it be freely remitted unto them,—unless they are *forgiven*, they must all suffer.

We come now to our third proposition, in which we are to show, that this terrible penalty, which the heathen have incurred by sin, cannot be remitted, in their case, or in any other, *without repentance*. We find no intimation in the Scriptures that God will forgive any sinner, not even the heathen, without repentance; but everywhere the strongest assurances to the contrary. It was to a heathen

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congregation that Paul said: "God now commandeth *all men everywhere, to repent.*" Also in his speech before King Agrippa, the Apostle affirms, that he had shown unto the Gentiles, or heathen, "that they *should repent*, and turn to God, and do works meet for repentance." In the Scriptures, God makes repentance not only the condition, but the *indispensable* condition of forgiveness, affirming repeatedly and expressly that there can be no forgiveness without it. He not only says: "Repent, and ye shall be forgiven;" but, "*Except ye repent, ye shall all perish.*"

And these decisions of Scripture are entirely in accordance with the dictates of reason. For God to bestow pardon upon the impenitent transgressor, would be inconsistent with his character, and with his honor as a sovereign. The impenitent transgressor is one who persists and justifies himself in his rebellion. The language of his heart to God is: "Depart from me, for I desire not the knowledge of thy ways." And now if God were to bestow a pardon on such an one, the sinner would not humble himself to God, but God would humble himself to him. He would virtually say to the sinner: "You have no need to become reconciled to me, but I must come down, and sit in the dust, and seek a reconciliation with you."

Besides, of what avail would it be to impenitent sinners, to grant them a pardon? Retaining their hard, unchanged hearts, they would instantly and continually repeat their transgressions, and fall again under the sentence which had been remitted. And should God finally pardon them, and receive them up to heaven, it would be no heaven to them. They would have no meetness for such a heaven. They could not unite in its employments, or participate in its joys; and though dwelling amid the glories of the upper world, they would find themselves forever miserable.

It follows from these remarks, that repentance, as a condition of pardon, is not an arbitrary one. It is required for the best and most obvious reasons; it results from the very nature and necessity of the case. God cannot forgive heathen sinners, or any other sinners, unless they repent, and return to Him, and bring forth fruits meet for repentance.

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And now, do the heathen, in general, repent? Do they give any satisfactory evidence of repentance? Most gladly would we accept such evidence, if it were furnished; but is it furnished? Did Paul find the heathen, among whom he travelled, publishing the Gospel of the grace of God, in a penitent, humbled state, ready to receive the Gospel with open arms? Do our modern missionaries find the same? We would not say that there never was a pious heathen. We hope there have been some of this character, and as to the final salvation of pious, penitent heathen, we do not entertain a doubt. But is this the case with the heathen generally?

This brings us to our fourth position, which is, that the heathen, in general, exhibit *no evidence* of repentance, but *painful, decisive evidence to the contrary.* The true penitent sorrows for his sins, strives against them, and in some good measure overcomes them. But is this true of the heathen generally? Their sins are committed against the light they have—the light of reason and conscience—the dictates of natural religion. If they were true penitents, they would come to a knowledge of their sins, would search them out, sorrow for them, and forsake them. But *do they?* Is this true of the heathen generally? Certainly not. On the contrary, they are wedded to their sins, and resolved to persist in them. So far from forsaking their stupid idolatries, they cling to them; they are mad upon their idols. So far from forsaking their lascivious, polygamous, and murderous practices, they persist in them, and will not give them up. Their frauds, their plunders, their perjuries, their falsehoods, their savage cruelties and wars, are still practised; and though the evil of such things is felt and often acknowledged by them, still, they are not forsaken; and when the Gospel is carried to them, and its Divine light begins to shine around them, it is not welcomed, but resisted. They resist every effort to better their moral condition, until by persevering toil, and the accompanying influence of God's Holy Spirit, their hearts are softened and subdued. With facts such as these standing out before us and staring us in the face, in every part of the heathen world, how can we think that the heathen, in general, are true penitents? How can we resist the conclusion that they are *impenitent,*

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hard-hearted, in love with sin, and fixed in the resolution to persist in it?

Such is the conclusion to which our modern missionaries, who have the best possible opportunities for forming a judgment in the case, have been constrained to come. After a twenty years' residence in India, Dr. Ward says:

> I have never seen one man, in his heathen state, who appeared to me to fear God and work righteousness. On the contrary, the language of the Scripture seems most strikingly applicable to them all: *There is none righteous; no, not one. There is none that understandeth; there is none that seeketh after God.*

Another missionary says:

> As my acquaintance with the natives increases, I am the more convinced that there is scarcely one who has the least pretension to any religious concern.

We have before shown that the heathen are sinners; that, as such, they are under sentence of eternal death; and that this dreadful sentence cannot be remitted without repentance. And we now see that the heathen, in general, *do not repent*, but are disposed to persist in their vices and crimes. The conclusion is inevitable—we cannot avoid or resist it: that the great body of the heathen are not delivered from the fearful wages of sin, but are descending, in successive multitudes, down to eternal death.

We now remark, fifthly, that this conclusion, as logical as it is painful, is sustained by the concurrent representations of Scripture: "The wicked shall be turned into hell, with *all the nations that forget God.*" The nations here spoken of, that forget God, were undoubtedly the heathen nations; and these, with all the wicked of the earth, are represented by the Psalmist as *turned into hell.* "Pour out thy fury upon the heathen, and upon the kingdoms that have not known thy name." Here again the heathen are represented as objects of God's intense displeasure, and as justly exposed to his wrath. Paul represents the unconverted heathen as being "by nature *children of wrath*, even as others;" a form of expression which implies that they are justly exposed to the wrath and curse of God. He also represents those who sustain the characters and pursue the practices of the heathen, as having no part or por-

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tion in the kingdom of God. "Be not deceived; neither fornicators, nor idolaters, nor adulterers, nor the effeminate, nor abusers of themselves with mankind, nor thieves, nor covetous, nor drunkards, nor revilers, nor extortioners, *shall inherit the kingdom of God.*" "The works of the flesh are manifest, which are these: adultery, fornication, uncleanness, lasciviousness, idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies, envyings, murders, drunkenness, revellings, and such like; of the which I tell you before, as I have also told you in times past, that they which do such things *shall not inherit the kingdom of God.*" Again: "no whoremonger, nor unclean person, nor covetous man which is an idolater, *hath any inheritance in the kingdom of God.*" Now, the sins which are so repeatedly and expressly asserted in these passages to be inconsistent with a title to heaven, are *the very sins* in which the heathen generally live. They are the same in which the Apostle, in other places, declares them to live. They are the same in which they are living now. And such, we are told over and over again, "*shall not inherit the kingdom of God.*"

It is submitted, therefore, whether the conclusion is not fully established—established on grounds never to be shaken but with the Bible—that *the end of heathenism is eternal death;* or, that the great body of those who live and die in a heathen state must "go away into everlasting punishment."

We know that plausible objections are urged against this scriptural conclusion; but they are based on false assumptions, and, of course, vanish as soon as they are brought to the test of truth. It is said, for example, that the heathen are in a state of invincible ignorance; that they do as well as they know—as well as they can; that they are to be pitied, and not blamed; that they deserve no punishment, and least of all an eternal punishment. But not one of these positions can be sustained as true. It is not true that the heathen are in a state of invincible, excusable ignorance; that they have no light. They have the light of nature, of reason, of conscience. They have the means of coming to a knowledge of the true God: "For the invisible things of him are *clearly seen*, being understood by the things that are made, even his eternal power and

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Godhead;" so that those who have no other light but that of nature, "are without excuse." It is not true that the heathen do as well as they know, or as well as they can. They know a great deal better than they do—*a great deal better;* and are able to do better, if they would. They are not to be regarded, therefore, as poor, pitiable objects merely. They are *criminal, culpable.* They are justly to blame for all their sins. They feel and know that they are. They feel (what is true) that they are deserving of punishment; and hence their various expedients to pacify conscience, and appease the anger of their gods.

They do not deserve so much punishment, indeed, as if they had resisted greater light—the light of the Bible, and the Gospel—the offers of Christ and his salvation. But they are guilty of resisting the light *they have;* and unless they repent, and are forgiven, must be punished as they deserve at the hands of God.

But will their punishment endure forever? Will it have no end? Will they not have, at least, a *probation*, a *space for repentance*, and *opportunity* to recover themselves in the future world? This is the opinion of some; but we see no ground for it in the Bible. That book holds out no more hope for the heathen sinner, than for the Christian sinner, beyond the grave. Indeed, it holds out not a ray of hope, so far as we can discover, to either. Nor do we discover any better hopes, when we look at the subject in the light of reason. Of what use would a *space for repentance* be to the hardened, obstinate transgressor beyond the grave? He would not improve it. He would not repent. He will not repent here, and he would not there. He would only abuse it, and so fill up to a greater amount the measure of his sins.

Show us that the sinner in the other life, whether from a heathen or a Christian land, will ever relent and be humbled, and begin to *feel after God;* and we will admit that there may be hope in his case. But the truth is, he will never do this. His heart is hard, his will is obstinate, and growing more obstinate all the time; so that while he bites and gnaws his tongue for pain, he will not repent of his evil deeds.

The conclusion, therefore, remains unshaken, notwithstand-

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ing all the objections which may be urged against it, that *the end of heathenism is eternal death*, and that the great body of the adult heathen (for we believe that infants are saved, the world over) will lose their souls forever.

And now, what a dreadful conclusion is this! Let us pause and ponder it, and not be in haste to dismiss it from our minds. Not less than six hundred millions of the present inhabitants of our globe are heathens. Three-fourths of this number are adult heathens. Each one of these is an immortal creature, destined to outlive the stars; destined to exist forever. Now they have a season of probation; but this is rapidly, and, in respect to successive multitudes of them, constantly coming to a close. A mighty stream is ever pouring them over the boundaries of time; and when once they have passed these boundaries, where do they fall? Alas! we have seen where! They fall to rise no more. They sink in darkness, misery, and despair! They go to be treated not hardly or cruelly, but *justly;* go to Him by whom "actions are weighed;" go to be punished as their sins deserve, forever. Now these are not fictions, but *facts*—facts fully established by the Scriptures, and proved incontestably in the preceding remarks. And are they not stunning, overwhelming facts,—sufficient, and more than sufficient, to rouse up every Christian's heart? Here is a broad current rushing downward from the heathen world into that lake which burneth with unquenchable fire, on which hundreds of millions of immortal beings are descending, and by which thousands upon thousands are every day destroyed; and shall we sit down and contemplate such a scene—shall we be able to speak and write about it unmoved? Or shall not each one rather exclaim in accents prompted by Christian love,

> "My God, I *feel* the mournful scene!
> My spirits yearn o'er dying men!
> And fain my pity would reclaim,
> And snatch the firebrands from the flame."

There is a remedy for all this evil; a remedy sovereign and effectual: and this we have in our own hands. It is *the Gospel.* This offers peace and pardon to those who are guilty, and ready to perish. This bears on its wings of love the

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messages of light and salvation to those who wander in fatal darkness. Let *the Gospel* be universally diffused and embraced, and the broad road to ruin becomes unfrequented; the dread stream of moral death is dried up; and myriads of souls immersed in the guilt and pollution of sin, and ripening only for fellowship with spirits in the prisons of despair, are transformed into the likeness of the Holy One; cheered on earth by the consolations of His grace, and received to the mansions prepared for them that love Him in the skies.

Who then would be backward in diffusing this glorious Gospel? Who will say, "There is nothing for *me* to do in the benevolent work of spreading all over the earth the knowledge and blessings of the great salvation? Who that has a competence of this world's goods, but will feel it a privilege to contribute of his substance towards the necessary expenses of such a work? Who that has a *mite* to spare, but will cheerfully yield that mite when the cause of a bleeding Saviour, and the eternal welfare of millions ready to perish, are requiring it at his hands; and who that has a heart to feel, or a tongue to pray, but will unite to give his God no rest till he shall appear to save the sinking nations—till he shall establish and make Jerusalem a praise in the whole earth?

Those who insist that the heathen are happy in this life, and safe for eternity, will, of course, deride and oppose all exertions to send to them the Gospel, and those who regard the Gospel as a means, not of saving them from endless ruin, but merely of improving their temporal condition, will never be much engaged in diffusing its blessings. But those who look upon the state of the heathen, as it has been exhibited in this article—who regard them as plunging down together to the regions of eternal death, from which nothing can rescue them but that mercy which is offered through Christ—all such, it would seem, *must* be engaged to bring them to a knowledge and acceptance of this mercy. It was these views of the moral miseries and dangers of the heathen, which pressed like a mountain on the heart of Paul, and urged him onwards in his career of love. There is no accounting for the missionary life of Paul on any other supposition, and similar views have impressed and aroused all faithful missionaries

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and ministers, and private Christians, who have lived and died since.

Of such, let all who read these pages become the consistent followers; and whatever sacrifices we may be called to make, or afflictions to suffer in the service of our blessed Lord, will shortly be compensated and swallowed up in a far more exceeding and eternal weight of glory.

Art. III.—THE PROVIDENCE OF GOD IN BOOKS.

1. *Thirty-First Annual Report of the American Tract Society.* Presented at New York, May 7, 1856. 8vo, pp. 236. New York: American Tract Society, 1856.

2. *Thirty-Second Annual Report of the American Baptist Publication Society.* Presented at New York, May 12, 1856. 8vo, pp. 112. Philadelphia: American Baptist Publication Society, 1856.

We have often earnestly wished for two new histories—the History of the Pulpit, and the History of the Press. What extraordinary facts would each develop, and what important instructions would each afford! We are not about to attempt either of these tasks, but simply to give a few specimens of what would have to be told in the latter of these histories. We have, however, a few preliminary thoughts to suggest.

Had the New Testament given us a few more facts than it has done relating to books, or even afforded us a few tolerably distinct predictions in reference to the *press*, how intensely interesting would have been their study in the present day! Who thought in the New Testament times of a press at all, of moveable types, of paper in all its varieties, made even of straw, or imagined the art of stereotyping, or conceived of a machine which should throw off twenty thousand printed sheets in an hour? If Paul or John could have looked at the printing-press, and could have seen it, even partially sanctified as it is, in this the middle of the nineteenth century, how would

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their souls have glowed with rapturous gratitude as the scene passed under their review; and how would they have prayed and labored that the members of the Church of God might cherish a sense of their ever-growing responsibility, and might be prepared in every possible way for the discharge of their high duty of making an instrument of almost infinite power a blessing to the world.

Very admirably has the late Professor B. B. Edwards said:

> We are by no means sufficiently grateful for our literary privileges. How seldom do we offer thanksgiving for a *good book!* And yet that book may have been to us of inestimable value; the means of conferring gifts richer than the gems of Arabia. It may have strengthened the feeble flame of piety. It may have armed us to the conflict with sin and hell. Its pages are glowing with the spirit of seraphs. The mere *sight* of the book calls up the images of disinterested benevolence, of sublime purpose, of inflexible zeal, of charity which was never provoked, and never tired. It is a volume rich in pastoral experience. It is a journal of a missionary pilgrim to the Holy Land, bringing back the clusters of Eshcol, in its accomplished taste, genuine nature, heroic self-devotion, expansive benevolence. It is a volume full of natural wisdom, of profound and of original inquiry, of a childlike temper, and of the keenest spiritual sagacity. We open its pages, and feel that its author, who is studying with angels now, had some portion of an angel's intelligence on earth. We are encompassed by a great cloud of these witnesses. English literature is richer than the fabled garden of the Hesperides, every branch conceals some luscious fruit, pleasant to the sight, and really fitted to make one wise. We rejoice and give thanks that its leaves are not only *for*, but are *now*, the healing of the nations.

It would be delightful, if it were practicable, to form an estimate of what has been done during the passing generation by means of the press, in our own land alone. Take, for instance, the first Society to which we have referred at the head of this article—the American Tract Society—as an illustration, and a specimen of others in the United States and Europe. The total receipts of this Society in thirty-one years have exceeded five millions of dollars. It has circulated more than one hundred and sixty millions of volumes, and other publications; and we feel now that its conductors have just made a commencement of their labors. Talents of the highest order have been consecrated to their purpose, conversions by thousands have marked their progress, and every part of the world is giving evidence that the press extends and strengthens every year. It is not possible unduly to value our own and similar publication societies, and as our churches increase in wisdom, they will employ the press more

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both at home and abroad. Our simple object in the present paper is to show, somewhat in detail, how God in his providence has used, and is still using, books.

The providence of God has been remarkably seen in connection with the authors of the most useful books now in circulation. The grace of God converted and qualified the blasphemous tinker *John Bunyan* to write some of the most remarkable books of his own or any other age. Christianity influenced the once besotted debauchee, *Oliver*, both to preach and to write the beautiful sacred ode, "The God of Abraham praise," etc. This same power changed the heart of the kidnapper, *John Newton*, and fitted him to give us the admirable "*Cardiphonia.*"

The works of the excellent philosopher, *Dr. Thomas Dick*, have all been produced in poverty. He has never stood higher in life than a Scottish country schoolmaster. His manuscripts, as produced, have been sold for paltry sums to the booksellers, who alone have reaped the rich produce of his wisdom and learning. It is distressing that such a man should have been unable to present a public institution with a copy of his own productions.

Nor are these the only instances of this character. "The old man eloquent," *James Montgomery*, who has favored us with so much aid in the psalmody of the sanctuary, entered Sheffield, the town of his adoption, unknown and without a shilling, or the prospect of one; and when his powers were so brought out as to indicate future usefulness, the hand of tyranny forced him into prison. *James S. Buckingham*, the traveller, the reformer, and the man who has done so much to illustrate our Bibles, was once a common sailor-boy. And Scotland yet contains a man, *William McCombie*, who literally follows the plough, but who during his leisure hours has produced essays which, in the opinion of the late Dr. Chalmers, would not be unworthy of John Foster.

The very *nobility* of Christian literature are men who have sprung from the lowest classes of society—who have risen from the base to the pinnacle. But do *Carpenter*, the author of an admirable "Guide to the Reading and Study of the Bible," and the better known *Dr. Thomas Hartwell Horne*,

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Prebendary of St. Paul's, in London, and author of the "Introduction to the Bible," and the amiable *William Greenfield*, the editor of the "Comprehensive Bible"—that best of all books for the pastor's study—and of many other editions, in different languages, of the holy volume, stand the lower in public estimation because they were once journeymen bookbinders? Or will any sane man in the world, much less a Christian, look with contempt on the late distinguished *Dr. Lee*, Professor of Arabic in the Cambridge University of England, because he once wrought as a journeyman carpenter? Will any man among us sneer at *Abraham Booth*, because he commenced preaching and authorship in the lowest state of poverty, as a stocking weaver? Or at *Dr. Carey*, surrounded as he was before his death with his more than forty Indian versions of the Scriptures, because he was once a shoemaker? Or at a thousand men of our own land, dead and living, because they have, from an humble origin, climbed to a high eminence of learning and usefulness? Oh, no; we glorify God in them!

That the hand of God has interposed in the production of books, may be seen in the fact that *very many of the most useful works have originated in unexpected, and sometimes in what have appeared trifling circumstances, and have borne a character and accomplished objects never contemplated by their authors.* Who does not recognize the Divine hand in the circumstance that *Lord Lyttleton* and *Gilbert West*, both deists, should sit down to write pamphlets proving that the conversion of Paul and the resurrection of Christ were "cunningly devised fables," and should be compelled, by the force of evidence, to produce works, even now in high esteem, as furnishing unanswerable arguments, on those great facts, in favor of Christianity? Or take the more modern instance of Dr. Chalmers being converted by writing an article for a Cyclopedia on "The Evidences of Christianity."

Little did "glorious *John*" *Bunyan* imagine, that at the end of nearly two centuries from the publication of his immortal "Pilgrim's Progress," it would go forth into the world by millions, in about thirty languages, and that very many, in every quarter of the globe, would thus be led to the cross of Christ.

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About the same time that Bunyan wrote his "Progress," *Dr. Edmund Calamy*, a pious nonconformist of England, produced a four-paged tract, containing an account of a half-witted man, who became a true Christian. Calamy, probably, hoped to do a little good by this small labor; what would he have thought had he been endowed with prophetic vision, and had he heard "poor Joseph" speak to millions in seventeen languages, including the Chinese, the Greek, the Esquimaux, and the African?

About forty years ago, a watchmaker and jeweller of Hull, in England, a worthy deacon of a Congregational church, and who occasionally occupied a pulpit, heard a sermon in which it was stated that the preacher had just been reproving a group of sailors for presenting what he called the "swearer's prayer." The idea struck the mind of the worthy mechanic, and he went home and wrote the tract now bearing that title, and which has, probably, been the most extensively useful four pages of uninspired matter ever published. Millions have been circulated, and for many years the committee of the Religious Tract Society in London never met without receiving intelligence of the conversion of sinners by its means. "The Swearer's Prayer" is truly a noble monument to the memory of its author—*William Rust.*

Some twenty years ago, the writer of this article occupied an important literary position in London, when a manuscript, written by a young man, was placed in his hands for an opinion. It was large and cumbersome, roughly put together, and when examined, proved to be much interlined; its style was overloaded with ornament, and was very far from being in the purest taste; but the thoughts were both scriptural and original; the creations of imagination which it presented were brilliant and enrapturing, and the spirit it breathed was elevated and devotional. Being assured by the author's most intimate friend that the fate of the young man was in our hands, for that he had resolved, as his work had been rejected by several booksellers, to write no more, we earnestly entreated the publishers to send it forth to the world. It was urged, in reply to us, that the author was unknown, the book was large, and the subject was not generally attractive to pur-

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chasers of books. These and other objections were answered as well as we could do it, and at length "HARRIS'S *Great Teacher*" saw the light. Thus was its author encouraged to compete for the premium offered for "Mammon," and thus commenced his extraordinary career as a theological writer.

Not many years since, the Rev. John Angell James, prompted by a desire to do good to some of his own countrymen, wrote his striking little volume, "*The Anxious Inquirer Directed and Encouraged.*" Little did he suppose that this book, in England and in this country, would be sold by literally hundreds of thousands; that it would obtain an utterance in five continental languages, as well as in one of the most difficult dialects of India, and in the words of the islanders of the Pacific Ocean. It has been thought, by those capable of judging, that this little volume, even before its author has passed from earth, has brought more souls to Christ than any other published during the past century.

About twenty-five years ago, the publisher of an English country newspaper, a plain, honest, simple-minded Christian, with more of a heart to do good than a head to effect it, sat down to prepare a small threepenny book, which might circulate among the thousands of the poor around him. He compiled some forty or fifty pages from "*Bogatzky's Golden Treasury,*" a well-known book of a devotional character; it sold, and on the issue of each new edition a page or two of newly-writen matter was substituted in place of the meditations of the old divine, till the book had in a sense become original. It has circulated by many hundreds of thousands, in at least sixteen different languages, and hundreds have by it been hopefully converted to God. We have lying before us an American reprint of it, by the Carters of New York, from the *eighty-seventh* London edition. Such is the history of "*The Sinner's Friend,*" by J. V. HALL, Esq.

There are yet other facts to which a brief reference must here be made. The great and good *Dr. Owen* has given us an interesting account of the origin of his admirable volume on the one hundred and thirtieth Psalm. He had preached for several years with very little experimental acquaintance with the way of access to God through a Mediator [illegible]

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was visited with a dangerous illness. He was brought near the grave, and his soul was oppressed with horror and darkness. God graciously relieved his spirit by the powerful application of the truth, "There is forgiveness with thee, that thou mayest be feared." On his recovery he preached a series of sermons on the topic, and then published them in the form in which they still bless the world.

The excellent sermon published by the late *Rev. Dr. Porter*, entitled, "*Great Effects from Little Causes*," thus originated. Dr. P. had made an engagement of some importance, which he was expected to fulfil at a specified time, soon after dinner. A slight incident at the table, delayed the meal a few minutes, and thus deranged his plans and disappointed the expectations of the persons he had engaged to meet. As he rode towards the place of his appointment, the words were suggested to him, "How great a matter a little fire kindleth," and at once the train of thought pursued in this sermon flashed upon his mind. This was on a Friday. He could find no time, however, to write till the afternoon of the day following. He then began the execution of his plan, and, before he retired, the discourse was completed. He valued it but little at the time, and first preached it to the youth of his own parish. He again delivered it in 1815, before the Moral Society at Andover, at whose request it was printed. Somewhat abridged, it was published by the American Tract Society, and subsequently translated and reprinted in France. The latter circumstance was connected with a slight omission in revising. When a copy of it in French was put into his hand, he said, "That would never have been translated into French, if I had not omitted the allusions to Napoleon, which it contained when it was first preached."

If any one poet of our day has done good to his own generation, and promises to be a blessing to future ages, it is COWPER; and who does not know that his whole authorship originated in a mysterious and afflictive dispensation, and that the poems which bless the world, began in the playful request of his cousin, Lady Austin, that he would write on the subject of "*the Sofa?*"

Did our space permit, it would be easy to give facts of this

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character to almost any extent. Who would have expected that the reformation in psalmody at the beginning of the eighteenth century, would have been brought about by the publication of a hymn book by Isaac Watts, a lad of eighteen?

Facts, almost numberless, might be related tending to show how *the hand of God has employed books for the conversion of sinners.* The late Rev. Henry Venn, of England, author of "*The Duty of Man*," was once, after travelling on the continent of Europe, waiting at Helvoetslays for a fair wind to convey the packet to England, and walking upon the seashore, he saw a person whom, from his dress and manners, he supposed to be an Englishman, and addressed him as such. The gentleman told him that he was a Swede, though, having lived many years in England, he was well acquainted with its language and customs. They entered into conversation, and the subject of religion was soon introduced, when the clergyman soon found his new acquaintance was a decidedly religious man. They supped together, after which the stranger produced a volume to which he said, under God, he owed all his religion. What were Mr. Venn's feelings when he discovered that it was his own book!

Take another illustration. In a country district of the State of Maryland lived a gay and wealthy fashionable young lady. She had always been regardless of her soul, and had thought nothing of the concerns of eternity. A poor beggar came to her father's, to beg the amount of a few cents. She met him at the door and relieved his necessities. In return for her kindness, the old man asked her if she had any knowledge of God, or anxiety for her soul? Her reply was necessarily in the negative. He took from his pocket a torn and dirty remnant of a book, which he requested her to read. She received it with a degree of shame, and resolved to read it at her leisure. That book, which was "*Doddridge's Rise and Progress of Religion in the Soul*," was the instrument of her conversion to God.

Here is another fact in a far-off land. The late Rev. Dr. Judson when a missionary to Rangoon, in 1832, was at the distance of several days' journey from that city, when he was

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told by some natives, that a man had just died in peace, trusting in a new religion. On going to the house, he found clasped in his hands reposing on his lifeless breast, a Christian tract, which alone had revealed to him a Saviour, and opened before him a blessed immortality.

Facts, like these, might be multiplied a thousand fold. We have just looked at an old Report of "*The Baptist Triennial Convention*," which states that the Board had then recently received evidence of the conversion of twenty Burmans, by means of religious tracts, who had never seen either a Bible or a missionary. The history of Foreign Missions would furnish many similar facts.

Let us here turn for a moment or two to recognize the hand of God both *in making books, and in the usefulness of those books in the production of authors of a similar spirit.* Some two hundred and twenty years ago might have been seen in the little village of Eaton Constantine, in Shropshire, England, a pack-peddler, selling a variety of articles, and among other things a few books. He calls at the humble home of a Mr. Baxter, who lessens his pack by the purchase of "DR. SIBBS' *Broken Reed*," a book still rendering good service to the cause of Christ. This book was read with avidity, by the son of the purchaser, Richard by name, a lad of fifteen; and was God's chosen instrument in turning him from darkness to light, from sin to holiness. Richard Baxter, as we all know, himself wrote scores of books, including "*A Call to the Unconverted*," "*The Saints' Rest*," and others, which have been circulated by millions, and blessed, certainly, to the spiritual good of many thousands. Indeed, Richard Baxter became so prodigious a writer, that the notorious Judge Jeffries, when the preacher and another stood arraigned before him, said, "Richard! Richard! thou hast written as many books as would load a wagon, and every one of them as full of treason as an egg is full of meat." Philip Doddridge, in the next generation, became a voracious reader of Baxter's publications; and their contents so moulded his moral and intellectual character, as to prepare him to write his "*Rise and Progress of Religion in the Soul*," a book blessed to the conversion and spiritual edification of multitudes. This "*Rise and Progress*"

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was the instrument of the conversion of an eminent member of the British Legislature—the world-renowned WILLIAM WILBERFORCE. He, in his turn, became an author, and published his "*Practical View of Christianity*," the full effect of which on the higher classes of England can never be told in time. Dr. Chalmers says, "The human author who did me most good was Wilberforce, by his work on "*The Christianity of the Higher and Middle Classes.*" It was this book which brought *Legh Richmond* to the knowledge of true religion, and Richmond wrote "*The Dairyman's Daughter*," which has been translated into more than fifty languages, and has probably been blessed to the conversion of thousands in all ranks, from the palace to the cottage. "What these thousands have done with their tongues, their pens, and the influence of their religious character," as says a living American writer, "for the spread of divine truth and grace, the day of eternity alone will declare. Little did the poor peddler of Shropshire suppose there was among his trashy stock of songs and ballads a book destined to exert so mighty an influence upon the eternal interests of thousands of immortal spirits."

Let us trace the expandings and the influence of another little rivulet. Somewhat more than a century ago, the distinguished JONATHAN EDWARDS was persecuted by his congregation at Northampton, Massachusetts, and driven from his pulpit. He settled in the small town of Stockbridge, where he wrote a book on "*The Freedom of the Will*," which has influenced the minds of thousands of divines, and in not a few instances corrected their theology. This volume was soon after reprinted in England, where the Baptist body, and to some extent the Congregational also, were then in a painfully low condition, probably not having among them all a hundred ministers who would boldly and fully invite an unregenerate sinner to flee to Christ for salvation. On the minds of such men as Robert Hall, the elder, John Sutcliff, and John Ryland, the younger, it exerted a mighty influence in correcting errors, and expanding holy benevolence.

The former of these three eminent ministers was called to attend the ordination of ANDREW FULLER, a young farmer, and earnestly recommended to him the said volume of "Ed-

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WARDS *on the Will*," as likely to improve and expand his intellect and his heart. Not long after, this young minister himself wrote a book, resting on the same great principles, which after the careful thought of several years was published. It was called "*The Gospel worthy of all Acceptation*," and proved that it was the duty of all men to believe the Gospel of Jesus Christ. The cry of "Heresy! heresy!" was almost everywhere heard; but nevertheless, in a few years, it was found to have done more than all other means put together to turn the moral wilderness into the garden of the Lord, and to enlarge the hearts of the ministry, leading them freely to persuade sinners to be reconciled to God.

Among the strong-minded young men who carefully, and with prayer, studied this little volume, was a young shoemaker, who had also become a Baptist pastor. He felt that if these principles were true, vigorous attempts ought to be made for the conversion of the heathen world. *He* also published a book, which ultimately originated the Baptist Missionary Society, the fruitful mother of modern missions. Can any reader doubt that the hand of God was in these movements?

The American colonies, to say nothing at this moment of these United States, had also become not a little infected by the Antinomian heresy. This was assuredly true of what are now called the British Provinces. Fifty years since, not a Baptist minister in those Provinces could, with a mind free from shackles, exhort his hearers to spiritual duties. A copy of "*The Gospel worthy of all Acceptation*," crossed the Atlantic, and was reprinted on Prince Edward's Island; and such was its effect on the untaught, but powerful minds of the Mannings, the Hardings, and the Dimocks, of that day, that it revolutionized their preaching, and Antinomianism has never obtained a footing there since.

The Baptist ministers of Wales were equally anti-mission, and as much in opposition to free invitations to unconverted sinners as their brethren of the American Provinces. The means of their deliverance was the influence of the popular preacher, Christmas Evans, who was freed from these errors by the writings of Andrew Fuller.

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One more fact in connection with this work, and that of somewhat curious character. In the then Territory of Maine, there lived an excellent Baptist minister, also named ANDREW FULLER. This American Andrew originally loved JOHN GILL'S writings much more than ANDREW FULLER'S, and wrote to the man of Kettering, with a view of correcting what he considered his mistakes. It required, however, but few letters from the English Andrew to show the Fuller of Maine, that he himself needed some correction in the matter of doctrine; and once convinced of that fact, nobly did Andrew Fuller, of Maine, preach to sinners, and many of them did he bring to Jesus.

Although it would be impossible to give anything like a complete view of the happy results of the writings of Andrew Fuller, wherever the English language is known, and in the countries where some of them have been translated into other tongues; it would be unjust to its author's memory, and still more ungrateful to the Holy Spirit of God, not to advert to one or two striking instances of the usefulness of "*The Great Question answered*," as permeating a vast mass of society, and leading to results which eternity alone can fully develop. It may not be improper to premise, that this production is a tract of only sixteen pages, and that it was written in consequence of Mr. McLean, one of his controversial opponents, suggesting that its author could not, on his avowed principles, scripturally address the unconverted.

The reader has, no doubt, often heard of the extensive Biblical labors of the Rev. Doctors Paterson and Henderson, and of the blessings extended over the continent of Europe, flowing from the millions of Bibles circulated as the effect of their agency; but he may not have heard of the little spring from which all originated. In the early years of the present century these two young Scotchmen were intimate friends. Mr. Paterson having finished his preparatory education at the University of Glasgow, was intent on becoming a missionary in India, and his friend Henderson agreed to accompany him. They went together to Copenhagen, intending to proceed to India from that port, because, as our readers already know, the British Government then "hindered" all missionaries

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sailing from Great Britain to that country. While they were staying at Copenhagen, war broke out between Denmark and England, and detained them for a season in that city. They, therefore, gave their time to the acquisition of the Danish language, and to the translation and distribution of religious tracts, etc. One day, as they were in the royal gardens, Mr. Henderson gave a tract to a young physician who was passing along,—it was, "*The Great Question answered.*" He read it, and it made such an impression on his mind, that he wished to find out the stranger who gave it to him; and for this purpose went to one of the Moravian Brethren, who happened to be one of his patients. This pious man was rejoiced to find that such measures were taken to evangelize his countrymen, and could not rest till he had discovered the residence of Messrs. Paterson and Henderson. From this Christian man, our young missionaries learned the deplorable state of Iceland, in reference to its great destitution of the Holy Scriptures, and commenced a correspondence with the British and Foreign Bible Society. This laid the foundation, says Mrs. Henderson to a lady in this country, in 1821, for these gentlemen being engaged in the service of that Institution, and consequently for all the blessings which have flowed, are still flowing, and, no doubt, will yet abundantly flow from the Bible Societies of Denmark, Sweden, Russia, Iceland, etc.

A fact, stated by Dr. Henderson himself, at the annual meeting of the Religious Tract Society in London, some years since, is worthy of mention. He informed the audience that when, in 1808, Dr. Paterson and himself went to Lapland, they took a quantity of tracts from Stockholm. In one place they distributed several hundreds of them, chiefly copies of, "*The Great Question answered.*" Some years afterwards, they learned that a great sensation had been produced by them. Inquiry was excited, and almost immediately the saving influences of the Holy Spirit were poured out on those who read them. "A concern about the immortal interests of their souls became very general; and the flame thus kindled was communicated from cottage to cottage, till all became thirsty for the waters of everlasting life." Such have been some of the

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results, produced, under God, by this admirable tract; but when and by whom shall the whole be declared?

Closely connected with the views we have already presented, we may ask our readers to contemplate the fact that the hand of God cannot but be recognized as we see how *books of past ages are, as it were, raised from the dead, and how these and others have become useful in far-off lands scarcely ever thought of by their authors.* Tregellus, in his "*Historic Evidence*," tells us that a century after the invention of printing, an Italian book, on "*The Benefits which we receive by the Death of Christ*," had passed through many editions, and was possessed by almost every family in that peninsula. The question of heresy was raised; the free grace of the Gospel of Christ was found to be set forth in this widely-circulated volume, and its destruction was decreed. The machinery of the confessional was set in motion; all were required to surrender their copies; and thus the work so entirely disappeared, that its contents were only known from the accounts of cotemporary writers. Ranke, in his "*History of the Popes*," says, that this book was as much lost as the lost Decades of Livy. This volume, after a disappearance of three hundred years, has again been discovered in an English version, from which it has been re-translated into the Italian, and printed, and again employed in the endeavors now carrying on for introducing the light of the Gospel of Christ into that land.

Take another illustration or two from the Reports of the Societies before us. The able Report of the American Tract Society for 1855 presents us with the number of volumes printed since the formation of the Society, and we take the first which arrests our attention. Of five volumes from the Works of *Flavel*, we perceive they have printed nearly three hundred thousand copies; of nine volumes from the pen of *Baxter*, they have printed but little short of three-quarters of a million; *John Bunyan's* Pilgrim's Progress alone has multiplied under their hands to about one hundred and fifty thousand copies; and even of *D'Aubigne's* yet unfinished "*History of the Reformation*," they appear to have produced three hundred and eighty-three thousand volumes. And all this is but

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a mere beginning; who can tell us whereunto it shall grow, and how little did the authors of these works ever suppose they would thus increase and multiply in a foreign land? *Andrew Fuller's Works* have already attained at least double the sale in this country they have reached in Great Britain, and like the other works we have mentioned, only as a specimen of multitudes, their sale, comparatively, has only just begun; they are destined for usefulness in centuries yet to come.

And who shall pretend to say that what many would be disposed to speak of as the greater acts of Divine Providence, do not originate in the design of God that some of his servants shall write a book? A year or two after the death of an amiable English princess, an eminent clergyman of that country remarked, "The death of the Princess Charlotte seemed to me a very mysterious providence, till I read Robert Hall's sermon produced by it; then I ceased to wonder." The good which such a sermon may effect far more than counterbalances the loss. In the very early stages of Christian missions in connection with our own land, we had to weep at the graves of Harriet Newell and of Ann Hasseltine Judson, but the published memoirs of their lives have done more than all other books to diffuse a missionary spirit in the Churches of Christ, both in this and in other lands.

We could easily illustrate our subject from both general and ecclesiastical history. Mr. Grone, one of the most eminent of the ministers ejected in 1662, owned a large library of theological books. Some years after his death, they fell into the hands of an irreligious man, who first resolved to burn them, but at length threw them out of the house into the street; they were thus dispersed over the whole neighborhood, and many, in a very high degree, were benefited by them.

In this connexion, it ought not to be forgotten that the Bible Societies, both of Europe and of this country, originated in the application of a little Welsh girl to her pastor for a copy of the Scriptures. Unable to supply one, that pastor went to London, and by his communications the Rev. Joseph Hughes was led to suggest the British and Foreign Bible Society, which itself, as we learn from its reports, has already

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circulated more than thirty millions of copies of the holy volume.

We may also remind the reader, that the commencement of the present century, when the press, by its multiplication of Bibles, tracts and books, began to show itself to a great extent sanctified to religion, was a truly remarkable period. Hume had a little before predicted the downfall of Christianity in the nineteenth century; nay, he declared its ruin to be already rapidly approaching. But almost immediately after began the societies which are the brightest spots in our world. In the very chamber where Hume uttered his evil prophecy, the first committee assembled to form the Edinburgh Bible Society. And we may add here, that the very press from which Voltaire issued his baneful tracts to destroy Christianity, was afterwards actively employed at Geneva in printing the Holy Scriptures.

There was, too, in the state of general society about that time, especially in England, a very remarkable change. In 1797, when WILBERFORCE published his "*Practical View of Christianity*," religion and literature were at so low an ebb in that country, that his publisher could only be induced to print five hundred copies, because the name of the author appeared on the title-page; yet, to the surprise of every one, seven thousand five hundred copies were called for by the public in five months!

We can but briefly refer to the mystery connected with the providence of God in the permission of bad and mischievous books. We admire the Divine wisdom in this matter. Let wicked men do their worst by means of the press, as well as all other agencies, and learn the impossibility of doing permanent injury against the truth. Besides, not a few good books have originated from the publication of bad ones. If *Paine* lives in his works, so does *Bishop Watson;* if *Byron* continues to issue his pestilential fires, *Cowper* and *Montgomery* still issue their streams of living waters to check their progress; and if the infidel productions of France and Germany are widely circulated, so are the admirable works on the evidences of Christianity, by Gregory, M'Ilvaine, and a thousand others.

Not less is the providence of God seen in the occasional

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destruction of evil works, or in their withdrawment from society. If we mourn that the vast Alexandrine Library was destroyed, we must remember that its continued existence, as far as its influence extended, might have been unfavorable to Christianity.

The power of books is well understood in the Romish Church, for *The Index Expurgatorius* proceeds upon the fact; and the mere man of literature, like Landor, has said, "On a word rests the axis of the intellectual world. A word hath struck ineradicably in a million of hearts, and envenomed every hour throughout their hard pulsation. On a winged word hath hung the destiny of nations. On a winged word hath human wisdom been willing to cast the immortal soul, and to leave it dependent for all its future happiness."

The design of this article, like that of a sermon, is *practical improvement.* And assuredly we ought, on a review of our subject, to see the importance of a habit of reading, and that the best books. The press, after all, is but a mere machine, and books are but the instruments which it manufactures; and if diligent and constant use be not made both of one and the other, they will render us no service. Nor should we merely read books for ourselves, but recommend, and, in some cases, gratuitously circulate them. We have no great fear on the subject, but we can conceive the possibility of our countrymen becoming so fond of money, and so devoting their labors, day and night, to its acquisition, as to neglect general reading and intellectual cultivation, and so reduce our land to barbarism. In such case our wealth, as well as our religion, would depart from us. This cause is that of the Church of Christ, in whose hands we leave it with full confidence.

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ART. IV.—COCKBURN'S MEMORIALS OF HIS TIME.

Memorials of his Time. By HENRY COCKBURN. New York: D. Appleton & Co., 346 & 348 Broadway, 1856. pp. 442.

LORD COCKBURN became known a few years since, on this side of the Atlantic, by an entertaining biography of Jeffrey, the great Edinburgh reviewer. Since then he has died, and his executors have published this volume. At about the year 1821, it seemed to him undesirable that no private account should be preserved of the distinguished men or important events that had marked the progress of Scotland, or at least of Edinburgh, during his day. He accordingly began to recollect and to inquire, and at the close of the year 1830, the "Memorials of his Time," as we have them here, were completed. It is a book full of gossiping reminiscence and amusing anecdote, giving the bold and salient angles and outlines of Scotch society in its forming period. Independently of the interest which, as men, we take in all that is human, a special interest attaches to this book, as introducing us to scenes and men that undoubtedly imparted something more than a coloring to the immortal characters that live in the romance of Sir Walter Scott.

Lord Cockburn himself figures rather secondly in his book. We learn, however, enough of his social position and private feelings to appreciate the influences under which his observations were made. He was born in Edinburgh, or at an estate of his father, eight miles to the south, on the 26th of October, 1779. His father was then Sheriff, afterwards Judge-Admiral, finally a Baron of Exchequer. Both through his father and mother he was connected with the nobility of Scotland. His father was a man of strong sense, fond of his joke, but yet a father who kept his children at a distance. "My mother," he says, "was the best woman I have ever known." Very like other people's mothers! As a school-boy, he does

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not appear to have been of any marked promise. But at college, the intellectual flame was lighted at the altars of logic and philosophy, by which Finlayson and Dugald Stewart ministered as the priests. In 1800, he entered the Faculty of Advocates, and became a whig in politics—when to be a whig was to be opposed to the party that engrossed almost the whole wealth, rank and public office of the country, and at least three-fourths of the population, and to meet all sorts of obstructions and discouragements in his professional career. In 1806, he was made Advocate-Depute, by the tory ministry, "solely from family connection, without the understanding of any political tie." In 1810, he was dismissed from the office by the Lord-Advocate, "because he had never been adequately of his party, and had voted against him at a faculty-meeting a few days before." In March, 1811, he married, and set up his rural household gods at Berraly, close by the northern vale of the Pentland Hills.

"Human nature," he tells us, "is incapable of enjoying more happiness than has been my lot here; where the glories of the prospects and the luxury of the wild retirement have been all enhanced by the progress of my improvements, of my children and of myself. One summer I read every word of Tacitus, in the sheltered crevice of a rock (called "My Seat"), about 800 feet above the level of the sea, with the most magnificent of scenes stretched out before me."

In the course of this volume, it transpires, quite incidentally, that he is an occasional contributor to the *Edinburgh Review*, chiefly on matters connected with legal or political reform; that he sometimes addresses public meetings on similar subjects; and is counsel in important criminal trials. Of one of his forensic efforts, Sir James Mackintosh said in the House of Commons, that, considered with reference to the peculiar difficulties with which the advocate had to contend, it was unrivalled by any similar effort in ancient or modern times. The book closes with his appointment to the office of Solicitor-General, under the ministry of Earl Grey, in 1830. Lord Cockburn died, we believe, in the judicial ermine.

Lord Cockburn's earliest reminiscences relate to his teachers. When eight years old, he was sent to the High School, and put under the charge of a good man, an intense student, whose memory was crammed with the knowledge of books, and

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whose understanding was empty of the knowledge of human nature; who forced his pupils through their tasks by constant applications of the birch, and who, in teaching them Latin, so far from impressing them with its beauty, either of style or thought, left them to suppose its only use was as a torture for school-boys. His pupils were flogged and terrified into stupidity. Four years with such a schoolmaster must have been a fearful fate—but it was Cockburn's. Dr. Alexander Adam, the author of a work on Roman antiquities, was his next teacher. He was as amiable as the former had been harsh; a warm encourager by praise, play and kindness, and constantly under the strongest sense of duty. A simple, artless enthusiast, he was all a-fire with his love of Roman freedom; who, without an idea of modern politics, was constantly exposing himself to the censure of tory politicians, by his wild ebullitions of classical republicanism; of appalling private industry. If one moment late at school, he would hurry in, and explain that he had been detained "verifying a quotation." And once, having taken a house in the country, for one of his autumn vacations of six weeks, and sent his family there, in order that he himself might have some rustic leisure, he got upon the scent of some curious passages, and remained with his books in town, without ever seeing his country house.

With Cockburn, at the High School, were Horner and Brougham. Horner was then, as in after life, grave, studious, honorable, kind, steadily pursuing his own cultivation; everything he did marked by thoughtfulness and greatness. Subsequently, when the author speaks of him, as he died at the age of thirty-eight, possessed of greater public influence than any other private man, admired, beloved, trusted and deplored by all, except the heartless and the base, he adds, that "Horner was born to show what moderate powers, unaided by anything whatever except culture and goodness, may achieve, even when these powers are displayed amidst the competition and jealousy of public life." Brougham's early exhibition of his powers was equally characteristic. The audacious youth differed on some small bit of Latinity from his master, who, like other men in power, maintained his own infallibility,

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punished the rebel, and flattered himself that the affair was over. But next day, Brougham, loaded with books, returned to the charge, and compelled him, before the whole class, to confess his error. Thirty years afterwards, this "fellow who had beat the master," came up from London, covered with the laurels of forensic and senatorial victories, to the city of his boyish triumph, and was feted at a public dinner, by over eight hundred of his fellow-citizens. As the moment approached for him to speak, he said, he thought the most alarming moment of life was, when the speaker, after settling himself into his chair for an important debate, paused for an instant, before calling up the mover; but that he would rather endure that a hundred times than rise and address the audience before him. Great and eloquent as he then was, he could not hope again to equal the glorious champion who astonished his school-mates by vanquishing their teacher at his own weapons.

The general tone of the school was vulgar and harsh; characterized by such coarseness of language and manners among the boys, that no lady could be seen within the walls, and by such savageness on the part of some of the masters, as would at the present day expose them to transportation. The tendency was to dishearten gentleness and encourage effrontery. We are told that the art of teaching has been immeasurably improved in good Scotch schools since that time. "Immeasurably" is certainly the word which expresses the improvement that was needed. Yet, so slow was the public to perceive the deficiencies of this school, that the establishment of another in 1824 met with fierce opposition; and when, previously to that, a Lancasterian school had been established, so cordially was it hated by the tories and by some of the clergy, that an Episcopal bishop did not hesitate to preach an ignorant and insolent sermon against it.

Lord Cockburn's classical teacher at the College of Edinburgh was Andrew Dalzel, the author of *Collectanea Graeca*, who, though not a good schoolmaster, was mild, affectionate, simple, an absolute enthusiast about learning, with a low, soft, artless voice, that melted and inspired his pupils with a vague but sincere literary ambition, and with delicious dreams of virtue and poetry. But Professor Finlayson first wakened

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his dormant power of thought. Stewart kindled it into glowing life. His admiration of Stewart is extremely pleasing. Stewart is described as of middle size, rather delicate in appearance, with a large bald forehead, and gray speaking eyes, sheltered beneath bushy brows, large, but flexible lips, the seat of serene sense and hearty humor, a musical voice, a simple and elegant gesticulation, slightly tinged by professional formality, and his whole air that of an academical gentleman; without genius, or even originality of talent, he brought to the professor's chair an intellect trained to precision by mathematics, and thoroughly versed in his own and kindred sciences; and he enhanced its power by an unimpeachable personal character, devotion to the science he taught, an exquisite taste, an imagination imbued with poetry and oratory, liberality of opinion, and the loftiest morality. Avoiding the knotty subtleties of metaphysics, he loved to treat in a free, discursive manner of the general constitution of moral and material nature, the duties and the ends of man, the uses and boundaries of philosophy, the connection between virtue and enjoyment, the obligations of affection and patriotism, the cultivation and the value of taste, the intellectual differences produced by particular habits, the evidences of the soul's immortality, the charms of literature and science, in short, all the ethics of life; and, in breathing these topics, he was uniformly great and fascinating; heating, as was said by Mackintosh, the love of virtue into whole generations of pupils. The absence of strict metaphysical reasoning, his generality and his indulgence in moral themes, have been censured by many intelligent critics, as leading to vagueness of thought and fruitless declamation, but they constituted the very charm of his course to his youthful hearers. A stronger infusion of dry matter, especially metaphysical, would have extinguished its magic. "To me," says Lord Cockburn, "they were like the opening of the heavens. They changed my whole nature." "No intelligent pupil of his ever ceased to respect philosophy, or was ever false to his principles, without feeling the crime aggravated by the recollection of the morality that Stewart had taught him." His admiration, indeed, seems to have fallen little short of idolatry. In one of his paragraphs, describing his manner,

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when lecturing, as professorial, yet gentlemanlike, calm and expository, but rising into greatness or softening into tenderness, whenever his subject required it, he adds, "A slight asthmatic tendency made him often clear his throat, and such was my admiration of the whole exhibition, that Macvey Napier told him, not long ago, that I had said there was eloquence in his very spitting. 'Then,' said Stewart, 'I am glad there was at least one thing in which I had no competitor.'" Stewart died at the age of seventy-five, on the 11th of June, 1828.

As a boy, Lord Cockburn had seen many of the celebrities of the preceding age—Robertson, Black, Henry, Macknight, Rolison, Adam Ferguson, the historian of Rome, and others, men of eminent learning and polished manners, of whom he has left short but graphic sketches. His description of Ferguson is particularly vivid:

> His hair was silky and white; his eyes animated and light-blue; his cheeks sprinkled with broken red, like autumnal apples, but fresh and healthy; his lips thin, and the under one curled. A severe paralytic attack had reduced his animal vitality, though it left no external appearance, and he required considerable artificial heat. His raiment, therefore, consisted of half-boots lined with fur, cloth breeches, a long waistcoat, with capacious pockets, a single-breasted coat, a cloth great-coat, also lined with fur, and a felt hat, commonly tied by a ribbon below the chin.

When he walked out, with his tall staff, he held it at arm's length to the right, and his two coats, buttoned at the top, and flowing back so as to expose the whole of his curious and venerable figure, he looked like a philosopher from Lapland. His diet was milk and vegetables; he never dined out except with his relation, Dr. Black, when his son used to say it was delightful to see the two philosophers rioting over a boiled turnip.

> Domestically, he was kind, but anxious and peppery. His temperature was regulated by Fahrenheit; and often, when sitting quite comfortably, he would start up, and put his wife and daughters into commotion, because his eye had fallen on the instrument, and discovered that he was a degree too hot or too cold.

When seventy-two years old, he set out with no companion except his servant, to visit Italy, for a new edition of his history. He had to pass through a good deal of war, but returned in about a year, younger than ever.

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Not less vivid are his recollections of the old ladies of his boyhood. Strong-headed, warm-hearted, and high-spirited women; merry even in solitude; indifferent about the modes and habits of the modern world, they stood out like primitive rocks above ordinary society. One of them he thus describes:

> Her father, from some whim, resolved to see how it would turn out, and gave her no education whatever. Possessed of great natural vigor of mind, she passed her youth in utter rusticity; in the course of which, however, she made herself a good carpenter, and a good smith—arts which she practised occasionally, even to the shoeing of a horse, I believe, till after the middle of her life. It was not till after she became a woman, that she taught herself to read and write, and then she read incessantly. She must have been about sixty before I ever saw her. Her dress was always the same—a man's hat when out of doors, and generally, when within them, a cloth covering, exactly like a man's great-coat, buttoned closely from the chin to the ground, worsted stockings, strong shoes, with large brass claspa. And in this raiment she sat in any drawing-room, and at any table, amidst all the fashion and aristocracy of the land, respected and liked.

When on the brink of the grave, her physician recommended abstinence from animal food, unless she wished to die. "Dee, doctor! odd, I'm thinking they've forgotten an auld wife like me up yonder." A strong contrast to her was Mrs. Rochead, of Inverleith:

> She would sail, like a ship from Tarshish, gorgeous in velvet or rustling in silk, and done up in all the accompaniments of furs, ear-rings and finger-rings, falling sleeves, scent-bottle, embroidered bag, hoop, and train—all superb, yet all in purest taste; and managing all this seemingly heavy rigging with as much ease as a full-blown swan does its plumage. She would take possession of the centre of a large sofa, and at the same moment, without the slightest visible exertion, would cover the whole of it with her bravery, the graceful folds seeming to lay themselves over it like summer leaves.

Similarly majestic was her descent from the carriage, which, with all its imposing accessories, Lord Cockburn has painted with an enamored pencil. And verily, we could almost believe him to be conjuring up some splendid apparition of to-day, rather than of the past century.

The society of that period was formal and ceremonious. Every species of festivity was disciplined by a punctilious etiquette. At the ball-room no couple could dance together, unless each were furnished by some social martinet with tickets inscribed with corresponding numbers, designating their

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precise place in the precise dance. At dinner every glass of wine required to be dedicated to the health of some one, and it was thought sottish and rude to take wine without this. No sooner was the table cleared, and the after-dinner glasses set down, than it became necessary for each person, following the landlord, to drink the health of every other person present, individually. Thus, where there were ten people, there were ninety healths drunk. After this came what were called "rounds" of toasts. Each gentleman named an absent lady, and each lady an absent gentleman, separately; or one person was required to give an absent lady, and another person was required to match a gentleman with that lady, and the pair named were toasted, generally with allusions and jokes about the fitness of the union. And last of all, as the crowning ornament of the feast, the glasses being filled, each person in turn was asked for his or her "sentiment." These were short, epigrammatic sentences, expressive of moral feelings and virtues, in the composition of which the practised diner-out acquired, of course, a great facility; but which to the timid and the awkward was a dreadful oppression. Nobody, however, was spared. Many a struggle and blush did it cost; but this only the more excited the tyranny of the masters of the craft; and besides, there was a large public stock of sentiments of the most approved and unexceptionable elegance, of which any one was free to avail himself. So that evasion was considered inexcusable. Yet for the blushing youth or maiden, whose turn was momently approaching, to deliver some time-worn reflection like this, "May the friends of our youth be the companions of our old age," we can conceive that the situation must have been full of horror. The very thought that one's next neighbor might steal the favorite utterance from one's lips, must have been agonizing.

But the stiff and formal ceremoniousness of that generation did not make it the less coarse. Two vices especially were very prevalent, if not universal, among the whole upper ranks—swearing and drunkenness. Swearing was thought the right, and the mark of gentlemen. Without an oath they were not supposed to be in earnest. The naval chaplain jus-

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tified his cursing the sailors, because it made them listen to him, and a learned judge apologized to a lady whom he damned at whist for bad play, by declaring that he had mistaken her for his wife. And nothing was more common than for gentlemen who had dined with ladies, and meant to rejoin them, to get drunk. To get drunk in a tavern, seemed to be considered a natural, if not an intended consequence of going to one. And frequenting taverns was not confined to the lower classes. Lord Cockburn mentions having seen twelve or sixteen, some of them the highest of the Scotch nobility, who, leaving their own luxurious houses, had congregated in a low-roofed room of a wretched ale-house for a day of freedom and jollity. There, joking, laughing, singing, toasting and disputing, with no want of practical fun, they sat on wooden chairs around "a huge bowl of hot whiskey punch, the steam of which was almost dropping from the roof, while the odor was enough to perfume the whole parish." Even the judges on the bench, when the business was to be protracted beyond the usual dinner hour, took an open-court refection of port wine and biscuit. We are told that the ermine if not intoxicated, was certainly sometimes affected, though this was so ordinary with those sages, that it really made little apparent changes upon them. On the circuits, the custom took a different form. "The temptation of the inn frequently produced a total stoppage of business; during which all concerned—judges and counsel, jurymen and provosts, had a jolly dinner; after which they returned again to the transportations and hangings." But it was often remarked that the step of the evening procession was far less true to the music than that of the morning. Having occasion at one time to pass sentence upon a young man, who had by some rashness if not accident, stabbed his comrade, with whom he had passed a whole summer night over their punch, a majority of the court concurred in imposing a short imprisonment. But one of their number, who more keenly felt the discredit that had been brought on the cause of drinking, and felt constrained to dissent from his brethren, thus expressed his feelings:

> We are told that there was no malice, and that the prisoner must have been in liquor. In liquor! Why, he was drunk! And yet he murdered

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the very man who had been drinking with him! They had been carousing the whole night; and yet he stabbed him! after drinking a whole bottle of rum with him! Good God, my Lords, if he will do this when he's drunk, what will he not do when he's sober?

The court, at the time Lord Cockburn came to the bar, consisted of fifteen judges, and held its sessions in a low, square-like room, not more than thirty or forty feet wide, and so cased in venerable dirt, that it was impossible to say whether it had ever been painted. The judges were, many of them, learned and worthy men, but, with few exceptions, exclusively devoted to the party in power. A few of the more remarkable of them, are described in this book. There was Braxfield, a man of great learning in the law, but ignorant of all other branches of learning; a man of prodigious power of reasoning, but with an utter want of refinement. Strong-built and dark, with rough eyebrows, powerful eyes, threatening lips, and a low, growling voice, he was never so much in his element as when tauntingly repelling the last despairing claim of a wretched culprit, and sending him to Botany Bay or the gallows, with an insulting jest. In political trials he was the rival of Jeffreys. "Let them bring me prisoners, and I'll find them law," was his suggestion when difficulties were anticipated in an intended political prosecution. His rival in knowledge of the law, and in political partiality, was Lord Erkgrove, who, however, was a mere child to him in everything requiring force or soundness of head. He was one of the most ludicrous of men. To be able to mimic him was a sort of fortune in society. Sir Walter Scott acquired his earliest celebrity by this. Yet nothing that he ever said or did, possessed either wit or merit, aside from its absurdity. His reverence of the "divinity that doth hedge a king," was absolutely idolatrous. He said to a culprit, whom he was condemning to death for stabbing a soldier, by way of aggravating the enormity of his offence:

And not only did you murder him, whereby he was bereaved of his life, but you did thrust, or punch, or pierce, or project, or propel the *le*-thal weapon through the belly-band of his regimental breeches, which were his Majesty's.

He had to pass sentence of death upon two or three persons

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who had broken into a house, assaulted the inmates, and robbed them of a large sum of money. After explaining the nature of their crime at length, and reminding them that they attacked the house and the persons within it, and robbed them, he concluded with this astounding climax: "All this you did, and God preserve us! just as they were sitten doon to their dinner!" His customary consolation to the prisoner whom he had condemned to be hung, was something like this: "Whatever your religious persuashon may be, or even if, as I suppose, you be of no persuashon at all, there are plenty of reverend gentlemen who will be most happy for to show you the way to yeternal life." Heaven had made the person of this man a visible representation of the despicable obliquities and grotesqueness of his character.

His face varied, according to circumstances, from a scurfy red to a scurfy blue; the nose was prodigious; the under lip enormous, and supported on a huge, clumsy chin, which moved like the jaw of an exaggerated Dutch toy. He walked with a slow, stealthy step, something between a walk and a hirple, and helped himself on by short movements of his elbows, backwards and forwards, like fins.

He was put at the head of the court at the age of seventy-six, after his peculiarities were fully developed. "It would have been a pity," says our author, "if the public had lost them; but it was unfortunate that a judicial chair was necessary for their complete exhibition."

There were, however, men upon the bench who, aside from their political subserviency, would have been ornaments of the best judicatories of any age. Such were Hay Campbell, the Lord President, Lord Cullen and Lord Meadowbank. There is, also, with all its faults, a great attractiveness in the impetuous and eccentric, yet chivalrous character of Lord Hermand. "My Luards," he used to say, "I *feel* my law—*here*, my Luards," striking his heart. And he it was who once demolished a statute that was quoted against him, by the following summary, if not conclusive logic: "A statute! what's a statute? Words. Mere words! And am *I* to be tied down by words? No, my Luards; I go by the law *of right reason*." But this was as long ago as 1800. Since that time the court has been greatly changed in its organization; trial by jury in civil causes, which was then unknown in Scot-

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land, has been engrafted upon their system; and the character of the judges, of course, has been adapted to the improved character of the age.

Lord Cockburn has also given very interesting sketches of the more eminent lawyers of his times. We do not, however, propose to follow him into these portions of his book; but before taking leave of the Court, we must be permitted to quote his description of a personage who is as conspicuous a part thereof as either judges or lawyers—the macer or crier:

> This macer was an old, firm-set, hard, angular man, named Graham, who had long been in this vocation, and was the most official and picturesque person I have ever seen in it; large, square-faced, wooden-featured, grave and formal; with an amazing voice—loud, distinct and swinging. The murmur of the outer house used to be stilled when this image stuck its awful head through the lofty orifice, and sent its slow, articulate tones into every corner and every ear below, calling people up to their tasks and dooms.

Could there be a more perfect picture of that office incarnated?

Scattered over this volume there are several notices of the state of the Church and of the distinguished clergymen of that day. During nearly the whole of the seventeenth century, the highest places in the State and in the Law had been open to the professional members of the Church, and, consequently, it had been, during that period, adorned by a learned and illustrious clergy. The success of Presbytery, while by the extinction of ecclesiastical dignities and wealth, it removed the stimulant of worldly ambition, at the same time, by provoking persecution, kindled in its professors a more purely spiritual zeal—the energy and devotion of the martyr. Their noble struggle, their cruel sufferings, their splendid triumph, under the Stuarts, stamped the clergy with a reputation which long survived the day of their trials and of their greatness, and kept for them the love and the reverence of the people long after they had lost the wealth, professional rank and political importance which could have commanded them. But by degrees the old historical glory faded; under the insignificance of repose a lower class of minds were attracted to the service of the Church; and, throughout the last half of the eighteenth century, the descent was steady and marked.

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The humbleness of their livings, and even the well-meant cheapness of their education, vulgarized them still more; so that learning and refinement being scarcely attainable, ceased to be expected; and, with too few exceptions, vegetating in the manse, and the formal performance of the parochial duties, came to be the ultimate object of clerical ambition.

In Lord Cockburn's time, having lost all the accomplishments which could commend them, in Edinburgh at least, if not everywhere, they had fallen almost entirely out of good society. Nor was this deficiency in polite breeding and culture compensated by higher professional activity. A stern system of patronage, rendered more illiberal by its union with Toryism, tended to exclude all clergymen who were known to cherish a taste for the people and their piety, while the clerical position was too paltry to be coveted by cultivated men under the influence of less exalted motives. The evil finally necessitated its own cure. The magistrates had laid out large sums in building and repairing kirks. To defray this expenditure it was necessary to fill the churches for the sake of the seat-rents; this could be done only by bestowing the patronage of the church upon more attractive ministers. This opened the churches to men of more liberal culture and principles. Andrew Thomson, a notorious Whig, after as much plotting as if it had been for the Popedom, was first elected, and in a few years rewarded his electors by drawing about £1,800 a year for them; a fact which of itself loosened all the other city churches from their thraldom. A new race of preachers appeared, the most eminent among whom was Dr. Chalmers. Everything relating to this gifted divine has been admiringly recorded by his biographers, and is, probably, familiar to our readers; yet, Lord Cockburn has graphically depicted some of his characteristics, and it may be not unpleasant to learn a lawyer's judgment of the great preacher:

He is awkward, and has a low, rough, husky voice, a guttural articulation, a whitish eye, and a large, dingy countenance. In point of mere feature, it would not be difficult to think him ugly; but he is saved from this, and made interesting and loveable, by singular modesty, kindness and simplicity of manner, a strong expression of calm thought and benevolence, a forehead so broad that it seems to proclaim itself the seat of a great intellect, a love of humor, and an indescribable look of drollery when anything ludicrous comes over him.

His sermons were all carefully written before-hand. With

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a bad figure, voice, gesture and look, and an unusual plainness of Scotch accent, he was yet the most effective orator of his day.

> The magic lies in the concentrated intensity which agitates every fibre of the man, and brings out his meaning by words and emphasis of significant force, and rolls his magnificent periods clearly and irresistibly along, and kindles the whole composition with living fire. He no sooner approaches the edge of his high region, than his animation makes the commencing awkwardness be forgotten, and then converts his external defects into positive advantages, by showing the intellectual power that overcomes them ; and getting us at last within the flames of his enthusiasm—Jeffrey's description—that " he buried his adversaries under the fragments of burning mountains," is the only image that suggests an idea of his eloquent imagination and terrible energy.

The very counterpart of Chalmers was Archibald Alison, the author of the Essays on Taste, the most distinguished of the Episcopal clergy in Scotland. He is described as a most excellent and agreeable man; richly imbued with literature; attached to the society of eminent men, and himself a delightful companion, with but a single defect, the amiable one of too soft a manner:

> As a preacher, he was a consummate artist in his own peculiar line of feeling and impressive elegance. His voice was clear and sweet, his taste very refined, and his air and gesture very polite. It was the poetry of preaching. The prevailing defect was, that it was all too exquisite.

He is said to have produced some of his most pleasing effects by habitually making the appearances of external nature and the kindred associations, subservient to the uses of the pulpit—a practice in which it is strange that he is not more frequently imitated.

One of the most interesting features of this book consists in the occasional glimpses which it gives us of the struggle which was then going on between liberality of opinion and intolerant bigotry. In Edinburgh, in 1800, liberal principles were prostrate beneath the shock of the French Revolution, and Toryism triumphant. It was a season of unwonted political bitterness. The object of the predominant party seemed to be to ascribe a thirst for bloodshed and anarchy, not merely to their avowed public opponents, but to the whole body of the people. Jacobinism was a term denoting everything alarming and hateful; and every man of liberal views

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was stigmatized as a Jacobin. To favor parliamentary reform, to dissent from the established religion, or even to express a mere speculative love of liberty, was to be a Jacobin. In the College of Edinburgh there were three professors who were inclined to the policy of the Whigs—Playfair, Stewart, and Andrew Dalyel. Playfair, as professor of mathematics, might escape unremarked; but Dalyel, who had to speak of Grecian liberty, and Stewart, to explain the uses of liberty in general, were both objects of suspicion, both anxiously watched, and received without cordiality in the city which they adorned. The leading men among the Whigs were lawyers. It was among them that independence found its only asylum. There were a few silent though devoted worshippers elsewhere, such as Sir Harry Moncreiff in the Church, and the three professors above named; but the Whig lawyers were the only open champions—as in fact they were the only men in a position to make a public profession of their views. There was no free press, and public political meetings could not arise, for the elements did not exist, and no one could have taken part in one, had they existed, without making up his mind to be a doomed man. The nearest approach to such a meeting was the annual celebration of Fox's birthday by a dinner; but this only a dozen or two of the best Whigs could be induced to attend; and even they were seldom allowed to assemble without sheriff's officers being sent to take down the names of those who entered. Nor was there such a thing as popular representation; all town-councils elected themselves; the Established Church had no visible rival; the sheriff of the county selected the jurymen; and for each trial the presiding judge picked out such as he chose, unchecked by any peremptory challenge. The town-councils elected the burgh members of Parliament, and they, with the 1,500 or 2,000 freeholders who elected the county members, formed so small a body that they were easily controlled by the government. The social despotism which grew out of this political condition, was intolerably oppressive. A circumstance strikingly illustrative of this was the dismissal of Henry Erskine from the office of Dean of the Faculty of Advocates. He was the most brilliant of Scotish lawyers; a man of the loftiest honor, who

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had adorned the Faculty with the lustre of his character for several years; his sole offence was his presiding at a public meeting to petition against the war; yet for this alone he was turned out of office. Nor was this all. Several young men, Francis Jeffrey amongst them, who burned to vote in his favor, felt constrained by the urgency of their parents and patrons, and by the sacrifice which it would cost them, to withhold this testimonial of their friendship for the man and his cause, and absented themselves from the meeting. Indeed the mere profession of liberal principles on the part of a lawyer at that time, required a degree of heroism second only to that of the early professors of Christianity. The most eminent of the Whig counsellors had hard enough work to keep their places. For the juniors, every avenue of official preferment was ostentatiously closed; the judges were not too magnanimous to make their hostility apparent; and agents, therefore, kept their fees for those of the safer faith. They were doomed to see men of far less merit than themselves advanced to places of honor and emolument, while they felt, in every step of their career, the effect of this social and political proscription. But this injustice nobly avenged itself. Compelled to rely solely on their own talents for their success, they endeavored to compensate the want of external assistance by their superior cultivation. The consequence was, a greater amount of accomplished talent, public service in literature, in policy and in law, among those who were the young Whig lawyers of this period, than has ever distinguished any era of the Scotch bar; while among the Tories there was no man, except Sir Walter Scott, who has attained any marked distinction.

The effort to enlighten and correct this state of opinion, though described in a very imperfect and desultory manner, is to us full of interest. One by one the strongholds of bigotry and error are approached, undermined, stormed and carried. It is a lesson which, in an hour of doubt, may well inspire the reformer with persevering hope. The movement begins when the prospect seems the least cheering; at a time when the thought of liberty is associated in the minds of all men with the black shadow of the French Revolution; at a

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time when any popular agitation, with a view to reform, exposes the author to a prosecution for sedition, and when the registers of the court are yet damp with the bloody record of similar trials. One of the earliest and most important steps in this movement was the establishment of the Edinburgh Review, of which the first number was published on the 10th of October, 1802. It was a brilliant and startling apparition upon the horizon of a darkened firmament. It was not only the first of its kind, but, previous to its appearance, there was no publication which made any pretensions to guide and enlighten public opinion, nor did the literary talent exist to support such a publication. When it appeared it received no published opposition, and no material aid, on public questions, from any person at that time in public life. The intellect of that age had been too long prostituted to a power jealous of independent thought, or too long circumscribed by the routine of professional and official habits, to possess the elastic vigor and originality essential to such an enterprise. Accordingly, the Edinburgh Review became almost exclusively the organ of Young Scotland. Jeffrey, Horner, Brougham, Sidney Smith, men below the age of thirty years, stepped forth as the leaders and teachers of their times, and invested the liberal cause with the attractions of learning, genius and eloquence. So much depended upon them, that it was a remark of the quiet and observant Playfair, that it seemed to him that the whole cause of independence in Scotland hung upon the characters and the exertions of about half a dozen young men in the Parliament House.

The breaking out of the war in 1803, by engrossing the public mind with the terror of foreign invasion, was unfavorable to the cause of internal reform. Yet, in one respect, it was productive of a great good. Edinburgh became, as it were, a camp, and continued so until the peace in 1814. The hearts of Whig and Tory beat in unison, with the same spirit of patriotism. Playfair, Brougham, Horner and Jeffrey, bore arms in the ranks with the bitterest Tories. Cockburn himself commanded a company of volunteers, and emulated the military enthusiasm of Walter Scott, who was the soul of a troop of cavalry. Men could not be so long cordially united in one

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common cause, without losing a portion, at least, of their political prejudices. The Tory, who had seen his Whig comrade as ardent as himself to meet the shock of foreign invasion, could no longer taunt him with being the enemy of his country. In the midst of this state of things, in 1806, the Whigs were surprised to find themselves, by mere accident, in power. But they had barely time to propose, not to mature, measures of reform, when they were supplanted. Their brief administration was, however, not without its fruit. It encouraged the despondent hearts of the Whigs; it broke the spell of an uninterrupted Tory domination; and it gave impetus to a movement in favor of judicial reform, which finally gathered such momentum, that the Tories themselves were forced to yield to it. Meanwhile, the improvement in the tone of society became marked. The most inveterate intolerance could but do homage to the genius which, from the elevation of the Edinburgh Review, shed the light of liberal thought upon all questions of public interest. In all the walks of life, individuals of the proscribed party were climbing to eminence by the force of their acknowledged intellectual superiority. To the young men of Scotland, chafing against the prevailing intolerance—but hourly warned that submission to it was essential for worldly success—their example was of incalculable benefit. In the remotest villages of Scotland, the hearts of the oppressed liberals began to beat more freely, when they heard of the disenthralment of their more illustrious brethren of the metropolis, who had once been in a similar state of depression with themselves. We are told

> It is difficult to make a person, accustomed to modern civic fermentation, comprehend, or even believe, the utter political inanition which then silenced and awed our largest towns. The class called citizens—that is, the tradesmen, shopkeepers and merchants—even in Edinburgh, did not exist politically.

But the leaven of a higher self-respect had already lodged in individuals, and was gradually working through the whole mass.

A meeting against West Indian slavery was held in Edinburgh, in July, 1814.

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Except for victories and charity, this was the first assembling of the people for a public object, that had occurred here for about twenty years; and if the termination of slavery in our West Indian colonies had been a purely political matter, it could not have been held in Edinburgh even in 1814.

But a step had been taken, which revealed the effectiveness of popular assemblages as an agency in the formation of public opinion. Accordingly, two years afterwards, a meeting was held to petition Parliament against a tax. Next came the dinner in honor of Burns, long remembered as the first public dinner in which any of the Whigs of Edinburgh had spoken; and then the dinner given to Lord Erskine by the Whigs, upon the occasion of his visit to his native country in 1820. The next year, the birthday of Fox was celebrated by a public dinner, at which over five hundred were present. Eloquent addresses were made by eminent Whigs; but the most marked feature of the meeting was a demonstration on the part of men who, till about this period, had shrunk from exposure—the ordinary trading citizens, some of whom spoke excellently. Thus, at length, freedom of speech and freedom of the press were vindicated. A new power, heretofore unrecognized in political affairs, the power of the middle classes, had been called into being, and had ranged itself on the side of reform. With this vantage-ground attained, the success of the Liberal cause could be no longer doubtful; and well might the dozen men who, twenty years before, had celebrated the birthday of Fox, under the insulting surveillance of the police, now congratulate themselves upon the triumph of their principles.

Only three years before, the first Whig newspaper, "The Scotsman," had been established, and soon enjoyed a large circulation. How great had been the progress in a few years, may be estimated from the fact, that, in 1812, an itinerant lecturer, who advocated universal suffrage and annual Parliaments, could not induce the editor of any Edinburgh newspaper to give an account of his lectures, though he offered to pay for the same as for an advertisement, and though one of them admitted that he would have liked to publish their substance, but that he could not ruin his paper. Even the Tories now began to think there was need of active resist-

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ance, other than that of merely legal or social coërcion. To answer this purpose, Blackwood's Magazine was started, and commenced a warfare of the most virulent personalities. It was not merely a conflict of principles, but also of interests. Men by whom office, power, and the perquisites of time-honored abuse, had long been regarded almost as their legitimate heritage, were battling in their defence. It was the cruel, rancorous and remorseless struggle of the vulture for the preservation of its prey. Their opponents might point to the positive and tangible evils against which their attacks were directed, and against which they appealed to the moral sentiment of the community; but for the supporters of these evils to conduct the contest merely upon principle and reasoning, would have been to expose at once their own weakness. Their resort was, therefore, the favorite resort of the upholders of a bad cause—the impeachment of the motives and characters of their assailants. They warred with poisoned arrows. They were not even ashamed to make use of that worst of all possible engine of calumny—a secret press—an irresponsible newspaper. Such a paper they established, which became the outlet for all the anonymous slander that the retainers of a once powerful, but now half-defeated party strove to pour out on their rising opponents. This malignant sheet was patronized even by the respectable portion of the party it disgraced. The Lord-Advocate of Scotland, and Sir Walter Scott, and other men of high rank, were signers of a bond for its support, and chuckled with its reputed contributors over its infamous slanders. To such ignoble passions, may the spirit of party degrade the noblest minds. To prevent a duel between Sir Walter Scott and a distinguished leader of the Whigs, who had suffered from its calumnies, this paper was finally suppressed. It died, but revived again in all its ancient acrimony, under another name. Sir Alexander Boswell, a leading Tory, who had for a short time been in Parliament, was detected as the author of a scurrilous, anonymous attack upon a Mr. James Stuart, and by him challenged and shot. The disclosures made, during the trials which grew out of this affair, of the character of the paper and of the men concerned in it, furnished for a long time the subject of party discussion

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and even of Parliamentary inquiry, and, however discreditable to the offending party, eventuated in a very decided improvement in the tone of the political press. The emancipation of opinion became complete. It was no longer an insuperable objection to the aspirant for honor or office, that his political views were of a more popular cast than those of the dominant party. The Town Council of Edinburgh, even, had become so far affected by the atmosphere of free thought, which was expanding everywhere about them, as to invite Sir James Mackintosh, notwithstanding the open objection made to his political opinions, to the chair of moral philosophy. Jeffrey was elected Lord-Rector of the College of Glasgow, and Dean of the Faculty; and even a Whig lawyer was placed upon the court. Substantial reform, had already been made in the Scotch judiciary, and still greater reforms were in store; for at last the reward of this protracted struggle was at hand, by the accession of Earl Grey to the premiership of Great Britain.

There are many other topics of interest in this volume, such as the progress of the fine arts; architectural improvements; institutions of charity and police; curious features in the civic life of Edinburgh; distinguished professional and literary characters, and singular old habits and observances; but treated, for the most part, in much too discontinuous and anecdotical a manner, to be made intelligible in any abridgment which we could conveniently give of them. To those who are interested in these matters, we commend this book of Lord Cockburn, with the assurance that they will find him, if not a consummate literary artist, yet a very entertaining companion.

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Art. V.—NOTICES OF SCRIPTURE TRANSLATION IN THE CHINESE LANGUAGE.

Missionaries of the Romish Church have long been laboring to propagate their faith in the Chinese empire. They have written and published a great many books, some on science and some on religion; but it is not known that they have ever made any attempt to give to the Chinese the Scriptures. That they have translated portions of them, which they have used to some extent in their private instructions is quite probable; but the writer is not aware that any such have come to the light, except in the following instance.

In the early part of the present century the British and Foreign Bible Society was informed that a manuscript version of the New Testament in the Chinese language was deposited in the British Museum. Upon this, the managers of that society were led to indulge an expectation that it might afford them the means of introducing the knowledge of divine truth into the Chinese empire. Their attention was, therefore, directed, in the first instance, to procure, from gentlemen conversant with the Chinese language, the most accurate information respecting the contents of the manuscript. Sir George Staunton, a gentleman who had resided some time in China, and who had paid considerable attention to its language and literature, was consulted in regard to the nature and character of this manuscript, and the practicability of circulating the Scriptures among the Chinese. These inquiries led to the following results:—First, that the Chinese manuscript in the British Museum contained a harmony of the Four Evangelists, the Acts of the Apostles, and all the Epistles of Paul, excepting that to the Hebrews. Secondly, that although the translation may be considered accurate, and in style of superior elegance to any known Chinese translation from European languages, it appears from the style and wording to have been made from the Vulgate, under the direction of the Jesuits. And thirdly, that the expense attending the printing of one

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thousand copies would be little less than two thousand and five hundred pounds; and for five thousand copies would exceed six thousand pounds. Under these circumstances, the society did not think it best to print the manuscript.*

"A copy of this manuscript," says the writer in the Chinese Repository, already quoted, and whom we shall have frequent occasion to quote in the early part of this article, "is now lying before us. On one of its blank leaves, and in the hand-writing of Dr. Morrison, we find the following memorandum: 'This transcript was made at the British Museum, in the close of the year 1805, on a manuscript, on the blank leaf of which was written as follows: 'Evangelia quatuor Sinice, MSS.' This transcript was made at Canton in 1738 and 1739, by order of Mr. Hodgson, Jr., who says it has been collated with care, and found very correct. Given by him to Sir Hans Sloane, Bart., September, 1739.' 'This transcript was begun by a person [Dr. Morrison himself] in the service of the London Missionary Society, and finished by a native Chinese.'"†

This transcript, made at the British Museum in 1805, Morrison brought with him to China in 1807, and subsequently made it the basis of his translation of the New Testament. On his arrival in China, he turned his attention with great assiduity to the acquisition of the language, and to the performance of his duties as translator to the East India Company's Factory at Canton, to which office he was appointed in 1808. But no attempt was made to publish any portion of the Scriptures till 1810, when having become sufficiently acquainted

with the Chinese language to satisfy himself that the translation of the Acts of the Apostles, which he brought out with him, would, if amended and revised, be useful, he accordingly made such corrections as he deemed necessary, and tried, what yet remained doubtful, the practicability of printing the Holy Scriptures. The attempt succeeded; he thought an important point was now gained, and having proved that it was practicable for persons in the service of the Missionary Society to print the sacred writings in China, he felt as if he could die more willingly than before.‡

An edition of one thousand copies was printed at a cost, we are told, of "more than half-a-dollar per copy; the price at which the whole of the New Testament has since been printed."§

* Chinese Repository, vol. iv., p. 251. First Report of the British and Foreign Bible Society.

† Chinese Repository, vol. iv., p. 252.

‡ Milne's Retrospect. Memoirs of the Life and Labors of Robert Morrison, D.D., vol. i., p. 295.

§ The reader may be interested in comparing these prices with some at the present day. Mr. Goddard's New Testament, in Chinese, is printed at Ningpo, in

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The work thus commenced, receiving the approbation and patronage of the British and Foreign Bible Society, was now prosecuted as fast as the other duties of the translator would permit. The Gospel of Luke was printed in 1811; and at the close of 1813 the whole New Testament was finished and revised. On announcing the completion of the Chinese New Testament to the Bible Society, Dr. Morrison, under date of January 11th, 1844, thus writes: "I beg to inform the Society that the translation of the New Testament, carrying on at this place, into the Chinese language, has been completed, and I hourly expect the last sheet from the press."* This first edition of the New Testament consisted of two thousand copies. It was printed in a large octavo size, at the cost of about $3,818, or about $1.91 per copy.†

The chief part of this edition of the New Testament having been distributed by Mr. Milne among the Chinese emigrants in the islands of the Indian Archipelago, it was resolved to print a new edition. The former edition had been printed in a large octavo size, in conformity to the most respectable editions of the Chinese classics. But this mode of printing was found to be very expensive, and the size of the volume proved a very serious obstacle to its general circulation. For these, and other reasons, it was resolved to print the second edition in a duodecimo size. The work was immediately commenced, and completed before the close of the year. The cutting of the blocks for this edition cost five hundred dollars, and the printing and binding were done at half-a-dollar a copy.‡

In the course of the year 1814, Dr. Morrison had translated the Book of Genesis, which was revised and printed in the early part of 1815, in a duodecimo size, to correspond with the late edition of the New Testament.§

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large octavo size, on superior paper, bound in silk, at thirteen cents per copy; on common paper, bound in silk, at ten cents; on common paper, with paper covers, at seven cents; and the Acts of the Apostles, or any one of the Gospels, for one cent. This includes the expense of cutting the blocks.

* China, its State and Prospects, p. 214; American Edition. Memoirs of Dr. Morrison, vol. i., p. 294.

† Ibid., p. 395.

‡ Life and Opinions of Dr. Milne, pp. 144–147, American Edition.

§ Ibid., p. 156.

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Dr. Morrison next turned his attention to the translation of the book of Psalms. Concerning this and other matters relating to the progress and prospects of Scripture translation at that time, in a letter to the Secretary of the Bible Society, dated June 8th, 1816, he thus speaks:

I am now engaged in translating the book of Psalms. Should I not accompany Lord Amherst to Pekin, I shall, I trust, be able to finish that very edifying portion of Scripture this year. My colleague, Mr. Milne, at Malacca, has nearly completed the book of Deuteronomy. We shall, of course, avail ourselves of all criticisms which may reach us, and also compare our translation with others which have been made, or which may hereafter be published. I sincerely wish that every laborer may have his due share of the approbation of good men now, and of posterity. An Italian clergyman, of the Romish Church, and agent for the missionaries at Pekin, has liberally favored me with a translation of the Gospels, with notes, in manuscript, by a missionary still living at Pekin. The Romish missionaries have in China printed many books on the Christian religion, in which there is much excellent matter; but they have never seen it right to print the Scriptures.*

In the previous year, 1815, it had been resolved, that as Dr. Morrison's engagements with his Chinese Dictionary, etc., did not admit of his giving undivided attention to translation, his colleague, Mr. Milne, should engage in translating some parts of the Old Testament—thus uniting their labors till the whole version should be completed.† Shortly after this, Mr. Milne proceeded to Malacca to establish a mission, print the Scriptures, and carry on other necessary operations, which it was either difficult or impossible to do at Canton. Dr. Morrison left Macao on the 7th of July, 1816, and accompanied Lord Amherst in his embassy to the court of Pekin.‡

Shortly after Dr. Morrison's return from Pekin, writing to the Secretary of the Bible Society, he remarks:

I am anxious to carry on my translations of the Old Testament. It has struck me, in passing through China, how exceedingly well adapted the Old Testament is to be put into the hands of idolaters. In almost every page idolatry is directly or indirectly condemned. . . . . The £1000 now drawn, is in reserve for the expenses of the coming year, 1818, during which, Mr. Milne and I hope to finish a translation of the whole Bible. He has completed Deuteronomy and Joshua. The Book of Genesis has been printed some time. I have made a first draught of the Book of Exodus, and the

* Report of the British and Foreign Bible Society, 1817, p. 15. Chinese Repository, vol. iv., p. 259.

† Life and Opinions of Dr. Milne, p. 165.

‡ Chinese Repository, vol iv., p. 259.

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Book of Ruth. The Psalms I have finished, and they are now in press. The Book of Isaiah is now about one-half translated. When we have rendered the whole Scriptures, it is the wish of Mr. Milne and myself to meet together, and subject the Old Testament and the New to a careful revision. We shall then be able to remove any errors or incongruities which may have arisen from the translations having been made at different times, and in detached parts.*

Dr. Milne visited China in the early part of 1818. During his stay, the translation which he had made of Deuteronomy and Joshua was examined by Dr. Morrison, and, after some corrections, approved, and resolution taken that it be printed. They also divided between them the remaining books of the Old Testament, wishing, if possible, to complete the translation of the whole within the year 1818. Dr. Morrison yielded the first choice to his fellow-laborer, who fixed on the remaining part of the historical books, from Ruth forward to the Book of Psalms; judging them to be the easier, and better suited to his less extensive knowledge of the language. The books from Genesis to Deuteronomy, and from the Psalms forward to Malachi inclusive, fell to the share of Dr. Morrison. It was further determined that if they lived to complete the work, some subsequent arrangement should be made for their meeting together in order to revise the whole Scriptures, and publish them in what should then appear to be the most convenient form.† After a short stay in China, Dr. Milne returned to Malacca, where he arrived on the 17th of February, 1818.‡

In China, the translation of Exodus and Malachi was finished this year by Dr. Morrison, and good progress made with other parts of the sacred volume.§ In Malacca, the work of translation was a good deal hindered by a variety of other labors. Both the books of Samuel, however, together with the two books of Kings, were translated. In the spring of 1819, Dr. Morrison had completed the translation of the Books of Isaiah, Hosea, Amos, Micah, Obadiah, Jonah, Nahum, Haggai, Zephaniah, Habakkuk, and Zechariah. These were

* Report of the British and Foreign Bible Society, 1818. Chinese Repository, vol. iv., p. 259. Memoirs of Dr. Morrison, vol. i., pp. 472, 479, 480.
† Life and Opinions of Dr. Milne, pp. 255, 256.
‡ Life and Opinions of Dr. Milne, p. 256.
§ Ibid., p. 260. Report of the British and Foreign Bible Society, 1819.

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all sent to Malacca ready for the press. Thus the translation advanced till the whole was completed, on the 25th of November, 1819. It was not, however, till May, 1823, that the entire Bible was printed, a work which Dr. Milne did not live to see completed.*

With this brief account of the origin, progress, and completion of the Chinese version of the Scriptures made by Drs. Morrison and Milne, we leave it for the present, and turn to trace the history of another version.

In the year 1805 the British and Foreign Bible Society addressed a letter to Mr. Vaney, a gentleman residing in Calcutta, wishing him in connection with the Rev. Messrs. Brown and Buchanan, and the Rev. Messrs. Marshman, Ward, and Carey, to form a committee to co-operate with them in translating and publishing the Scriptures in the languages of the East. In consequence of this, Mr. Marshman drew up a memorial, which was much approved, showing the practicability of the work, and recommending the following languages, viz.: Sanscrit, Bengali, Hindostani, Mahratta, Oorea, Telinga, Kurnata, Guzzeratti, Persian, Bootan, Thibetan, Assamese, Burman, Chinese, and Malayan.†

In the second Annual Report of the British and Foreign Bible Society, 1806, it is stated:

> That a commencement has been made in Bengal in translating the Scriptures into the Chinese language, with advantages unattainable in this country. This information is given upon the authority of the Rev. Claudius Buchanan, one of the chaplains of the Presidency of Fort William, in Calcutta; and from the date annexed to the dedication of his Memoir, it appears that in March of the preceding year, the Book of Genesis and the Gospel of Matthew were in course of translation, and some chapters of each had already been printed.‡

It is not stated by whom the commencement had been made. But from a letter dated Calcutta, September 13th, 1806, from the Rev. D. Brown, provost of the College of Fort William, we should naturally infer that this honor is

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* Life and Opinions of Dr. Milne, pp. 260, 261. Milne's Retrospect, p. 289. Chinese Repository, vol. iv., p. 260.

† Memoir of Dr. Carey, pp. 319, 320, Am Ed.

‡ Chinese Repository, vol. iv., p. 252.

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due to Mr. Lassar, an Armenian gentleman, and Professor of Chinese in the College. He says:

Mr. Professor Lassar has sent me three Chinese specimens, with a letter in the same language, the work of his own head and hand. As the above little specimens are the hasty productions of this morning, I do not recommend them to severe criticism; but Mr. Lassar is a thorough Chinese scholar and will do the great work of translating the Scriptures into that language, if it pleases God to spare his life five or six years.*

Mr. Brown, writing again to the Bible Society, under date of April 28th, 1808, says:

You will wish to know what advances have been made in the Chinese language. I enclose a copy of the last examination which attracted the attention of Lord Minto, who noticed it in his college speech. You will find it in the book which accompanies this letter. I also send the first sheet that has passed through the Chinese press. It is printed in the same manner as the works of Confucius. The chintz pattern makers cut the characters with expedition and accuracy, and at a small expense. From these stereo-blocks thousands of impressions may be thrown off at a trifling cost.†

To whomever the incipient efforts of Scripture translation in the Chinese language in Bengal are due, it is evident that the work very soon fell into the hands of Dr. Marshman, of the Serampore Baptist Mission. Nor does the evidence of this rest upon questionable authority. Dr. Carey says, in one of his letters, dated Dec. 31st, 1805, a short time after the date of Dr. Marshman's memorial referred to above, "We are now engaged in translating and printing the Bible in seven languages, and expect to begin it in six more in a little time."‡ In these the Chinese was undoubtedly included, as he distinctly states, only two years later, that the Chinese was one of the languages into which they were translating and printing the Scriptures.§

In August, 1811, the translation of the whole of the New Testament was completed; Matthew and Mark printed; the other Gospels were in the press, and the Pentateuch was translated to the fourth chapter of Numbers.‖

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* Report of the British and Foreign Bible Society, 1807, p. 154. Chinese Repository, vol. iv., p. 252.

† Report of the British and Foreign Bible Society, 1809, p. 244. Chinese Repository, vol. iv., p. 253.

‡ Memoir of Dr. Carey, p. 322.

§ Memoir of Dr. Carey, p. 335.

‖ Chinese Repository, vol. iv., p. 258. Report of the British and Foreign Bible Society, 1812, p. 316.

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Carey, Marshman, and Ward, writing to the Bible Society under date of August 31st, 1812, say:

> In the Chinese we have advanced from the beginning of Numbers to the First Book of Samuel. . . . We are also revising, the third time, the Gospel of John in Chinese, with a view to its being printed with movable types, by which we have reason to believe we shall ultimately be able to excel the Chinese themselves, in beauty of printing, while the expense will be reduced almost beyond belief.*

The same gentlemen, writing in 1814, say:

> We have now to add that the better half of the Old Testament is translated, and we have this year been diligently employed in making preparations for printing both the New and Old Testaments with movable metallic types.†

In a letter dated January 1st, 1822, Drs. Carey and Marshman, speaking of the liberality of the Bible Society, say:

> It has led to the translating and printing of the whole Bible in Bengalee, in the Sanscrit, the Hindostanee, the Orissa, the Mahratta and the *Chinese*, of which latter only Chronicles, and the minor historical books, remain to be printed at the press. In 1824 the Committee of the Bible Society say in their annual report: "At your last anniversary, held May 7th, 1823, a copy of the entire Bible, in the Chinese language, was laid upon the table by the eldest son of the Rev. Dr. Marshman." And the Committee add, in the same paragraph: "Let it, however, be recorded with gratitude, that during the year now passed, another version of the entire Bible, in the same language, has been added to the former, by the labors of the late Dr. Morrison at Canton, and his late valuable colleague, the Rev. Dr. Milne."‡

We have now briefly traced the origin, progress, and completion of the two pioneer versions of the Chinese Scriptures. And here, perhaps, we might leave them, and pursue the thread of our narrative in regard to others by which they have been succeeded. But the fact that they have failed to answer fully the expectations at first raised in regard to them, together with the circumstance, that imputations of an unworthy character have been cast upon them, has led us to desire to place them more fully before the mind of the reader, and to furnish him with the means, so far as they are within our reach, of viewing and estimating them in their proper light. If we

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* Chinese Repository, vol. iv., p. 253. Report of the British and Foreign Bible Society, 1813.

† Chinese Repository, vol. iv., p. 258. Report of the British and Foreign Bible Society, 1815.

‡ Chinese Repository, vol. iv., p. 256. Report of the British and Foreign Bible Society, 1824.

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shall succeed to any extent in the accomplishment of this object, the reader, we are sure, will thank us for our labor, though he may feel that we ought to thank him for his patience.

Our first remark will relate to their claim for *originality.* The reader may not be ignorant of the fact that upon this point both these versions have been assailed. Morrison has been accused of plundering the Jesuits, and Marshman has been accused of plundering Morrison and others. This charge, we believe, so far as it concerns Dr. Morrison, is chiefly to be credited to the account of the Jesuits, though it seems to be attributed also—we do not know how justly—to Dr. Marshman and his coadjutors at Serampore. That the Jesuits should prefer charges of this kind against a Protestant missionary is too much in accordance with their acknowledged character to be the occasion of much surprise. But we do not see how any one, who has the heart of an honest man in his own bosom, and who knows from personal consciousness that there is such a thing as human integrity, can believe that Dr. Marshman, or any of his venerable colleagues, could be guilty of wilfully traducing the character of any man, much less that of Dr. Morrison, which there is every reason to believe they held in high respect. Dr. Marshman may have had erroneous opinions of the manner and character of Dr. Morrison's Chinese labors; and under the influence of irritating remarks, of which it is likely there was no want, he may have expressed these opinions in strong and unjustifiable language. This is an error into which the best of men have fallen, and it is no marvel if Dr. Marshman has shared a similar fate.

But whatever may have been the opinions entertained or expressed by Dr. Marshman, in regard to the manner and character of Dr. Morrison's translation, we think they should not be allowed a particle of weight in fixing suspicion upon his moral character. In matters of judgment, we may be allowed to question the infallibility of the former; but in matters of consciousness, we cannot question the integrity of the latter. His own testimony, therefore, should be received as ultimate upon this point. And now let us see what his testimony is.

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In a communication addressed to the Bible Society, dated January 11th, 1814, announcing the completion of the New Testament, he says:

I beg to inform the Society, that the translation of the New Testament into Chinese has been completed, and I hourly expect the last sheet from the press. . . . The Gospels, the closing Epistles, and the Book of Revelation, are entirely my own translating. The middle part of the volume is founded on the work of some unknown individual, whose pious labors were deposited in the British Museum. I took the liberty of altering and supplying what appeared to me requisite; and I feel great pleasure in recording the benefit which I first derived from the labors of my unknown predecessor.*

On the completion of the Old Testament, Nov. 25th, 1819, Dr. Morrison writes in a similar strain:

By the mercy of God, an entire version of the books of the Old and New Testaments, into the Chinese language, was this day brought to a conclusion. On the 12th instant, Mr. Milne finished a translation of the Book of Job, which, together with the historical books of the Old Testament, he selected for his share of the work. The books that were wholly my own translation are these. . . .

He then enumerates all the books of the Old Testament, excepting those just mentioned, as assigned to Dr. Milne, and all the books of the New, excepting from Acts to Philemon, inclusive, and then adds:

The other books of the New Testament I edited, with such alterations as, in my conscience, and with the degree of knowledge of the Chinese language which I then possessed, I thought necessary. I added the verses according to the English Testament, in a form which had not been devised in Chinese before, and which, without breaking the text into parts, answers well the purpose of reference. I always stated explicitly to you that the Chinese MS. in the British Museum, a copy of which, under the Missionary Society's care, I procured, was the foundation of the New Testament in Chinese, which I completed and edited.

The first volume, viz., the Acts of the Apostles, which I printed as an essay of what could be done from the above-named MS., written by some pious missionary of the Romish Church, was burnt by a native Roman Catholic of some education in this country, because he thought the translation mine, and heretical. Another person from England, who was acquainted in a degree with Chinese, and who supposed that the Testament was wholly mine, said it would have been desirable that the translation should have been done by a Roman Catholic missionary; and a third person, [this reference is probably to Dr. Marshman,] in a different part of the world, has condemned me because so much of the MS. remains. Had it been my wish to make the whole translation appear as originally my own, I could have altered much more, with as little trouble as I took to decide on retaining what I did; but that was not my object, nor is it the object of your society to enter into the question, by whom the Bible is rendered into the languages of man-

* Memoir of Dr. Morrison, vol. i., pp. 394, 395.

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kind, but in what manner, and to aid in publishing the best versions that can be procured.

When traduced, either by those who undervalue divine revelation, and "not daring to avow their principles, complain of the inaccuracy of translations," or, "on the other side," by opinionated men, who "give liking to nothing but what is framed by themselves," I can "rest secure—supported within by the truth and innocency of a good conscience, having in this work walked in the ways of simplicity and integrity, as before the Lord."*

This, we think, to a candid mind, must be a sufficient refutation of all the charges of plagiarism preferred against Dr. Morrison's version. It unquestionably possessed all the originality which he claimed for it. It is but just to remark here that these statements were made to the managers of the Bible Society, and not to Dr. Marshman, and that it is quite possible, or rather probable, that he supposed that Dr. Morrison's version of the New Testament pretended to be wholly and entirely original. And on this ground it was, of course, open to criticism.

The accusers of Dr. Marshman are more numerous. A few of them will be referred to; not for the purpose of exhibiting them in an unenviable light, but in order to show what we think is true, that they were prejudiced, and, therefore, incompetent judges. The first to whom we shall refer is the Rev. Dr. Bogue, of Gosport, England. In a letter addressed to Dr. Morrison, dated July 8th, 1818, he says:

I am sorry to find that the gentlemen at Serampore should have acted in the way they have done respecting your Grammar and translation. Mr. Milne gave me such an account of their translation as seems to render it evident that it was taken from yours. Dr. M. has shown no delicacy on the subject. A letter of the bitterest spirit, I understand, has been sent by him to Europe, and printed (not published) and handed about among the Baptists, reflecting on you with great severity. Such is the account given me by one who has seen it. My opinion is, that you should in a calm and manly manner vindicate yourself, and assert your claims to the translation, and expose all plagiarism. Their copying of your mistakes, and omitting what your engraver had omitted by mistake, is a sufficient proof of dishonesty, if there were none else. It is a justice you owe to yourself to state the subject fully and plainly before the Christian world; and it is proper that such unfair dealing should be exposed. Let it be done, while with due force, yet with calmness and temper.†

It will be observed that these remarks of Dr. Bogue, so far as they relate to the plagiarism of Dr. Marshman's version,

* Memoir of Dr. Morrison, vol. ii., pp. 2–4.
† Memoir of Dr. Morrison, vol. i., pp. 496, 497

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are based entirely upon the representations of Dr. Milne. Now without at all impeaching the integrity of this excellent man, we may yet maintain that he was a party concerned, and may be supposed to have been just as liable to err in his judgment of Dr. Marshman and his labors, as Dr. Marshman was to err in his judgment of Drs. Morrison and Milne, and their labors; and it would be just as proper to excuse him in his censures of them as it would be to excuse them in their censures of him. Dr. Milne, we believe, was a good man, and a useful missionary. He labored faithfully and successfully; and God has given him a name of honor which we would be the last to wish to mar. It is but just, however, to remark that he was a man of very strong feelings, and one whose judgment they very much controlled. His language naturally partook of the character of his feelings; so that both his praises and his censures were often unguarded and extreme. We might cite many instances in proof of the justice of this remark; but we will trouble the reader with but a single one, and that only because of its relation to the point in discussion. In reply to some inquiry of Dr. Morrison he says: "Yes. To the best of my information, the chief part, if not the whole, of the Serampore Chinese version has been done by Lazart's hands—ours by our own." A man so confident in his opinions, and so sweeping in his statements, in so grave and difficult a matter as this, can hardly be regarded as a sound critic or a safe judge.

The next accuser of Dr. Marshman to whom we shall refer is the Rev. Dr. Medhurst, of the same mission. In his work called China; its State and Prospects, page 208, American edition, we find the following paragraph:

"Mr. Johannes Lassar (the Mr. Lazart referred to by Dr. Milne,) an Armenian gentleman, born and educated in Macao, had been appointed professor of the Chinese language in the College of Fort William, in Calcutta, and engaged in the preparation of a version of the Scriptures from the Armenian into the Chinese. This production was distinguished more for its native style than for its accuracy; indeed, it was hardly to be expected that a person ignorant of the original Scriptures, and destitute of Biblical learning, should be able to produce a version at once faithful and idiomatic."

The remark here made by Dr. Medhurst respecting Mr. Lassar's having "engaged in the preparation of a version of

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the Scriptures from the Armenian into Chinese" is not very clear. His language would seem to imply that the entire Scriptures had been translated into Chinese by that gentleman. And from the fact that he mentions no other translation made in Bengal, it would seem that, in his opinion, the Chinese version of the Scriptures made at that place, and usually ascribed to Dr. Marshman, was not the work of Dr. Marshman, but of Mr. Lassar; and that this version was made not from the original Hebrew and Greek, but from the Armenian. We know of no other construction that can be put upon this language. But lest we should be thought to have wrongly interpreted this language of Dr. Medhurst, we will subjoin a remark or two of his found in other places. These, though they do not agree very well with the statement above, are to be regarded as of similar character, and taken with that, they may be compared to a company of false witnesses mutually contradicting and destroying each other. He says:

> Marshman, in his translation, has followed the Roman Catholic version, combined with Morrison's, altering only a few synonymous words.

Again,

> There exists a translation of the Gospel of Mark, made by Johannes Lassar, at Serampore, and published before Marshman's compilation appeared. (See his Inquiry into the Proper Mode of Rendering the Word of God into Chinese, 1848, p. 133.)

It would be a comparatively easy task to show by a process of impeachment, that these statements, so far as they reflect upon the character and labors of Dr. Marshman, have their foundation in ignorance, prejudice, or a feeling still more at variance with the character of an ingenuous mind. But we prefer to let Dr. Marshman speak in his own defence; which we will do after introducing to the reader another of his accusers. This is Professor Kidd, of University College, London. Mr. Kidd, it will be recollected, was formerly a missionary of the London Missionary Society, stationed at Malacca. After his return to England, which we believe was in 1832, he was created Professor of the Chinese language and literature in the above named College. He is a gentleman of whom we have little knowledge, except as the author of a book on China, of

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so little note that it may be regarded as having been "still-born upon the world," and the writer of an Essay on the literary labors of Dr. Morrison. In this latter production, which we can commend for its pedantry, if not for its learning, he has taken it upon him to attack Dr. Marshman and his Chinese version of the Scriptures. This attack is contained in that part of his Essay in which he attempts to defend the word used by Dr. Morrison for the rendering of βαπτίζω and its cognates. He was led to the discussion of this question, he tells us, from the fact that "some Anti-pedobaptists, particularly the Rev. Spencer H. Cone, of New York, in his speech before the Baptist Bible Society of that city, and the Rev. J. H. Hinton, of London, in his letter to Lord Bexley," had "denounced" Dr. Morrison's translation in this respect as "unfaithful" to the original. He first quotes the remarks of Dr. Cone at considerable length, and then comments upon them with much severity;* after which he proceeds to show that Dr. Morrison's term is right because Dr. Marshman's is wrong, the proof of which is his own assertion. Having shown that Dr. Marshman's *term* is wrong, he very naturally concludes that Dr. Marshman himself is wrong also, i. e., ignorant and dishonest. And having arrived at this charitable conclusion, he adds another equally charitable, to wit, that the whole fraternity are like him. Of course it was no sin to denounce the *Baptists* as ignorant, bigoted, and dishonest; and if it were, it was quite atoned for by the circumstance that a couple of their number had complained of the impropriety of rendering

* The remarks of Dr. Cone seem to have been founded on information received from a missionary, which was slightly inaccurate. It is stated that in Dr. Morrison's version βαπτίζω and its cognates are rendered by *Se-le*. The statement should have been limited to the principal word *Se, to wash*, or *washing*, the *le, ceremony*, being affixed when the expression is designed to be in the form of a noun instead of a verb. This mistake, however, does not at all affect the point of Dr. Cone's remarks. Still it was unfortunate, as men of small, disingenuous minds take advantage of such things. We do not wish, however, to be understood as approving the remarks of Dr. Cone. We do not think there is sufficient reason for calling the version of Dr. Morrison "corrupt." It is unquestionably faulty in many respects, and Baptists have their reasons for thinking it is in this; but we know of no justifiable grounds for calling it "corrupt," unless they are such as would make all versions corrupt, and also the purest texts we have of the originals themselves.

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βαπτίζω by a term meaning "*to wash*," or "*washing*." This certainly was a great offence; and we hope the reader will bear it in mind, and so be the more ready to excuse anything that may seem severe in our friend's remarks, which are here introduced:

In Mr. Hinton's letter to Lord Bexley, on the translation of *βαπτίζω*, the Committee of the Bible Society are blamed for not sanctioning the Baptist versions, while they have aided Dr. Morrison's, in which Mr. H. says *βαπτίζω* is rendered by a term denoting "to wash." Without entering into the merits of the entire case, I cannot but remark that Mr. Hinton's animadversions on Dr. Morrison's term for baptism appear to be peculiarly invidious, than which *Tsan*, in Dr. Marshman's version, which was printed mostly, perhaps wholly, at the expense of the Bible Society, would have afforded much more reasonable ground of accusation, if any existed; it being not only the fruit of sectarian zeal, but utterly incongruous with the notions attached by any religious community to the ordinance of baptism. In *Kanghe's Lexicon*, *tsan* is explained by the phrase, "to dip a thing in water;" and united with *peĭh*, *a pencil*, as *tsan peĭh*, it signifies, "to dip the point of a pencil in water;" but it is never applied to persons. The very idea of one person dipping another, according to the sense conveyed by *tsan*, would be most absurd, not to say ridiculous, in the judgment of the Chinese. Still, such phrases occur in Dr. Marshman's translation, as "John the dipper;" "the administrator of dipping;" "was dipping;" "was dipped by John in the river Jordan." The passage on which Mr. Cone so severely animadverts in the preceding extract (Luke iii. 16) is thus rendered by the Baptist brethren: "Then John answered the multitude, saying, I indeed *dip* you *with** water, but there is one mightier than I who cometh, his shoes' latchet I am not worthy to unloose, he shall *dip* you with the Holy Spirit and fire." The particle *e*, "with," is singularly infelicitous in connection with *tsan*, where there ought to be *Jŭh*, "into," or perhaps *Yu*, "in," &c., like the Greek *ἐν*. Dr. Marshman's and Dr. Morrison's translation of this verse so remarkably coincide, that, with the exception of *tsan* for *se*, and the unimportant transposition of a word or two, an impartial observer would suppose the one to be copied *verbatim* from the other, especially as similar coincidences occur so frequently throughout the New Testament, as quite to preclude the idea of their being fortuitous.†

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* Query, Why does Mr. Kidd underscore the first "with" and not the second? Is there any more absurdity in dipping a person with water than with the Holy Spirit?

† If the reader were acquainted with Chinese, and could examine and compare these versions for himself, he would see, we think, that there is no sufficient ground for the imputation here cast upon Dr. Marshman. The two versions, though resembling each other, as they naturally would where the construction is so simple, and the meaning so obvious, are yet sufficiently unlike to justify the supposition that they are quite independent.

In regard to the infelicitous use of the particle "*e*," it may be remarked, that it is used in its ordinary sense. *Tsan* may not be the best word which the Chinese language affords to express the idea intended by Dr. Marshman; yet, having used it, there was no impropriety in using with it this particle, which, after all, comes as near perhaps to the original as any which the language affords. The word *jŭh*, in this connection would have been inadmissible, and *yu*, though it might have made better Chinese, would have been a translation of the original only on the supposition that the particle there expresses the relation of manner rather than of means, which Dr. Marshman may have doubted.

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Now, since Dr. Morrison's New Testament is the older version,* in which *e*, "with," connected with *se* is perfectly idiomatic, while Dr. Marshman unites *e* with *tsan*, contrary to usage, this solecism must have proceeded from reluctance on his part to forsake the guidance of his predecessor, even for a moment, save in the choice of a word for baptism. Numerous examples might be brought to illustrate the identity of expression in the two versions, with the exception of a different pronoun or conjunction, or some other immaterial verbal alteration. Where, then, is the boasted superiority of the Baptists, to whom alone, according to Mr. Cone, it is given to understand the mind of God, and to translate it from the Greek? Their eminence as Chinese translators seems to consist, first, in appropriating other men's versions without acknowledgment, and secondly, in decrying them as unfaithful, nay, even "corrupt;" because, forsooth, βαπτίζω has been rendered by a word, which signifies the application of water,† *irrespective of the mode*, to persons and things, rather than by one, like Dr. Marshman's *tsan*, to which in such connection no Chinese scholar [like Mr. Kidd] can attach any rational or consistent idea. Is this the proof of their ability to teach 'the way of the Lord perfectly?'

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* We do not know upon what authority Mr. Kidd makes this statement; but presume it must have been upon a tradition current among the enemies of Dr. Marshman's version. S. W. Williams, LL.D., of Canton, in his book upon China, has fallen into a similar error.—See vol. ii., p. 328. The reader may be interested in comparing these statements with the following dates, which have been collected and collated with much care, from the published letters of the authors themselves:

	Marshman's.	Morrison's.
New Testament.		
Translation commenced . .	1806	1810
" completed . . .	1811	1813
Printing commenced . . .	1808	1810
" completed . . .	1814	1814
Old Testament.		
Translation commenced . .	1811	1814
" completed before .	1817	1819
Printing commenced . . .	1814	1815
" completed . . .	1822	1823

† *Se*, the term here referred to, does not signify "*the application of water*;" and if it did, we do not see wherein it would be a suitable term to translate βαπτίζω, as that does not signify *the application of water*. It implies it, it is true, when used in a physical sense, but it does not *signify* it. *Se* is used either in a physical or metaphorical sense, and signifies *to wash*, *to cleanse*, as "to wash the feet," "to cleanse the heart," &c. It is equivalent to the Greek νίπτω, to wash, and is always used by Dr. Morrison to translate that word. It never, in any sense, means *to immerse*, *to dip*, *to plunge*, or the like, which βαπτίζω generally does, "even our enemies themselves being judges." In what respects, then, are βαπτίζω and *se* parallel? In none at all, we think, excepting on the supposition that the former sometimes means *to wash*. Whether this supposition is tenable or not we will leave it for others to discuss. But we may, we think, with propriety ask whether, supposing the word to have such a meaning, it is sufficiently *radical* and *common*, even in its Hellenistic usage, where it is chiefly, if not exclusively sought to justify its invariable translation by the term which Dr. Morrison has used? We ought not, however, to say that Dr. Morrison has invariably translated βαπτίζω and its cognates by the term here referred to; because, when it does not refer to the rite of baptism, he sometimes employs other terms. For instance, in Matt. xx. 22, 25; and Mark x. 38, 39, he uses the very term now commonly employed by the Baptists to render βαπτίζω.

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These remarks of Mr. Kidd, though forming but a small portion of the whole, are perhaps sufficient to acquaint the reader with the nature and the grounds of his attack upon Dr. Marshman. And as this was our chief object in introducing them, we may now leave them to the reflection of the reader, and proceed to fulfil our promise of allowing Dr. Marshman to speak in his own defence. This testimony of Dr. Marshman is the more admissible, as it is not at all of a controversial character. It is a straightforward account of the manner in which he prosecuted his work of translation, written long before he dreamed of being arraigned before the public on the charge of plagiarism.* This account is given in a letter addressed to the Bible Society, dated November, 1813. He says:

* We acknowledge our indebtedness for the following note, furnished us by our friend and colleague, D. J. Macgowan, M.D.:

The most definite of the charges of plagiarism against Dr. Marshman, and that which gave rise to all the others, has never been substantiated, although an easy matter were it well founded. It was manifestly a hasty recrimination, provoked by some, it may be unmerited, severity, which the author of it had experienced from his Serampore brethren. Much might be adduced to show the great improbability of the charge, but, for brevity's sake, it will suffice to remark, that four years before the worthy compeer of the venerable Morrison came to China, Dr. Marshman had translated one of the works of Confucius (*Lun-Yu*, 4to, pp. 725, Serampore, 1809), after some five years study of the Chinese language; and that, in 1814, he published his Grammar (*Clavis Sinica*, 4to, pp. 690). These works, despite their defects, show no mean scholarship. And if they do not prove that the author was competent to give the version of the Sacred Scriptures which he claims as his own, an impartial judge will at least admit, that he could hardly have been such a tyro as ignorantly to copy the typographical and other errors of the rival version.

It is due, moreover, to the aspersed character of the erudite and excellent associate of Carey, to go further, and to add, that it were an easy matter to file bills of indictment which would put some of his detractors on the defence. The celebrated Sinologue, M. Callery, who, as *Secrétaire interprète de l' Empereur Francaise*, lately published at Turin a *Translation of the Book of Rites*, charges Mr. Lay "with stealing Dr. Marshman's ideas"—so Mr. Lay succinctly expresses it. In his *Chinese as They Are*, and in an elaborate article in the *Chinese Repository*, entitled "A New Analysis of the Chinese Language," that gentleman, then agent of the British and Foreign Bible Society, propounded philological views, based on the truly original and philosophical disquisition which forms the Introduction to the *Clavis Sinica*, entirely ignorant of the source whence the discoveries were derived! Marshman, though shelled and disparaged by countrymen, nevertheless finds men who, discarding religious or national antipathies, are ready, in the spirit of true scholarship, to award to him his due. M. Callery, in his *Systema Phoneticum Scripturae Sinicae* (2 vols., Macao, 1841), after having explained Marshman's theory, says (pars. 2d, p. 22)—"I wonder that a student dared to publish it in the *Chinese Repository*, 1838, page 255, as an invention of his own: *quæ sunt Cæsaris Cæsari*." In his defence, Mr. Lay states, "the fact of having seen it (the *Clavis Sinica*) entirely escaped my memory!" He then, after the remark, that "it is nothing new in the history of letters for one man to discover

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The first step, as I have told you, taken in the translation, is that of Mr. Lassar's sitting down at my elbow, (where he sits from month to month, and year to year,) and translating from the English, assisted by his knowledge of the Armenian. For a long time he and I read over the assigned portion together, prior to his beginning it, till he found it unnecessary; he now, therefore, only consults me respecting particular words and phrases. In due time follows the correcting, verse by verse; when with Griesbach in my hand, I read over every verse in Chinese, and suggest my doubts relative to the force of particular characters, rejecting some and suggesting others. When a whole chapter is thus done, which sometimes takes three or four hours, I give him the Chinese, and read Griesbach into English, very slowly and distinctly, he the meanwhile keeping his eye on the Chinese version. It is then copied fairly and sometimes—that is, when any doubt remains—it is examined thus a second time, and even a third. It then goes to press, and here it undergoes a fresh ordeal. A double page being set up with our movable metallic types, I then read it over with another Chinese assistant, who is ignorant of English. He suggests such alterations as may seem necessary to render the language perfectly clear. It is then corrected, and a clean proof given—or two or three, if they be required—to be read by different persons. This done, I sit down alone and read it, comparing it with Griesbach again, and occasionally consulting all the helps I have. This is to me the closest examination of all. Here, as I have two Latin Chinese dictionaries by me, I make it a point to examine them for every character, of the meaning of which I do not feel quite certain; and to assist me herein the more effectually, I have a book by me, wherein I write down the meaning of every character I examine. There, as I have told you, are seldom more than twenty, and sometimes not so many. In reading the original in Griesbach, I deviate a little from my first method. I then read verse by verse; now I read a small portion of the original, perhaps five or six verses at one time, and then the same portion in Chinese, that I may view the force and connection to greater advantage; this I find profitable. Having written in the margin of the sheet every alteration my mind suggests, and everything that seems a discrepancy, I then consult Mr. Lassar and the Chinese assistant together; sitting with them till every query be solved, and every discrepancy adjusted. This done another clean proof is given, which, when read, I give to my son John, that he may examine for himself, as his knowledge of the Chinese idiom is perhaps greater than mine. When he has satisfied himself respecting it, another clean proof is given, and then I give one to my Chinese assistant, and one to Mr. Lassar, that they may each point out separately what they dislike. When this is done, I compare it with Griesbach for the last time, to see if anything has escaped us all. I then, in another clean proof, desire the Chinese assistant to add the stops, according to his idea of the meaning; these I then examine, and if his idea of the stops agrees with mine, send it to the press. When on the press, a clean proof is brought to me, which I first give to the Chinese assistant to see if all be right, then to Mr. Lassar, and lastly, read it myself, and order it to be struck off.

Thus, you see, that after the translation has been corrected for the press, we still have, generally, ten or twelve proofs of every sheet, before we suffer it to be printed off. You may, perhaps, think it strange that this should be necessary, and that two or three revisions, at most, do not complete the

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what some other person had found out before him," proceeds to show what his own claims to originality really are, and somewhat ungracefully says, "I am sorry that Dr. Marshman was not mentioned when I announced my system."—(*Chinese Repository*, vol. 12. p. 25). The reader will not be surprised to learn that this lame apology brought a sarcastic rejoinder from the unprejudiced Frenchman.

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corrections. It must be remembered, however, that these frequent revisions involve the judgment of four different persons—Mr. Lassar, the Chinese assistant, myself, and my son—each of whom judges independently of the other three; and I am of opinion, that beyond two or three revisions of the same copy, there can be little advantage gained; the same ideas will arise the fourth time which arose the third, or even the second, and thus the need of correction does not appear. But when a *corrected* proof is given for examination, the former chain of ideas is broken, and a new object for criticism is presented. I recollect Dr. Beattie's observing, that he could never judge of his own style till he saw it in print. It is probable, that you yourself have observed a sermon, when printed, appears very differently in certain passages from what it did while in manuscript.

By means of this severe scrutiny, I cannot but hope that a faithful version of the Holy Scriptures, in the Chinese language, will at length be produced.*

From the statements now made, we think it must be evident to every unprejudiced mind, that the imputations cast upon Dr. Marshman and his translation of the Scriptures, are entirely without foundation; that so far from desiring to appropriate other men's labors without acknowledgment, he has even declined to appropriate in this manner, what he certainly might have done without censure, the labors of his own assistants. How many of those who have condescended to be his detractors, can claim for themselves, in matters of this kind, an equal degree of honesty and generosity?

Our second and last remark in regard to these two versions, relates to their internal character. This is an important subject, and one which opens a wide and interesting field for criticism. We do not, however, propose to enter this field in the character of a critic. We shall have but few remarks to make in this connection; and those few we make only in order to furnish a general view of the principles upon which these versions seem to have been prepared, and the character which they have been generally supposed to sustain.

There are two simple, yet very important rules, which it seems to us should be adopted and steadily adhered to by every translator of the Holy Scriptures. The first is, to translate not from a translation, however excellent it may be allowed to be, but directly and exclusively from the original tongues. The second is, to endeavor to make his translation express not the views of a sect or party, but the meaning,

* Chinese Repository, vol. iv., pp. 253–255. Report of the British and Foreign Bible Society, 1815.

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and nothing but the meaning of the original text. To our own mind these principles seem so fundamental, and so essential to a faithful translation, that we can hardly conceive it possible for one to exist where, either from design or neglect, they have been disregarded. Perhaps, however, some exception should be made in favor of the first rule mentioned. A person, we can conceive, might be placed under circumstances where he should feel called upon to undertake the work of translating the Scriptures, and who might have many important qualifications and facilities for such a work, who should yet be too unacquainted with Greek and Hebrew to allow him to translate from those languages. If now, under these circumstances, the translator should strive to the utmost of his ability to express the meaning of the Holy Spirit, as it is conveyed to him in the best translation to which he has access, can his work be called unfaithful? It might be very *imperfect*, and we think it necessarily would be; but we are not sure that it could be called *unfaithful*. Certainly it could not, if that term conveys the idea of moral delinquency on the part of the author—that he has, either from design or neglect, failed to make his work as perfect as possible. We think, however, that the cases would be rare, if indeed they should ever occur, in which a person, unacquainted with the original, and with the literature and exegesis of the Bible, would be called to the responsible work of its translation. And for a person possessing these advantages, and yet not availing himself of them, we know of no excuse.

From the account which Dr. Marshman has given of his manner of translating, it is very evident that he fully adopted and rigidly adhered to the principles just stated. He tells us, indeed, in language stronger than positive assertion, that his translation was made from the original. That he derived assistance from versions is a matter of course, and one which he fully acknowledges; but his text book is constantly "Griesbach." It is understood, of course, that at this time he was laboring on the New Testament. He seems, moreover, to have labored with untiring diligence to convey in his translation, as fully and as clearly as he was able, the meaning of the inspired text. To what extent he succeeded in this

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there may be grounds for difference of opinion; but there is not the least evidence afforded, in the character and conduct of the man, or in the work which he has left us, that he ever, in a single instance, knowingly departed from this high and noble principle. To assert, therefore, that his work, or any portion of it, was the result of sectarian zeal, can be regarded only in the light of calumny. There may be instances where he has failed to understand the meaning of the original; and there may be instances, also, where either through the incapacity of the Chinese language or his imperfect knowledge of it, he has failed to convey the meaning intended; but there is no instance which militates against the belief that he was a man who loved the truth, and that he endeavored, to the utmost of his ability, to convey it to his fellow men just as he believed God had given it to him.

The character of Dr. Marshman's translation has been assailed, we believe, only by its enemies. Those who have spoken of it in the spirit of candor have always found more to commend than to censure. In point of fidelity it is not at all inferior to its cotemporary; while in point of perspicuity it is believed to have the advantage. In this latter respect, however, it is by no means faultless. Passages constantly occur in which the sense is more or less obscured, sometimes by too many and sometimes by too few, but oftener by wrongly selected and badly collocated terms. These, however, are faults necessarily incident to all first translations; and though numerous in this, yet when compared with the difficulties to be overcome, we believe they will be found to be as few as could reasonably be expected.

In regard to the principles and character of the translation prepared by Drs. Morrison and Milne, as it is but just, so it is presumed it will be the most satisfactory, to hear the translators speak for themselves. Dr. Morrison, in his letter to the British and Foreign Bible Society, dated November 25th, 1819, to which we have already referred, thus remarks:*

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* We quote these remarks from an abridgment of Dr. Morrison's letter as published in "Medhurst's China, its State and Prospects," p. 218, American edition. The original letter is found in his Memoir.

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As to the opinions which natives may give of the work, the following things should also be considered. China possesses much ancient literature, which has, for many centuries, been the constant study of the learned, who have wrought up the language to a high degree of elegant conciseness and classical allusion. In consequence of this, they are extremely fastidious in respect of style, and loathe whatever is not classical Chinese. The "vulgar talk" of the Chinese, which the literati despise, does not mean, "low, vulgar expressions," but common language, in distinction from an elevated, classical and recondite style, intelligible only to persons of education. The learned of China think that every respectable book ought to be written in a sort of Latin, not in the vulgar tongue. Choo-foo-tsze, indeed, departed from this practice in his Philosophical Essays, for new ideas cannot be communicated so well as by the simplest language. To put the book of God into such a language, either out of compliment to the learned, or to exhibit one's own classical attainments, seems to be acting over again the usage of the Egyptian priests, who expressed their doctrines by hieroglyphics, intelligible only to the initiated; or as other priests did, in the Rhemish translation, who introduced so many difficult expressions that they contrived to render it unintelligible to the common people.

These remarks of Dr. Morrison, very apposite in some respects, should yet, we think, be received with some modification. It will readily be acknowledged that the Chinese literati are over fastidious and very fond of a style of writing too concise and ornate to be adopted in the translation of the Sacred Scriptures; but to say that they "*loathe* whatever is not classical"—if by classical is meant the style just mentioned—is bringing against them a charge which it would be difficult to sustain against the fact familiar to every Chinese scholar, that many of their most popular and most admired books are written in a very free and easy style. If we may be allowed to speak from our own observation, the objection which the Chinese are constantly bringing against our books, is not that they are written in a style too free and easy, but in a style that is stiff, unidiomatic, and obscure. They are, moreover, frequently filled with local phrases and colloquial expressions, which, though they may be admissible in the places where they are written, they may not be everywhere, and they can nowhere be admired or approved by a Chinese scholar. Now we think it must be admitted that there are real faults, faults which we ourselves, were we as able to appreciate them, would condemn as readily and as severely as they.

The remarks of Dr. Morrison would seem to imply that the learned of China are still accustomed to write in the style of

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their ancient classics, and regard all books vulgar that in any way depart from their models. But this is by no means the case. The Chinese, though they greatly venerate their ancient classics, and regard them as the *ne plus ultra* of all beneath the skies, are not yet so supremely foolish as to suppose that their style is adapted to their present use, and would no more think of adopting it in their ordinary writing than we would that of Young's Night Thoughts, or Milton's Paradise Lost. The most of the commentaries on their classics, and which are almost as much admired as the texts themselves, are written in a free and easy style. The so-called Sacred Commands, or rather the commentary on them, is written in a style still more free and familiar. The History of the Three States, an historical romance, a book universally admired, and which has done more perhaps to mould the modern literature of China than any other book in the language, is also written in a free and simple style. Indeed this is the prevailing style of history, fiction and the great mass of Chinese literature written since the days of Choo-foo-tsze, who flourished in the early part of the twelfth century. But Dr. Morrison adds:

> The duty of a translator is first to comprehend the sense and feel the spirit of the original; and then express it faithfully, perspicuously, idiomatically and, if he can, elegantly. For the first a Christian student will be more competent than a heathen translator; for the second, one who translates into his mother tongue, will excel. I think the first to be most important; for no elegance of composition can atone for a mistake of the meaning; whereas uncouthness of style destroys not the sense. By this I mean that a less pure and idiomatic translation, made by a Christian missionary, is better than a translation made by the most accomplished pagan scholar. Any of the Chinese I have ever seen, would slur the work over in any way, or affect to *amend* the sense of the original, when it did not comport with their previous opinions.

It is not presumed that pagans, uninstructed in the Christian religion, would be able either to understand the meaning of the Scriptures, or feel the force of the principles which should guide in the translation of them. Nor is it to be presumed that any translator would be willing to commit such a work to such persons. But educated men, although pagans, are capable of understanding their own language, and are, therefore, able to render to the Christian translator very great and valuable service — a service of which we presume most

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would wish to avail themselves, and which few would affect to despise.

In my translation I have studied *fidelity, perspicuity* and *simplicity*. I have preferred common words to classical ones, and would rather be deemed inelegant than hard to be understood. To the task I have brought patient endurance of labor, and seclusion from society, a calm and unprejudiced judgment, and, I hope, an accurate mode of thinking, with a reverential sense of the awful responsibility of misinterpreting God's word.

That Dr. Morrison commenced and prosecuted his work of translating the Scriptures with the fixed and unalterable purpose to be "*faithful, perspicuous* and *simple*," no one, we think, will doubt, who knows anything of his character, or who has read his translation. But in regard to how far he succeeded, the general opinion now entertained is very different from the one which he entertained himself. The error which he supposed he had avoided—that of being *hard to be understood*—is the very one into which he has the most deeply fallen. Dr. Medhurst in his book, published nearly twenty years ago, has quoted the remarks of several Chinese scholars, some of them Christian converts, relating to this subject. One of them says:

The style adopted in the present version of the Scriptures, is far from being idiomatic, the translator having sometimes used too many characters, and employed invented and unusual phrases, by which the sense is obscured. Although I am a dull scholar, yet I know whether the style of a book be native or foreign; and perceiving the version to be unidiomatic, I feel the necessity of attempting its correction." Another says: "From the time that I first met with the holy book of God, I saw that it contained mysterious doctrines, which could not be understood without deep attention. But the Chinese version exhibits a great number of redundances and tautologies, which render the meaning obscure. . . . When they are distributed among the people, I perceive that there is no unwillingness to accept them, but failing to comprehend their meaning, they frequently throw them aside." Another still remarks: "Having perused the present translation of the Scriptures into Chinese, I find it exceedingly verbose, containing much foreign phraseology, so contrary to the usual style of our books, that the Chinese cannot thoroughly understand the meaning, and frequently refuse to look into it."

To these remarks we might add a great many more to the same effect, which we have ourselves heard from native scholars. But to return to Dr. Morrison's remarks:

I have made no departure, in any sensible degree, from the sense of the English version; and have not affected to make a *new translation* or an *improved version*, immediately and solely from the original."

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This strikes us as a very singular remark. We hardly know how to understand it, and certainly not how to reconcile it with what he has already said. He has just told us that "the duty of a translator is first to comprehend the sense and feel the spirit of the original." This is, of course, that he may be able to translate from the original, and to make that, rather than anything else, his standard of comparison. Now he tells us that he has not "affected to make a *new translation* or an *improved version*, immediately and solely from the original" — that he has "made no departure, in any sensible degree, from the sense of the English version;" that is, he has made this after all his standard of comparison. To us these statements seem incompatible with each other, and the most favorable construction that we can put upon them is that one or the other was made without due consideration. But why should Dr. Morrison mention it as an excellence in his version, that it departed in no "sensible degree from the sense of the English version?" The original of this paragraph, which may be found in his Memoir, suggests a painful answer to this question, and one which we are unable to reconcile with "a reverential sense of the awful responsibility of misrepresenting God's word." * This paragraph we believe is unworthy of Dr. Morrison, and we must believe that though written with his own hand, it does not, after all, express what were his real sentiments. It was probably written in haste, and without reflecting on the full import of the language employed.

But, after all, the reader will ask what is the fact in regard to Dr. Morrison's translation; was it made from the original Greek and Hebrew, or was it made from the English? The impression made upon our own mind by his remarks here, and by those we have met with elsewhere, is, that it was chiefly made from the English; and this impression has been strengthened by the reading of the translation itself. Indeed,

* The original reads as follows: "I have made no departure, in any remarkable degree, from the sense of the English version; which circumstance I judge more satisfactory to the friends of the Bible in England, than if I had affected to make "*a new translation*" or "*an improved version*," immediately and solely from the originals, and indulged a disregard of old and approved translations." Memoir, vol. ii., p. 10.

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he somewhere says, that he used chiefly the English version, consulting the originals in all cases of difficulty.

To the foregoing remarks of Dr. Morrison, we will subjoin a few of Dr. Milne, his fellow-laborer in this work. He says:

> Fidelity, perspicuity, and simplicity, have been aimed at in this version; and it affords no small gratification to the translators to know, that many parts of the work already printed, are more easily and better understood among the middling and lower classes of the Chinese, than some of their own classical books. This is to be attributed to an undeviating aim to be understood by common men, as well as to be faithful to the originals. The most common, and less complicated characters, have been employed when they could express the sense; and a simple, though they hope not a vulgar phraseology, has been uniformly adopted, in preference to that which, though dignified with the high appellation of classical, is either too antiquated for modern use, or too high for ordinary capacities.

Dr. Milne and Dr. Morrison both speak of the Chinese, in regard to the nature and extent of their education, as we are accustomed to speak of the nations in the West. In their language it is only the higher class of the Chinese who are able to understand their classics and books written in a similar style; while the middle and lower classes must have books written in a simpler style, in order to understand them. And the inference is, that when books are thus written, they are intelligible to the common people. Now such remarks and inferences, though natural enough when applied to us, are, we think, far from being so applicable to the Chinese. The fact is, in China the great mass of the people are not educated at all. Not more than one in ten, and perhaps not more than one in twenty would be found capable of reading, intelligibly, the simplest book ever written in their language. This is true of the male population; among the females there is not one in a hundred, and perhaps not one in a thousand, that can read. Learning for the most part is pursued as a profession, and the educated may be regarded as forming a class by themselves. The path of learning, it is true, is open to all who have the means and the ability to pursue it; but for the want of these the great mass do not pursue it; and for this reason the few who do are placed above them. With us two or three years' study, in childhood, is sufficient to enable a person of ordinary abilities to read, with ease and understanding, any book written in the English language, and treating of subjects that

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come within the range of his knowledge. But this is not the case in China. Here, owing to the peculiar nature of the language, and the difficulty of acquiring it, a person has to study many years before he can accomplish a like object. For this reason, education—and by education among the Chinese, is meant little more than the art of reading and writing with facility their own language—is almost necessarily placed beyond the reach of the multitude. Only the wealthy, and the comparatively small number who can make it the means of obtaining a livelihood, can give sufficient time to study, to derive from it much advantage.

The manner in which the Chinese acquire their language is peculiar, and has, we think, an important connection with this subject. Boys are seldom taught at home; for the obvious reason, that there is generally no one to teach them. When put into school, for a considerable time they are taught only the forms and sounds of the characters, and the order in which they occur in the books put into their hands. In this way they often commit to memory book after book without knowing anything at all of their meaning. When they arrive at an age sufficiently mature, they are then taught the meaning of the characters and the explanation of books. But generally before they have accomplished much in this way, they arrive at an age when they are needed either for service at home, or to be put to trades or business abroad. And here, for the most part, ends the education of Chinese youth, excepting, of course, the few who devote themselves exclusively to literary pursuits. Now and then one of the rest will have talent and energy enough to drive on in the face of every difficulty, and acquire a very respectable education amid the tug and toil of agricultural, mechanical, and commercial pursuits. Such cases, however, are rare. In book education the greater part of them sink rather than rise. Traces of this imperfect juvenile education are often found among the common and lower classes of people, which have been mistaken by superficial observers as sure evidences of the Chinese being an educated, or at least a reading people. We do not wonder that young and inexperienced missionaries should make such mistakes; but we do wonder that such men as Drs. Morrison and

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Milne should have done so. And we can account for it only by the fact that they were isolated almost, entirely from the Chinese as a people. They knew them only from books, and from a few foreignized specimens of men who would naturally possess some, but no large amount of learning. To translate the Bible for the poor; to make it intelligible to the common people, and similar expressions, sound well on the ear, and they find a quick and warm response in the heart of every Christian. But alas! we fear they have but little significance when applied to the case in question. There are no such classes here, to whom the Bible can be made intelligible through the medium of the eye. The heart of the masses here can be reached only through the medium of the ear. Still, both the Scriptures and other religious, as well as scientific books are useful and indispensable; because those who can read, and are induced to do so, will communicate more or less of their contents to those who cannot. And in the translation of the Scriptures, and the preparation of other books, for all classes—not more for the poor than for the rich, for the low than for the high, for the ignorant than for the learned—we would advocate a free and simple style; not merely because it is better suited to our object, but because we believe that the people themselves will the more respect books so written.

These versions, it must be acknowledged, have failed, in a measure, to meet the expectations which were at first raised in regard to them. This is owing, we believe, not so much to their real inutility, as to the fact that too much was expected of them. Dr. Medhurst, who, in a number of cases already referred to, has ignored Dr. Marshman as a translator of the Chinese Scriptures, remarks, in another place:

> One of the greatest achievements of the Protestant mission to China, is doubtless, the translation of the whole Bible into the language of that country. This work will immortalize the names of Morrison, Milne, and Marshman, who, being dead, yet speak. In undertaking, however, to give the mind of the Spirit to the multitudes of South-eastern Asia, they attempted a great task. . . . Being the first English missionaries that ever attempted the study of this most difficult language, and having been but a few years engaged in it before they commenced the work of translation, though much credit is due to them for the skill and perseverance displayed in the task, it is not to be supposed that they could at once produce a perfect version. All

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first efforts are necessarily defective; and it will not appear strange if this should be found capable of improvement.

The late lamented Walter M. Lowrie, a man whose candor and learning eminently qualified him to speak upon a subject of this kind, has remarked:

> Morrison and Marshman devoted their best energies to this object. That the translations they made should be imperfect, was a matter of course. First translations from or into any language, are always imperfect; and this must be especially the case in a language where there are so many difficulties as in the Chinese. But, though imperfect, they are by no means useless; and those who seek to make better translations, are greatly assisted by these labors of their predecessors.

Perhaps it is in this latter respect, more than in any other, that the utility of these versions consists. They form the beginning—a worthy beginning—of a great and difficult work. Speaking of the relation which they have sustained to subsequent versions, some, perhaps, would call them *the foundation*. We think, however, the relation which they should sustain is rather that of an experiment. We see a large and expensive building erected for the occupation of certain tenants. No time, labor, or money is spared by the proprietor to make it suitable for the object intended. But after it is completed, and the trial is made, it is found to be defective. Its defects are numerous: some resulting from the choice of unsuitable materials; some from the employment of unskilful workmen; and some—the most serious of all—from an inadequate knowledge of the tastes and habits of the people for whose use it was erected. What now is to be done? Must this great and costly edifice be thrown away? In order to avoid this necessity, some propose that it should be altered and improved. But it is found that the alterations proposed will remove only its minor defects: the more serious ones will still remain. The only alternative is to take the building down, and erect another in its stead. And this it may be necessary to do many times before all that is aimed at can be accomplished. Many may look with astonishment upon this erecting and destroying process, and regret that so much time, and labor, and money, should be thrown away. But is it thrown away? Are not all these the necessary steps in a long and difficult process, by which the great end is to be reached? The intelligent reader

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will call to mind many instances in the history both of science and literature, illustrative of the principle here involved. If the object aimed at is finally reached, who ever thinks that the incipient and intermediate labors are lost? If the translation of the holy Scriptures into the Chinese language shall ever be brought to a tolerable degree of perfection—as we believe it will—it must differ from these first versions almost as widely as do the magnificent steamers now navigating our rivers, lakes, and oceans, from the rude and clumsy boat that first paddled its way along the banks of the Hudson. Yet the ingenious and indefatigable Fulton, who gave the "Claremont" its being, is justly regarded as the father of steam navigation, and as such his name will be transmitted, with honor, to the latest generations. In like manner, Morrison, Milne, and Marshman, the first translators of the Chinese Scriptures, though they have not accomplished all that is needed, have accomplished much, and their names are deservedly associated with those of the noblest benefactors of the human race.

Art. VI.—ALISON'S HISTORY OF EUROPE.

SECOND SERIES.

History of Europe from the Fall of Napoleon in 1815, *to the Accession of Louis Napoleon in* 1852. By Archibald Alison. New York: Harper & Brothers.

Our times are fruitful in historical productions. Whether or not this is a sign of intellectual degeneracy—of the growth of the reflective and critical, and the decay of the inventive and constructive powers, incident to social old age and decline—is a question we do not care to touch. Numerous contributions to the department of Historical Literature, of the very highest value, have recently been made, which compare favorably with those works long recognized as standard, and promise to survive, for the instruction and delight of distant generations. It is unnecessary to mention the names of

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cotemporary authors who have re-written the annals of various nations and periods, in such manner as to invest them with new interest, and attract to them all but universal attention. It is a reflection to kindle honest pride in American bosoms, that, in this province of intellectual exertion, our own countrymen have achieved the highest success, and won a world-wide reputation. Bancroft and Prescott—not to name others—take rank, by universal consent, in the first class of historical writers.

By his former volumes, so widely circulated in this country, Mr. Alison made good his title to a like honorable position. In those volumes he covered the History of Europe, during a period of unexampled importance and interest—the stirring and eventful period of the French Revolution. In this *second series* he resumes the great story of the fortunes of Europe, and brings it down from the overthrow of Napoleon to 1831, one year after the accession of Louis Philippe. We may shortly expect, no doubt, the execution of the promise made in the title page, to continue the narrative as far as 1852. Nice calculations have been made by anxious minds, as to the probability of Mr. Macaulay's life being prolonged, so as to allow the completion of his grand historical enterprise. If any are equally interested in Mr. Alison's work, his rate of progress relieves them very much from the apprehensions experienced in the other case.

In giving us these volumes, Mr. Alison has performed a service, not only valuable in itself, but especially acceptable to that large class of readers who are something younger than the present century, and whose memories, therefore, retain no traces of the events which marked its first quarter. We are very apt to be more ignorant of the times immediately preceding our generation, than of those more remote, as our first essays in historical reading are generally amongst the annals of the ancient world, under the guidance of Rollin, or, more likely, the narratives of those Indian wars—boyhood's special marvel and delight—and Revolutionary struggles, that give the charm of romance to our own national beginnings. Besides, a certain vague and confused familiarity with persons and events just anterior to our own day, derived mainly from lis-

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tening to the conversation of our seniors, has the effect of deluding us into the opinion that we possess knowledge when we are only acquainted with names, and of rendering us contented with our real ignorance. It is a matter to excite gratitude and a feeling of obligation, amongst those on the bright side of forty, that Mr. Alison has undertaken to write up the annals of Europe almost to the present hour. Whether he has done this work in the most satisfactory manner or not, is quite another matter, about which differences of opinion may be expected. That he should have done so to the satisfaction of all, no reasonable human being would suppose. In fact, his self-imposed task was one particularly delicate and arduous. In addition to the ordinary difficulties that beset the historian, our author encountered others, arising from the recency of the events narrated. He writes of men still living, or but lately withdrawn from their scenes of activity, and of measures that excited, with furious violence, passions which are not yet tranquilized. In these circumstances a judgment at once intelligent, calm, and fearless, becomes almost impossible.

That Mr. Alison possesses many of the qualifications requisite to constitute a first-rate historian, no candid reader will deny. He entertains just ideas of the importance and dignity of his office. So far as we are able to judge, he is an industrious and judicious collector of facts and materials. If not a ripe and finished scholar, he is at least a man of vast and varied information. He has considerable dramatic and pictorial ability, a lively imagination, and warm feelings, if not glowing enthusiasm, and generous sympathies. Hence his descriptions are generally engaging, and sometimes powerful. He is no hard, dry chronicler, content with dealing out barren facts; no stickler for the "dignity of history," wrapped in reserve, and afraid of compromising himself by stooping to every-day affairs and interests. He seems animated by a desperate purpose to be fair in his decisions, and impartial in his judgments. He is superior to the mean passions of envy and jealousy, and, without reluctance or grudging, renders fit homage to those from whom he differs most widely. To his great rival, Macaulay, he pays a tribute of admiration,

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so ample and candid, that, for the moment, our respect for Mr. Alison warms almost into affection. He says:

> Nature had singled Macaulay out for a great man; she had impressed the signet mark of genius on his mind. It is hard to say whether his poetry, his speeches in Parliament, or his more brilliant essays are the most charming; each has raised him to a very great eminence, and would be sufficient to constitute the reputation of any ordinary man.

True, he adds some damaging sentences, but this was to be expected.

Mr. Alison always exhibits the sober, solid sense characteristic of his nation. As he never surrenders himself to be led by his feelings, he is also never misguided by fancy. There is no tinge, in his writings, of that Germanism which has so much influenced recent English thinking and authorship, and we are not sorry to recognize its absence. It deserves especially to be recorded that Mr. Alison uniformly exhibits a profound respect for Christianity. He never trifles with the Bible, nor sneers at its doctrines. He seems to be a firm believer in the divinity of the Christian Scriptures, and evinces a reverence for religion quite refreshing in this age when Infidelity, in various forms, has so infected our current literature. It is devoutly to be wished that as much could be said of Macaulay. How deeply religion has penetrated Mr. Alison's heart, it is not for us to judge; but his intellect pays the Bible cheerful homage, and his history is pervaded by a severe morality which never, even by inuendo, encourages vicious pleasures. This is saying much.

Were we disposed to be censorious in temper, or severe in judgment, we might set over against these favorable expressions a *per contra* side, showing a large list of grave entries. Mr. Alison is a Tory—a Tory partizan, and almost a Tory bigot. While intending to be just, his spirit is narrow, and his prejudices violent. His sympathies, easily excited for crowned heads and titled aristocrats, are rarely given with much warmth to the people. His pages are not aglow with the fires of genius, nor, which is worse, with generous enthusiasm. His opinions are often surprisingly crude, and yet oftener provokingly dogmatic. His style, while characterized by striking excellences, is scandalously careless and

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slip-shod, betraying too much haste for one who is engaged in an undertaking so ambitious and vast. He is sometimes addicted to tame moralizings not much superior to the platitudes of poor preaching, and to philosophizings which are far enough removed from the mystical and transcendental.

Though the years covered by this series, are not at all equal in stormy excitement and painfully absorbing interest, to those embraced by the former volumes, they are, nevertheless, very far from having been calm, uneventful and destitute of those stirring incidents which fix the attention. Europe is here presented to us, agitated by political commotions and civil changes, consequent upon the French Revolution, and the new ideas widely excited and propagated by that social earthquake. This is the era of warring opinions, of domestic national strifes over constitutions and charters, of ceaseless struggles to adjust the unsettled relations of kings and people; that had been the era of military ambition, of mustering armies, and battles whose thunders shook the globe. There is enough of war and bloodshed here to satiate a moderate appetite for horrors; but, compared with the other, this is a period of peace, interrupted only by intestine divisions, conflicts and revolutions in particular nations. On these pages France passes before us, still the "harlequin of nations," running in a brief space of time, through a variety of changes that astound us by their magnitude and suddenness. With the old Bourbon dynasty forced back upon her by the leagued sovereigns of Europe, she seems at last, under Louis XVIII and a liberal charter, to have acquired the guarantee of stability, repose and prosperity. Charles X, on the death of Louis, succeeds to his throne in 1824, under the fairest auspices. Brilliant and amiable, but superstitious and obstinate, he flings himself into the hands of the *Parti-prêtre*, and six years scarcely elapse when he is a fugitive from his capital and country, while Louis Philippe vaults into his royal seat. Spain comes next, in open and fierce revolt against the vile and stupid tyrant, Ferdinand, whom she has been compelled to accept again, by the same bayonets that restored Louis XVIII to France. From Spain the popular uprisings spread, like a contagion, over Europe. Portugal is in rebel-

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lion; Naples and Piedmont catch the flame and rise against their oppressors, only to be crushed by that detestable Austrian power, so long the incubus and vampire of the land endowed with the fatal gift of beauty. The gigantic Russia is much before us in these pages, with her strange institutions, her vast resources, her mighty armies, and resistless progress. Mr. Alison regards her with no disguised admiration and alarm. Russia and the United States are obviously the two great nations that fill his imagination with mingled images of wonder and terror, hope and anxiety, as the nations that are to control the destinies of our globe. The fortunes of Turkey are rehearsed, in her fruitless struggles with her colossal neighbor; incurably diseased, hopelessly misgoverned, and doomed to gaze in despair upon her paling and waning crescent. The Greek Revolution furnishes the materials for the most intensely interesting chapter in this series. The history of the world does not present a story so replete with everything to enlist the heart as this. There is nothing in the annals of ancient Greece to surpass—we might even say, to equal—the deeds of audacious heroism and enduring self-sacrifice, which illustrated this long struggle against the oppression of Turkey. Thermopylæ and Marathon reappear again and again, while the familiar heroes of the old Greek history and song find worthy successors in Colocotroni and Bozzaris, Mianlis and Canaris. The woes of Ireland are faithfully recounted—that hapless island, cursed by misgovernment, by the priest and the potato, and by the almost incurable improvidence of its population. Through all this period England calmly reposes in conscious security, experiencing only financial difficulties, and agitated by reform innovations. The final chapter of the series fitly narrates the last convulsive struggle of Poland for a national resurrection, leaving her terribly crushed under the iron heel of Nicholas. Mr. Alison, more than once asserts, in a strong and manly way, the necessity of Poland's reconstruction, both as an act of simple justice, and a dictate of prudence, in providing a barrier against the threatening aggressions of Russia. A chapter in each volume is devoted to a critical review of the recent literature of England and France. Such is an incomplete and meagre outline of the sub-

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jects embraced in this series; and it will be seen, at a glance, what a field of wide and varied interest the historian traverses.

One great lesson distinctly taught by this era of European history, is the tenacious vitality of principles once fairly lodged in human conviction and affection. Though overlaid and repressed by the strong arm of power, though seemingly extinguished in blood, they still, ever and anon, betray their existence, and flame out again in terrific energy. One would have thought, after all the sad disappointments of France, in her disastrous struggles for her institutions, and the second restoration of Louis by the masses of foreign soldiery, that her aspirations and efforts for liberty would have been forever stifled and crushed. How different the fact! From the hour that Louis reëntered Paris, the liberal principles which Europe had been summoned to overwhelm, kept the nation in perpetual agitation. They broke out again, as we have already seen, in Spain and Italy, and excited a formidable insurrection even in Russia. Ever since they have been alive, making uneasy couches for crowned heads and royal cabinets. In 1848, the world stood aghast at their sudden explosion, and now, at any moment, by a fresh eruption, they may unseat the Pope, and change the entire aspect of Europe. Who believes that the repose of France is secured, and that after all her experience in Revolutions, she is to submit long and quietly to an imperial despotism? From all this one would conclude that the people can never more, for any great length of time, be excluded from determining the character of their own institutions; and were it not for certain other portentous signs, to which we shall have occasion to refer, this conclusion would seem to be just.

The opening chapter in this second series is a happily conceived and ably written resumé of the Napoleonic wars, and general sketch of the period about to be surveyed in detail. In this sweeping review of the whole period, its great characteristics, the new influences and elements of power which it has developed, and which in turn have impressed it, and the dangers to which, in the author's judgment, they have exposed modern society, are rapidly and strongly set forth.

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In what more we propose to say, we shall touch a few topics of interest, chiefly suggested by the introductory chapter, without especial regard to any logical connection in the subjects presented. They are such as claim attention from their importance, or as illustrating the peculiar views of the author.

Though chiefly a question of political economy, which neither our studies nor tastes qualify us to pronounce upon, it is still something to arrest the attention of the general reader, that Mr. Alison ascribes such momentous consequences to the discovery of the gold of California. In fact it is nothing less than the political salvation of Great Britain and of modern society, that he attributes to the effects of this recently found treasure. The rapid increase of human population, and the contraction of the currency, were the two great causes conspiring, in his view, utterly to crush the industrial interests of England, and destroy the civilized nations of the earth. This doom he regards as clear and inevitable, had events gone on uninterrupted by the golden developments of California and Australia. The speculation is one of startling interest, and it certainly is a grand thought to entertain, that California, with all its misfortunes, miseries and crimes, has rescued society from impending ruin. What an illustration would thus be presented of the wisdom and benevolence of a superintending Providence! With what new interest should we review those minute incidents and remote causes, that conducted to a result so stupendous and beneficent! Surely it would not be difficult to find out God in *that* history; and we rejoice to perceive that Mr. Alison, in consistency with his estimate of the importance of this opportune discovery, recognizes in it a special providence.

It is curious to notice into what prominence the idea of *Race* has recently arisen, and with what importance it is invested as an element of history. It figures conspicuously in these volumes. The wars and social conflicts recorded here, are very much those which spring from the deep and implacable antagonisms of different races, while the whole period is characterized by attempted changes and civil reädjustments resulting from the yearnings and powerful affinities of the

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men of the same ancestral stock. While repudiating, without the slightest hesitation, the doctrine of diverse origins for the various divisions of the human family, Mr. Alison recognizes their indelible peculiarities and differences, and insists upon our taking these into the account in our political speculations and philanthropic enterprises. Springing from a common stock, the family of man has been broken up into various races, which, in some way, have taken on distinctive traits and characteristics, permanent and ineradicable. It is, perhaps, difficult to determine precisely how far this potent and momentous fact should be allowed to guide and modify schemes and expectations relating to human amelioration. Our author certainly carries his speculations, on this point, to an extreme almost unwarrantable, and surprising in a writer so sober in his religious opinions. He doubts whether any efforts on the part of the children of Japhet, to Christianize the sons of Shem, will ever prove successful. Mr. Alison, surely, in suggesting this infidel doubt, betrays an ignorance of those wants common to humanity in all its diversities, and of the precise adaptedness of the Gospel to satisfy them; he ignores the designs of God, as disclosed in His word—that word to which he professes to bow in reverend respect—and he forgets those powerful agencies which are promised to attend the dissemination of Christian truth, and give it a final and complete triumph over all the prejudices of superstition, race, tribe and caste. The Gospel was destined and shaped by infinite wisdom and benevolence, to be the portion of all men.

When applied to inferior interests and merely secular questions, perhaps this consideration of race deserves more consequence than has generally been accorded to it. In the social and political reforms with which our age is rife, it may have been too rudely pushed aside, or too confidently frowned away, as the suggestion of cold, selfish, and sceptical minds. The visions of ardent philanthropists, with a zeal far outrunning their knowledge, may have too much contemplated man, simply *as man*, apart from his various, distinctive susceptibilities, permanent characteristics and aptitudes for a special state of responsibility and privilege. In particular, his-

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tory seems to admonish us that the capacity for self-government belongs to but few, and in modern times is the gift almost exclusively of the Teutonic family. The Gaul and the Celt have displayed their utter incompetency to exercise this lofty and dangerous prerogative. Gay and volatile, impulsive and improvident, careless of the future and recklessly enjoying the present, they seem to lack the steadiness of principle and stern self-control, requisite to constitute the foundation and support of popular institutions. Mr. Alison suggests the somewhat startling thought, that the vast Celtic immigration to this country, may give this element such preponderance in some sections of our Union, as to render impossible the maintenance of a representative government. Many of our wisest statesmen, it is well known, have shared this apprehension, and one of them, in view of it, wished that the Atlantic were an ocean of fire, rolling its boiling surges between us and the Old World.

In his introductory chapter, our author indulges in some reflections on the great and happy consequences expected from general *education*, and the bitter disappointment of these fond hopes. So far as these reflections may be peculiar to a Tory partisan, who takes a secret pleasure in chronicling the failure of plans to elevate the masses, and qualify them to be entrusted with power, we cherish anything but sympathy with him. But while indignant at the author's probable *purpose* in introducing this discussion, we cannot deny that his views are, to some extent, just, and worthy of serious attention. As a proposed regenerator of humanity, and as furnishing a sure guarantee for the stability and powerful operation of free institutions, too much has often been promised and anticipated from the simple diffusion of knowledge. We have been pained at the indiscreet zeal of the excellent friends of education, and the high-wrought terms in which its platform-advocates have set forth its claims—terms calculated to make a false impression and excite unreasonable anticipations. It has been represented as the panacea for our social ills, the safeguard of our liberties, the pledge of national security and prosperity, destined, in its benign and potent working, to introduce us to a political millenium.

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A little calm reflection would teach us in advance, that such assertions are incorrect in theory, and must prove bitterly delusive. The tree of knowledge is not the tree of life. It never has been so. The proof of mental information and expansion cannot, with any certainty, be reckoned upon as improving the heart and exalting the character. It does not touch and heal the diseased centre of human nature; it neither extinguishes the passions, nor arms the spirit with a calm self-restraint and superiority to temptation. Its tendency is, no doubt, to refine the manners, and emancipate the soul from the thraldom of the senses by introducing it to more elevated enjoyments; but this latter result is far from following with certainty. The most cultivated and polished are still left with corrupt desires that crave indulgence, and often demand it even, with a specious justification, which education has taught them to employ. Our intelligent *a priori* reasonings would thus instruct us that mere education, so far from infallibly improving us, *may* in fact land us in the deeper corruption which sophistry has taught us to defend.

Facts, too numerous, support and enforce these rational conclusions. It will be difficult to point to the period in human history, when virtue kept equal pace with advancing knowledge. Individuals and nations at once occur to every readers memory, that increased in intellectual possession only to grow in depravity, and become more disqualified for holding the solemn trusts and discharging the sacred duties committed to them. Mr. Alison mentions a very striking fact in this connection. Fortified by the "*Statisque Morale de la France*, he says:

> By far the greater proportion of the ladies of pleasure in Paris come from the districts to the north of the Loire, the most highly educated in France.

He also adds:

> In Scotland, the educated criminals are to the uneducated as four-and-a-half to one; in England, as two to one nearly; in Ireland, they are about equal. In America, the educated criminals are, in most of the States of the Union, three times the uneducated, and in some double only; in all greatly superior in number.

We take these statistics with many grains of allowance; especially are we apt to think Mr. Alison's "education," in this

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dismal showing, comprises only the most meagre rudiments. It is incredible that much beyond reading, and possibly writing, enters into the term as thus employed. But with all abatements and allowances, these statements, if at all reliable, are calculated to impress every sober and reflecting mind.

What is the conclusion then? Is general education to be repudiated as the dream of visionary and mistaken philanthropists? Are we to deny that knowledge is a blessing; or, if a blessing at all, it is such to the favored and aristocratic few who occupy the summits of society? Far from it. It needs no proof that education deserves to be ranked amongst the primary necessaries of man, and that the general diffusion of its benefits is indispensable to the existence of liberal institutions. It is not, indeed, a certain and absolute good, in the sense that it is not liable to abuse; but this character it shares with nearly all human gifts and possessions. In a government administered by the people, it is almost self-evident that the education of the people is positively essential to the permanence of the government. But this does not prove that something else is not essential; it would be fallacious reasoning to infer because *this* is a condition of permanency, there is no other equally or more important. And this is just the mistake that has sometimes been made by the advocates of education. They have not exactly been guilty of putting forth a *causa pro non causa*, but they have stretched the cause too far, and ascribed to it what it can never give. A sound and scriptural moral culture must attend the cultivation and extension of the intellect, if we would certainly compass the beneficent results expected from education. The Bible at last, brought home to the heart in regenerating power, is the hope of freedom and social progress in every land. Not less must be done for the promotion of common schools and seminaries of learning, but *more* to develop and confirm virtuous principles, by implanting in the popular heart the fear and love of God.

There is another topic — not referred to in this opening chapter — upon which we cannot help commenting for a moment. An American reader of this History, is particularly struck with the cool and curt style, in which the author dis-

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poses of the questions relating to a religious establishment supported by the State. Upon this momentous and painfully interesting subject, he delivers himself with a downright dogmatism and flippant presumption extremely offensive. He says:

> There is no solid foundation, for the objection that such grants, (i. e. grants from the National Treasury,) being for the promotion of a particular religion, should not come from the public funds, which are obtained by assessment from all sects. It is the duty of government to provide for the religious instruction of the destitute poor who cannot pay for it themselves. The religious accommodation provided should always be in the established faith of the country, being the faith of the majority of the whole inhabitants, and which the nation has deemed the true one—just as the defenders of the country should be arranged under the national banners, and in the national uniform, whatever their private opinions may be. For those who do not approve of it, and prefer the luxury of dissent, every possible facility, in the way of private establishment, should be given; but the State can, with propriety, from the public funds, support only its own Spiritual Militia.

It is scarcely worth while to take to pieces this arrogant sophistry, and denounce, as it deserves, this heartless trifling with the most sacred human convictions and feelings. For one who looks on the religious instruction of the people on the part of the State, in the calm, serious and deeply earnest spirit of Dr. Arnold, it is impossible not to feel respect, however much we may differ from him; but in Mr. Alison, when he undertakes this business, we recognize only the party hack uttering cold platitudes, and we find it difficult to suppress toward him indignation and contempt. While Dr. Arnold contends for the responsibility of government for the religious instruction of the people, he sees and confesses the difficulties which attend the reduction of his theory to practice. Mr. Alison is not at all troubled in this way; he easily gets over obstacles by not recognizing them. It is enough to say that the work of religious instruction is one for which Cæsar has always displayed very little capacity or tact. He has generally corrupted the religion which he essayed to support, and rendered it of very little value *as religion*. At the same time he has always, of necessity, managed cruelly to oppress the consciences of multitudes — perhaps often, the majority — of his subjects. He has wrung, from their reluctance and poverty, taxes to support and propagate what, in their inmost souls,

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they believed false and dangerous. Mr. Alison regards dissent as a mere "spiritual luxury," which, like wine at dinner, or Mechlin lace for the decoration of the person, can be dispensed with rather advantageously. In England it is certainly a pretty costly luxury, while in other countries it is still more expensive, involving a loss much more serious than money—liberty or life. If Mr. Alison were to transfer his citizenship for awhile to Austria or the Papal States, even he might learn to think dissent not so much a spiritual luxury as a Divine necessity. He manifestly does not comprehend the sacredness of the rights of conscience. Let Cæsar mind his own business; he has enough to do. The religious instruction of the people will be better attended to, without his corrupt interference, when left to the free promptings and unfettered actions of Christian benevolence. He may prescribe our banners and our uniform in war—that is his appropriate function; he may officer and drill our militia proper, but as for Cæsar's "*spiritual* militia" we wot not of it. This puerile analogy, in which Mr. Alison concentrates his argument, only betrays his confusion of ideas, and his incompetency to elucidate the great subjects involving freedom of conscience.

Of the state and prospects of Great Britain, Mr. Alison, throughout these two volumes, writes in a gloomy and foreboding spirit. He seems to regard England's glory as well nigh past, and the days of her prosperity, if not of her existence, numbered. In these dismal vaticinations, much allowance is to be made for the asperity of disappointed partisanship. It must not be forgotten that Mr. Alison is a Tory of the ancient school, regarding change with instinctive horror, and looking upon the recent measures of British Statesmanship as fraught with the most disastrous consequences. Reform Bills and the Free Trade policy, in his judgment, are slowly conducting the proud nation that has ruled the world, to the grave. One would think, in reading these pages, that the period may not be remote, when the mournful vision of Macaulay is to be realized, in which some pensive traveller from the Empire of New South Wales is seated upon a broken arch of London Bridge, sketching the ruins of St. Paul's.

So, too, the historian's views are not hopeful respecting the

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prospects of modern society, at least in connection with popular institutions. He regards the passion for representative governments as the bane of our age, likely to end only in disappointment and ruin. Infatuation and madness have prompted, he thinks, the frequent revolutionary struggles that have disturbed the quiet of Europe, and aroused its monarchs from their pleasant slumbers. Democratic equality is the dream of enthusiasts, doomed to bitter and calamitous disappointments. Our hereditary beliefs, our generous wishes, and our fondly cherished hopes, the patriotic enthusiasm of our youth and the conscious happiness of mature years flowing from our free institutions, all unite to prompt a quick and indignant condemnation of these opinions and predictions. But are these gloomy apprehensions without any grounds to justify them? Are there no appearances to excite anxiety and alarm in the bosoms of the most hopeful and confident? If the experiment of a popular government fails on this North American continent, what reason have we to expect anything from the future? Surely liberty never before had so fair a field and so favorable an opportunity, and it may never hope for them again. With a boundless territory, endlessly diversified in physical features, productions and climate; with a population originally homogeneous, for the most part—distinguished for intelligence, sobriety, and general morality; after an experience of unalloyed happiness and unprecedented prosperity for more than half a century, if *we* fail in our political enterprise, the rest of the world may well resign themselves to despair. But is it asked, why write the word *fail* in this connection? The thoughtful observer of the country can scarcely propound that question. In its growing corruptions —in the rapid relaxation of private and social morals—in the idolatry of pleasure, defended and supported by various specious philosophers—in the bold and defiant infidelity that assails our most sacred and conservative laws and customs—in the intriguing progress of Romanism—above all, in the growing alienation between the two great sections of the country, arraying them in hostile attitudes, from which they are hurling at one another words of denunciation, out of hearts burning with hate—in the blood already spilled in in-

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ternecine strife—in all this, and much more like this, has every calm and honest observer of his country's condition discerned the appalling omens and signs of coming woe. The disruption of this confederacy is a possibility which none but those who weakly shut their eyes and close their ears to approaching danger, can deny or disregard. And with the disruption of the confederacy, who will answer for the continuance, on this continent, of free institutions? Who will undertake to say what order of things will rise out of the chaos into which such an event would plunge us? What new combinations would not result? What revolutions of opinion would not take place? Might not even the truest friends of liberty, sick and disgusted, invoke some military chieftain, with his strong arm, to save the sinking fortunes of the human race, and interpose to govern, by the sword, those who had shown their inability to govern themselves? Thus might we feel grateful, even for *our* Louis Napoleon.

Our maxim is, never to despair of the Republic; but this maxim cannot hush our anxieties and allay our fears. We may, at least, be allowed to despond; and the bare thought that liberty may destroy itself in this, its last and best asylum —that the visions of patriots and philanthropists may be proved to have been unsubstantial and delusive—that the hopes of the human race are to be finally wrecked on our shores—that Tories and Tyrants are to be permitted to point, in joy and scorn, to our failure, is enough to provoke tears of blood. It is full time for the good and wise, in every section of the country, to arouse themselves, and contribute what they can to avert a catastrophe, more fearful than history records on its stained pages.

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Art. VII.—NOTICES OF NEW PUBLICATIONS.

Essays and Reviews. By C. Hodge, D.D. Selected from the Princeton Review. (New York: R. Carter & Brothers, No. 530 Broadway. 1857. 8vo. pp. 633.)

Review, magazine, and even newspaper articles are often the best compositions of our day. Selections of them adapted to more general circulation are becoming common. A few years ago the public were favored with two large octavo volumes of articles selected from the Princeton Review, which were to a large extent the productions of the late lamented Professor Dodd. These have recently been republished in Edinburgh, and are, we are glad to know, very favorably received. The volume before us constitutes a third from the same Review, and consists solely of the productions of its present editor. Three of the eighteen articles were, we observe, contained in the former series; but *three* only. With Princeton Theology in general we have strong sympathy; and Dr. Hodge we cannot but speak of as a profound theologian—a man of learning—and one who holds "the pen of a ready writer." He represents the elder Calvinists. Students know him through his Commentaries, and he is destined to become more generally known through a popular series of expositions, which in connection with Dr. Alexander he is now in course of preparing. The volume of Essays before us is adapted to the present and all time. Every page will richly repay perusal. We have, indeed, marked several points with which we do not agree. Yet we take pleasure in commending the work for the many rich truths it contains—its earnest defences—its clear, spicy, and vigorous style—its depth and learning—its luminous exegeses—its valuable quotations, and its vein of piety. We shall be glad to welcome other works from the same pen. A volume of sermons, we would venture to suggest, would not be unacceptable to the public.

The Mystery; or, Evil and God. By J. Young, LL.D., (Edinburgh). (Philadelphia: J. B. Lippincott & Co. 1856. 12mo. pp. 343.)

Dr. Young has already been introduced to the American public through a volume published in 1855, by the Messrs. Carters, entitled "Christ in History." He now appears before us again, and we are glad to welcome him. For however much we may perhaps differ from some of his opinions, we cannot but regard him as a man of earnest and honest aim—a profound thinker and a lucid and energetic writer. The present treatise is concerned with the deepest subject which can engage the human mind; involving the gravest questions in metaphysics and theology. To inquiring spirits it will perhaps for ever remain, in this world at least, unsolved. It is well styled by our author "The Mystery." We cannot, within the compass of this brief notice, follow Dr. Young through his theory and defence. This we may do, or should like to see done by some abler hand, in the future. But for the present we can but simply indicate the course of his labors. He is not exegetical or historical, but philosophical, yet quite popular. He clears the moral attributes of God—locates sin in the free-will of man—refuses the explanation that God simply permitted sin, and takes the ground that it was *inpreventible*, man being the creature he is. This he contends is not denying the Divine Omnipotence,—necessitating the human will not being an object of power. From the main objection, Why then did God create? he takes refuge in the position,—but not with the bold daring of Cousin, that creation was a *necessity*—a necessity of love. We have not lately read a book of the class in which we have been more deeply interested.

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Cyclopedia of Sermons. By JABEZ BURNS, D.D. (New York: D. Appleton & Co., 346 and 348 Broadway. 1857. Large 8vo. double columns, pp. 667.)

This is a very valuable work, especially to clergymen. It is instructive, and will afford aid in the preparation of sermons, if judiciously used. There are about 360 either full-length discourses or very ample sketches. The sentiments generally are correct, evangelical, and practical. The style being the production of different authors is, of course, various. Some of the most precious miscellaneous texts are here discussed in a masterly manner. These discourses are by ministers of several denominations, and are adapted to all. Among the selections from Baptists, we notice the well known names of Ryland, A. Fuller, and Wayland. The volume is peculiarly rich in sermons on Christian Missions and Scripture characters. There are quite a number, too, on the Parables and Miracles of Christ. Our thanks are due to the Messrs. Appletons for the cheap and convenient form in which they have here reproduced the London edition of five volumes. We commend the work as a very worthy addition to every clerical and Christian library. We would, however, suggest some improvements should a new edition be called for. The Preface and Contents should be made to agree—an arrangement of the miscellaneous discourses according to *the end to be effected* would be, it seems to us, judicious—additional sermons should be introduced—on parables and types—but especially some adapted to days of thanksgiving and fast. This latter were better done even if some of the present selections were omitted. But above all an index of Scripture texts should be added. This would double the value of the book as one of reference to clergymen.

The Inner Life of the Christian. By Rev. F. A. RAUCH. Edited by Rev. E. V. Gerhart, President of Franklin and Marshall College, Lancaster, Pa. (Philadelphia: Lindsay & Blakiston. 1856. 12mo. pp. 333.)

Here are seventeen instructive and impressive sermons. They are a selection from discourses delivered by Dr. Rauch, arranged by the Editor, under the above title. The author is known by his work on Psychology. He was rising to distinction when he was removed from earth, A.D. 1841, in the thirty-fifth year of his age. He was a German of the German Reformed persuasion, who emigrated to this country and planted the germ which has since grown into what is known as the Mercersburg School of Theologians. We have detected in this work however no views which are peculiar to them. We are glad to see this volume; for besides its intrinsic worth it will help to correct, in some measure, the defective views of religion which were presented in the Psychology. To the reference to Napoleon's grave on the 121st page, Mr. Gerhart might have added a note.

Looking unto Jesus: a view of the Everlasting Gospel; or the Soul's eyeing of Jesus, as carrying on the great work of man's salvation, from first to last. By ISAAC AMBROSE, Minister of the Gospel. (Philadelphia: J. B. Lippincott & Co. 1856. 8vo. pp. 694.)

This is a reprint—and the first American—of a rare valuable standard old English work. The author was a man of great learning and piety, a nonconformist ejected divine of the seventeenth century. The *object*—Jesus—to which we are here directed to look, is considered historically in nine parts—before time began—before Christ's birth—in his birth, life, death, resurrection, ascension—in his intercession and in his second coming. The *act* of looking in each of these divisions is urged in nine particulars. The style of the work is not polished. Many of the words used are now employed

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in a different sense. But it contains the marrow of Divinity—is good Calvinism—and eminently Scriptural and practical. It is worth cart loads of much of the theological speculations and sermons of the present day. From personal perusal we can fully subscribe to the recommendation of the Rev. E. P. Swift, of Alleghany City, which precedes the volume. We seldom meet with a book we can so heartily commend. It is a rich treat to the spiritually minded. There were sterling men in the author's day, and the study of their works, more generally, is to be desired. Says a writer in the North British Review, in an article on Owen, "It would greatly freshen the ministrations of our pulpit, if, with the electric eye of modern culture, and with minds alive to our modern exigency, preachers held converse direct with the prime sources of British Theology." We are tempted to give a specimen of this eminently great and good book; but we hasten to say to our readers—go buy.

Rills from the Fountain of Life: or, Sermons to Children. By Rev. R. Newton, D.D., Rector of St. Paul's church, Philadelphia. (Philadelphia: J. B. Lippincott & Co. 1856. 12mo. pp. 220.)

The course pursued by the Reverend author of this volume is somewhat novel. He preaches one Sabbath afternooon in each month to children. The book before us contains a selection of discourses delivered on those occasions. We commend his course, and thank him for his book. The Jews paid considerable attention to the early instruction of children. So did the primitive church. It is quite as necessary now. This volume is valuable to clergymen and Sabbath-school teachers and adapted to interest the youth of our whole nation as well as those of St. Paul's church, Philadelphia. It is a repository of anecdotes and tales for children. Some words and phrases employed, we would just suggest, add nothing to perspicuity and interest, and should not be learned or imitated—they are out of taste. We allude to such terms as "isn't," "needn't," "shan't," &c.

The Last of the Patriarchs; or, Lessons chiefly from the Life of Joseph. By the Rev. J. Cumming, D.D. (Philadelphia: Lindsay & Blakiston. 1856. 12mo. pp. 310.)

Dr. Cumming had already, we thought, become a voluminous author. But here is another volume from his pen. And more, it is said, are to come. As several of his works have been noticed previously in this journal, we need do little more here than call attention to the present one. The Doctor's style is highly poetic, and his selections from the poets, in which he freely indulges, are often very pleasing. His sentiments are evangelical, and his discourses are not barren of instruction. In his haste, however, he sometimes leaves his meaning ambiguous; and he makes statements that we cannot approve. There are frequent repetitions, too, in this volume. Yet he is wonderfully popular. We perused his present book to its close with pleasure. It contains fifteen edifying and comforting sermons, which we commend especially to the afflicted. There is here a rich display of Providence.

The Bible Hand-Book: an Introduction to the study of Sacred Scripture. By J. Angus, D.D. (Philadelphia: W. & A. Martien, No. 144 Chestnut street. 1856. 12mo. pp. 660.)

In some respects this is a very remarkable book. It contains an immense amount of information and learning in a condensed, yet popular form. The references made to other books—especially to the Scriptures, are innumerable. It is only a hand-book, yet it has the contents and value of several folios. From its utility and cheapness, we hope and believe it is within the

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reach of thousands who love the Bible, especially of clergymen and Sabbath-school teachers.

The Bible in the Workshop; or, Christianity the Friend of Labor. By Rev. J. W. MEARS. (New York: C. Scribner 377 and 379 Broadway. 1857. 12mo. pp. 344.)

This work is similar to one published in 1853, by Rev. Dr. Boardman, entitled "The Bible in the Counting-Room." As that was intended for merchants and tradesmen, so this is designed for mechanics and workingmen. The history of labor and the true position of the laboring man is here given. Five out of the twenty-one chapters are devoted to the Sabbath. We hope for it, what it deserves, an extensive circulation among the classes for whom it has been devised. Our brethren of the clergy may derive from it some useful hints.

The Two Lights. By the author of "Struggles for Life." (Philadelphia: J. B. Lippincott & Co. 1856. 12mo. pp. 319.)

This is a reprint of an English issue—a work of fiction in the interest of religion—and one in which any one cannot but be interested. Its object is to show the value of Revelation over Reason as a guide. Providence is vindicated, and faith shown triumphant. The principal characters—Leonard, who imbibes Rationalistic principles and comes to a miserable end—Ashby, who walks by faith, and who, though sorely tried, prospers in the end—Alridge, a rich, gay barrister, who afterwards becomes a Christian—Gregory, a pious, wealthy and philanthropic gentleman—Tenant, who quits the ministry for a literary life, and meets with ill success—Miss Lanton, a poor seamstress, who afterwards marries Mr. Alridge—are all naturally and finely drawn. When we read of poor Ashby buying tracts to distribute when he was almost starving, we thought him foolish, but the end demonstrated the rewards of faith, reminding us of a street charity bestowed by one who has been a contributor to this journal, and which, being observed by a passer-by, has turned unknown to him to his advantage far beyond the value of the gift. The views given in this volume of London crime and wretchedness will be found useful to city missionaries, and reminds us of the unfinished work of Mr. Mayhew who has for some time been ill. "The struggle for life" here depicted is melancholy, but is, we suppose, often realized. The work closes up with Millenarian notions. The views expressed on page 182 we should not accede to. Were this anything more than a notice, we should remark on the interpretation—pages 252–254 of the text—"That he, by the grace of God, should taste death for every man." We quote the following beautiful passage as a specimen of the interesting style and character of this volume:

"So saw we once two little ones, children of a laborer, in a cold and drizzly November afternoon, trying to climb the side of a little hill, that they might shorten the road to their father's humble cottage. Jane, aged seven, held Mary, aged five, by the hand. Weak was the strength of the strongest. They fell frequently on the slippery sides of the hill. 'Don't cry, Mary, dear,' said Jane, but alas! the tears were in poor Jane's eyes too, as she gave this kind advice; and again, poor Mary's foot slipped, and the faithful Jane fell with her. Poor lambs, they were cold and wet, aye, and hungry, too, but there was warm sisterly love in their little hearts trying to overcome the weary uphill work. At last, the honest laborer appeared on the brow of the hill, looking for his treasures. They were dearer to him than the wealth of the Indies. He lifted one on each arm, and while his darlings clung to his neck, his manly step, used to the rough ways of the world, soon brought them to the lowly dwelling, which was more to them than all the palaces of kings. Perhaps, thus our kind Father looks on his sad and weak

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ones, as, with loving and yet sorrowful hearts, and eyes gazing through tears to their homes, they climb the rough hills of the journey; and, perhaps, the consolations with which their hearts are sometimes animated to fresh exertion, are promises of succor in due time, as well as foretastes of the joy that awaits them when the summit shall have been reached."—P. 64.

Village Sermons; or, Fifty-two plain and short Discourses on the Principal Doctrines of the Gospel: intended for the use of Families, or companies assembled for Religious Instruction in Country Villages. By Rev. G. Burder. (American Tract Society: New York, 150 Nassau Street; Boston, 28 Cornhill. 8vo, pp. 561.)

These Sermons have been too long before the public, and too generally appreciated, to need from us any special notice. Their circulation has been very great, and they have been much owned and blessed of God. To those who desire a volume of Sermons plain and rich in Gospel truth, we commend these. We will only add that the present reprint is one of the best, and that the type is large, and thus accommodated to the aged, and those of defective eyesight.

The Family Bible; containing the Old and New Testaments. With brief Notes and Instructions, including the References and Marginal Readings of the Polyglot Bible. Vol. 2. Psalms to Malachi. (American Tract Society: New York, 150 Nassau Street; Boston, 28 Cornhill. Large 8vo.)

This work we most unhesitatingly recommend. Every family should possess it. The issue of the whole Bible has now, with this volume, been completed by the Society. The Notes and Illustrations are pure and judicious. They are also brief and full—a strong recommendation to those who, amid the perplexities and cares of life, have but little leisure for reading. These volumes are issued marvellously cheap.

Sketches from Life; or, Illustrations of the Influence of Christianity. (American Tract Society: 150 Nassau Street, New York. 12mo, pp. 342.)

There is no one acquainted with the American Messenger—the monthly paper issued by the Tract Society—but that esteems it one of the best in the world. The present Volume consists of selections from its columns, of great value and interest. The many and various articles contained, are arranged under specific captions. To most readers, the speaking illustrations, which abound, will add interest to the work. May it circulate extensively, and be a means of enriching multitudes with spiritual religion.

Notes Practical and Expository on the Gospel: for the use of Bible Classes, Sunday-school Teachers, &c. By Rev. Charles H. Hall. (New York: D. Appleton & Co. 1857. 2 vols., 12mo, pp. 429, 400.)

This is a work of no inconsiderable merit. Were it not written so avowedly in the interest of the Episcopal Church, and arranged for their exclusive use, we could cheerfully commend it to our readers. It is well arranged, fitly proportioned as to the relative treatment of topics, and is in many respects a very useful work. The author appears to be candid, and in reference to everything but the peculiar usages of his church, he is worthy of confidence. The great defect of this work, and one which must restrict it chiefly, if not entirely, to his own sect, is its constant reference to what "the church teaches," "the church allows;" as if that were the end of controversy.

A Memorial Volume. Thirty-four Sermons by the Rt. Rev. Jonathan Mayhew Wainwright, D.D., D.C.L., Provisional Bishop of the Diocese

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of New York. Edited by his Widow. (New York: D. Appleton & Co. 1856. 8vo, pp. 565.)

Bishop Wainwright was well known as a gentleman of high accomplishments, and a laborious minister. He was devoted to his church, and evinced uncommon industry in his work. He belonged to the more exclusive party in his church, hence never secured a very wide sympathy among Christians of other names. Yet, a man of such purity of life, and courteous bearing, could scarcely fail to command the respect of all good men. Doubtless, many who never enjoyed or sought his ministry while he was living, will be glad to peruse this "Memorial Volume." It is composed of the Address delivered at his funeral by Rev. Dr. Higbee; a somewhat ample Memoir, by Bishop Doane, of New Jersey, and thirty-four Sermons by the deceased Bishop; all but two of which are now published for the first time. These sermons are *ethical* rather than evangelical, and show the author's tendency to ritualism, instead of that spiritual, experimental character in which the true life of piety consists. In these respects, these sermons present a marked contrast to those issued a year or two since, by Bishop M'Ilvaine, of Ohio. Still these are valuable discourses, presenting in a clear and strong light the claims of Christian morality, and the obligations of Christian diligence and self-denial. The sermon entitled "A Plea for Christian Missions" is especially to be commended, as an able defence of efforts to convert the heathen. The book is presented in the faultless style of the Messrs. Appleton, and is a worthy memorial of an excellent man.

The Right Way; or, the Gospel applied to the intercourse of Individuals and Nations. By Rev. J. A. Collier. (American Tract Society: 150 Nassau Street. 16mo, pp. 303.)

This volume, which has hitherto escaped our notice, is a Premium Essay, and one of great utility. The way it shows is often difficult to follow; but the Word of God—the Divine example—and our own real interest, all point us therein. The style of this little book is plain and easy; facts, and references to Scripture, abound; the thoughts are just, and the general execution is good. It is adapted to all classes, and where read cannot fail to work a benefit. We most cordially commend it.

The Book of Job: the common English Version, the Hebrew Text, and the Revised Version of the American Bible Union. With Critical and Philological Notes. By Thomas J. Conant, D.D. (New York: American Bible Union. 1856.)

This is a neatly printed quarto volume, comprising about 320 pages. It consists of three parts. The first is described in the above title-page, the second is composed of Dr. Conant's version, based on "the common and earlier English versions, with an Introduction and Explanatory Notes, for the English Reader;" and the third consists of the revised version alone. The first part is designed for scholars and critics, the second for those English readers who wish explanatory helps in reading the Scriptures, and the third is for those who take the Word without note or comment.

We have before spoken of the general character of this important work. It evinces great research, patient toil, good taste and sound judgment. The style is generally a model of simplicity, force and elegance. We are glad to see that Dr. Conant does not affect that "divine wideness" of expression and construction which some of his associates in the work of revision adopt. Yet there are one or two instances which have fallen under our eye, in our hasty examination of these pages, where we think the reviser

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might have used a little different phraseology. Thus, chapter xix., verses 25–27, he renders as follows:

"But I, I know that my Redeemer lives,
And in after time will stand upon the earth;
And after this my skin is destroyed,
And without my flesh, shall I see God.
When I, for myself, shall see,
And my eyes behold, and not another,
When my reins are consumed within me."

It seems to us, that the emphatic form of the Hebrew, in v. 25, which Dr. Conant has rendered—"But I, I know," &c., would have been better expressed by some such form as this: "But as for me, I know that my Redeemer lives." This gives the exact meaning of the Hebrew, and we think is more intelligible to the English reader. Indeed, with scarcely so much as the change of a word, the whole passage might be transposed and (we suggest it deferentially) improved, as follows:

But as for me, I know that my Redeemer lives,
And that he will stand upon the earth in after time;
And after this my skin is destroyed,
Without my flesh shall I see God:
When I shall see for myself,
And mine eyes behold, and not another,
When my reins are consumed within me.

In chapter xlii. 11, we have "a kesita," for "a piece of money," in the common version; a change which, so far as we can see, is worthless, if not confusing. To the apprehension of the common reader, a *kesita* may be a garment, an implement of husbandry, or a weapon of war; whereas, the expression, *a piece of money*, does convey a definite idea of a present of value. The common version is indefinite, it is true, but it leads the mind in the right direction, which, we fear, cannot be said of the revision. We do not accept Dr. Conant's version of what are known as the "astronomical passages" (chaps. ix. and xxxviii.), as a literal or correct rendering of the Hebrew. He adopts the idea, from the common version, that these passages point to certain constellations of the heavens; an idea which seems to us untenable. The only changes which he makes from the common version, is in rendering the Hebrew *ăish*, "the bear," instead of *arcturus* and *maggaroth*, "the signs," instead of simply transferring the Hebrew word, as in the common version. In the doubt which prevails in reference to the meaning of this word, we know of nothing better than to let it stand. It is but fair to say, however, that the reviser is supported by Rosenmüller, Umbreit, Herder, Gesenius and others; a might of authority, it must be confessed, very imposing, if not decisive. Yet, in view of the uncertain signification of the word, we would as soon have Wemyss' rendering of "the simoom," as the one which our reviser adopts. We believe that the reference in these passages is to the changes of the seasons, rather than to heavenly signs and constellations. The reading of Wemyss (chap. ix. 9) is suggestive, and we humbly submit, comes nearer to the Hebrew than the common reading:

"Who maketh the blight (ăish) and the cold (kesil),
The genial heat (kimâh) and the thick clouds of the south."

We have no time to pursue this question. Indeed, the late hour at which this work came to our hand, renders anything like a thorough examination of it, in time for the present number of the Review, out of the question. We would like, having offered what we have in the way of criticism, to call attention to many passages which present a marked improvement over the common version; but we must content ourselves with saying, in general

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terms, that, in the main, this work is worthy of the highest commendation. It rarely falls to the lot of man to make anything perfect. It is only an approximation that the best can hope to reach, and this we think Dr. Conant has attained in the work before us.

Life in Israel; or, Portraitures of Hebrew Character. By MARIA T. RICHARDS. (New York: Sheldon, Blakeman & Co. 1857. 12mo, pp. 389.)

This volume is something in the vein of "Helon's Pilgrimage," by F. Strauss, translated several years ago, we believe, by Prof. Stowe, now of Andover, and published in this country, but which has been long out of print. Strauss' work was confined to a view of Jewish life and customs, in the time of John Hyrcanus, about one hundred years before Christ. Mrs. Richards embraces a wider field, giving us pictures, in this volume, of three distinct epochs of Jewish life. In Part First, she exhibits this wonderful people in the desert, on their way to the Promised Land. In Part Second she treats of them in the culmination of their glory, under the reign of Solomon. In Part Third she gives us glimpses of their captivity in Babylon. And in a separate volume, entitled, "Life in Judea," previously published, but in fact, a continuation of this work, she gives a view of Jewish society and opinions in the time of Christ. We have looked through this volume, and desire to express our hearty commendation of it. We believe it represents the real life of the chosen people. The scenes are vividly painted, and the customs, usages, religious rites and manners of the people are faithfully delineated. Moreover, it is written in a style which is at once strong and attractive. We cordially thank the amiable author for her instructive and interesting book. It deserves to be read; which, we think, is high praise.

Notes on the Principles and Practices of Baptist Churches. By FRANCIS WAYLAND. (New York: Sheldon, Blakeman & Co., 115 Nassau street. 336 pp., 12mo. 1856.)

This volume bears upon its pages some of the great vital principles of religious faith and practice, which should command the profound regard of the friends of our common Lord and Saviour. These principles are presented in a very lucid manner, with a vigor and grace of diction which must make the perusal of the work highly agreeable.

We were persuaded the papers of which the volume is composed, and which originally appeared in the columns of *The Examiner*, could not be left to share the uncertainty and the inaccessibility of a weekly newspaper. From their *source* and *happy execution*, it seemed impossible but that they should reappear in a more convenient and permanent form.

On many accounts, we could hope the volume might have a wide circulation, and a very attentive perusal; and that the timely and pertinent suggestions interspersed might be reduced to practice.

We must, however, qualify our expressions of admiration of Dr. Wayland's book. We are not prepared to accept all his positions, or acknowledge even that they are the "Principles and Practices of Baptist Churches." We refer particularly to those parts of the work which have respect to the education and introduction of young men to the Gospel ministry. We know not where Dr. Wayland found some of those practices which he thinks imputable to Baptist churches. It seems to us, he has not portrayed the usage of the Baptist denomination on the subject referred to. Some obscure church may be found, in some sequestered portion of our wide domain, which has fallen into the mal-practice upon which the Doc

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tor animadverts. But such a practice must have been the *exception*—not the *rule* of OUR action. Nor do we apprehend there is danger of our churches relapsing into a practice so discordant with their uniform faith, principles, and usage. The prevailing sentiment and practice of the denomination, have been to demand satisfactory proof that a young man has been called of God to the work of the ministry before giving him a recommendation to an education society to be sustained while preparing himself for a position, at once so sacred and important.

But if it be otherwise—if the views of our author should appear to be well founded, and he speaks as one having investigated the subject—we cannot see how the matter can be remedied by the course he marks out. If our churches and ministry are so lax and inconsistent as to recommend a young man, a boy even, who "exhorts his companions in a conference meeting, or who may have distinguished himself in school as a promising pupil," to be sustained at our public institutions through a course of study for the Gospel ministry, and especially when "they do not believe him now to possess ministerial gifts," what must be the condition of our Zion when such churches and ministers shall take the entire responsibility of introducing young men to the sacred ministry? If Dr. Wayland will open his study to these young men, we will submit. But if their education and introduction to the ministry are to be intrusted with churches, such as the Dr. describes, we most solemnly object.

Ishmael and the Church. By LEWIS CHEESEMAN, D.D. (Philadelphia: Parry & McMillan, successors to A. Hart, late Carey & Hart. 12mo, pp. 382. 1856.)

The respected author, pastor of one of the Presbyterian churches in Philadelphia, presents us here with a volume of much and varied interest. "Ishmael and the Church" is his theme. In a brief, but comprehensive survey, he traces "Islamism in its origin, uses, progress and end." He considers that Divine Providence has employed Mahommedanism, though a perversion of Christianity, as a powerful organism for the protection of the Christian church through the dark ages. He has attempted to make good his positions, and with some degree of success, from both prophetic and historic testimony. Dr. Cheeseman has invested the whole subject with an additional importance by allying to it the recent transactions at the East, and the present anomalous condition of the Turkish Empire. We must not be considered as subscribing to all the views of our author presented in this book. There are several points to which we must take exception; but nevertheless, the work possesses very much that will interest and instruct, and will be received to general favor.

A Book of Public Prayer. Compiled from the Authorized Formularies of Worship of the Presbyterian Church, as prepared by the Reformers, Calvin, Knox, Bucher, and Others. With Supplementary Forms. 12mo, pp. 360. (New York: Published by Charles Scribner, 377 and 379 Broadway, 1857.)

Those acquainted with the rise of Presbyterianism under Calvin, Knox, and others, know that these Reformers brought with them from the church of Rome some of the practices of that church. The volume before us is compiled from the formularies of worship then established. The book is beautifully printed and very neatly bound, and in these respects presents an attractive aspect. It is not proposed by the present publication, to introduce forms of prayer for the ordinary service of the sanctuary, but to prepare against special occasions. There seems to have been of late some indications with portions of the Presbyterian Church, of a desire to restore the early usages,

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which have long since, and justly fallen into disuse. The publication of this volume will be grateful to such. They will receive it as a proof of progress. It will be well, if the reviving of forms of public prayers, do not lead on to other practices equally unfavorable to the growth of Bible Christianity. It is but a step from reading prayers occasionally, to the practice becoming ordinary and general, just as there is but a step between infant baptism and the belief of baptismal regeneration. And there is but a step from wearing the clerical gown to the addition of the surplice. One step in an unscriptural direction paves the way for another. And so we step, at first, with timorousness, but at length with temerity towards Rome.

The book is thoroughly Presbyterian. The larger portion of it is devoted to the formularies of worship. Some forty pages are occupied with the surroundings of infant and adult baptism, according to the practice of that church.

Our conception of prayer, the prayers of the heart, and such prayers as the Word of God enjoins, leads us away from set forms to frank, ingenuous expressions of want, as dictated by a sense of present need and the Spirit of our Heavenly Father.

We like the sentiment of that celebrated thinker, and no less distinguished writer, Coleridge. In more mature life he changed his views of prayer, and referring to an expression in one of his youthful poems, which he now utterly condemned, he said to a friend, "it was his own opinion that the act of praying was the very highest energy of which the human heart was capable; praying, that is, with the whole concentration of the faculties; and the great mass of worldly men, and learned men, he pronounced absolutely incapable of prayer." "Neither do I reckon," said he, "the most solemn faith in God as real object, to be the most arduous act of the reason and will: O no, my dear sir, it is *to pray, to pray,* as God would have us; this is what at times makes me turn cold to my soul. Believe me, to pray with all your heart and strength, with the reason and the will, to believe vividly that God will listen to your voice through Christ, and verily do the thing he pleaseth thereupon, this is the last, the greatest achievement of the Christian's warfare on earth. Teach us to pray, O Lord!' And then he burst into a flood of tears, and begged me to pray for him."

Sermons, Doctrinal and Practical. By the Rev. WILLIAM ARCHER BUTLER, M.A., Late Professor of Moral Philosophy in the University of Dublin. Second Series. Edited from the Author's MSS., by James Amiraux Jeremie, D.D., Regius Professor of Divinity in the University of Cambridge. First American, from the Third Cambridge Edition. Large 12mo, 400 pp. (Parry and McMillan, Philadelphia. 1857.)

A volume of sermons of more than ordinary interest. Original in conception, and with a vigorous diction, the author has presented us in much fervidness and richness of illustration, some of the most consoling doctrines of our holy religion. Mr. Butler is evidently a man of thought, piety, and generous emotion. And with such a heart, he brings us things new and old from the treasury of God's word. While we would not endorse all his views, we, nevertheless, commend the sermons as of a high order and well worthy a careful perusal.

Annals of the American Pulpit; or, Commemorative Notices of distinguished American Clergymen of Various Denominations, from the early settlement of the country to the close of the year 1855. With Historical Introductions. By W. B. SPRAGUE, D.D. (New York: R. Carter and Brothers, 530 Broadway. 1857. Vols. 1 and 2, Trinitarian Congregational. 8vo, pp. 723 and 778.)

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This is one of the most interesting and valuable biographical productions and contributions to the History of the American Church, ever made. When completed, it will embrace the principal Protestant Denominations. The lives of the Ministers of each denomination will be published separate; and in the order in which the most subjects are furnished. Dr. Sprague is admirably qualified for this difficult and delicate task. We commend the candor which he evinces, and we have the utmost confidence in his integrity and ability. He has already spent ten years upon this which is to be the greatest work of his life. He has executed his task thus far most admirably. Great and impartial care has been taken in that most difficult part of the work—selection. The present volumes embrace the lives of nearly 350 deceased Congregational Ministers, and are complete in themselves. No pains have been spared to obtain the most reliable information. Letters have been solicited and received from distinguished sources, which enrich the work: 540 have contributed these letters, 79 of whom, alas! are now dead, and 52 have become subjects. A list of the publications of each individual is given. The volumes before us contain a likeness of Cotton Mather: they close with three indices of names. In the 1st Volume, the lives average 3½ pages; in the 2d, over 5. The pages, it is to be remembered, are large closely printed octavos. We most unhesitatingly commend this work.

Arctic Explorations: The Second Grinnell Expedition in search of Sir John Franklin, 1853, '54, '55. By E. K. KANE, M.D., U. S. N. Illustrated by upwards of 300 Engravings. (Philadelphia: Childs and Peterson, 124 Arch Street. 2 vols. 8vo, pp. 464 and 467.)

This is one of the superbest books of the season. It will be a standard. The publishers have brought it out on fine paper, with good type, and many beautiful illustrations. Its sale has been unparalleled, for a work so large and published only so brief a time. Some 50,000 copies are now disposed of, and translations into the French and German are about to appear. The text is rare, and has strangely beguiled some of our early winter evenings. The story of the sufferings of the party—their exposure to a temperature often 40°, and even more, below zero—their frost-bitten limbs—their frequent snowblindness—their lack of fresh provisions and consequent attacks of scurvy—their hunts for seal and walrus, and bears, and hares, and foxes, and deer, and auks, and eider ducks and rats—their adventures with the Esquimaux—their observatory and igloe building—their travels of search—their cache digging—their chasm leaping—their discoveries—their perils from fire—the rebellion and threatened desertion of some of their number—the death of three of their comrades—their experience among icebergs, on the floes and nippings of the ice—their tracking, warping, blasting—the months of entire darkness, and then the same of perpetual day—the twenty-one months in which they were frozen in—their shortness of fuel, and chopping up of the vessel—their final abandonment of the brig—their sledge-riding, drawn by dogs, and boat-rowing, some 1,300 miles, in making their escape, are all detailed, with many other things, in these volumes, as by eye-witnesses and from actual experience; and invest them with a wonderful though often melancholy interest.

The party discovered no traces of Sir John Franklin. But after reaching a higher latitude than had ever before been attained by man (82° 30′) they found an open Polar sea. They have made, too, some contributions to science—especially to geography, botany and meteorology. The body of Dr. Kane's record is not scientific, but popular, made up chiefly from his daily journal, and from the reports of parties who made excursions from the vessel while she was ice-bound. Some strictly scientific and other matter, will be found, however, in appendices at the close of the second volume.

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It might be supposed that Mr. Grinnell and Mr. Peabody, Dr. Kane, England and America, and all the world beside, would now be satisfied without any farther Polar sails. Within the last 300 years, hundreds of lives have been lost, untold sufferings endured, and uncounted treasures expended, in attempts to discover first a North-East, then a North-West passage to India, and finally to discover the searchers themselves. Captain McClure, in 1851, demonstrated a passage; and Doctor Kane, in 1855, set his eyes upon open water at the head of the globe. Better now all stay south of the Arctic circle, and read these last results which have been given us by the intrepid Doctor. Another voyage, however, is contemplated.

Most of those connected with these expeditions deserve honor. We are glad to know that Dr. Kane was offered a public dinner in Philadelphia, before leaving for Europe, and that Lady Franklin provided for him there a ready-furnished house. We are pained to learn, however, that he was obliged to leave England after a brief stay, in order to find a milder climate for the winter in the West Indies.

The publishers of the present volumes have purchased the plates of the former two, which were issued by the Harpers; and have enriched them with several new illustrations and a fine portrait, together with a life of Sir John Franklin. We might add, also, that the volumes before us contain portraits of Dr. Kane and Mr. Grinnell. Let us now have a concise history of all these Polar Expeditions, and of their results, and then we will close up our account with the North Frigid Zone for ever.

History of Texas; from its first Settlement, in 1685, to its Annexation to the United States in 1846. By H. Yoakum, Esq. (Redfield, 34 Beekman Street, New York. 1856. 2 vols. 8vo, pp. 482 and 576.)

This is a valuable contribution to general history, and especially to the history of our country. The past of Texas is here brought down to within ten years of the present time, and covers a period of 161 years—the greatest prominence being given to the last half-century. Several familiar names figure in the work, respecting whom, in connection with Texas, the reader will naturally desire to learn what is here told. A view, and four portraits, embellish the work; and a general index, maps, and extended appendices accompany it, adding value. Mr. Yoakum, a Texan lawyer—the author—is a pioneer in this field. It is not pretended that he has exhausted his subject, leaving nothing for future gleaners. Very much material still exists out of which to construct a history, which has not been accessible. But for the present, at least, this must be the standard authority. We would commend these volumes: expressing our sorrow that death has recently deprived us of the possibility of receiving any new accessions to literature from Mr. Yoakum's pen.

Confidential Correspondence of the Emperor Napoleon and the Empress Josephine. By J. S. C. Abbott. (New York: Mason Brothers, 108 and 110 Duane Street. 1856. 12mo, pp. 404.)

Books in connection with Napoleon already make of themselves a library, and new ones are still coming out. Yet, such is the halo around that name, the public seem not to grow weary. Mr. Abbott is the last in this field of literary labor. First he gave us the *deeds* of Napoleon: then his *spoken words:* now he gives us his *writings.* These letters are addressed chiefly to Josephine. But some are to his brother Joseph, and other distinguished persons; and some are by Josephine herself. The notes which accompany the volume, are frequent and valuable. In an appendix will be found the Will of Napoleon, with instructions to his executors, and a chronological

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table of his life. Whatever may be our opinion of Napoleon, or of Mr. Abbott as his historian, this book will naturally be sought, and read with avidity.

The Ancient Hebrews. By A. Mills, A.M. (New York: A. S. Barnes & Co., 51 and 53 John Street. 1856. 12mo, pp. 443.)

The history of the Jews is peculiarly interesting, as most ancient and authoritative. The present volume is a convenient and popular manual. Similar works abound, but they are generally either too ponderous or exclusive. This work will be found of use to all, but especially to biblical students. It follows the Scriptures as authority, and where they fail, the chasm is filled up by the aid of Josephus and Philo. We are carried back, by our author, to the Creation, and forward to the destruction of Jerusalem. The style is good, and the work is finely printed; but the outside dress is too much like a school-book. It contains more than the contents indicate.

The History of Palestine, from the Patriarchal to the present time. By J. Kitto, Editor of the Cyclopedia of Biblical Literature, &c. (New York: R. Sears, 181 William Street. 1854. 12mo, pp. 223.)

This is a work similar to the preceding. It does not begin so soon, but it goes further. More learning is connected with it, and greater attention is bestowed on dates; it has also some illustrations. The name of the author is a sufficient guarantee to its general excellency. Mr. Sears deserves well of the public for reproducing it in this convenient and cheap form.

The Story of Columbus, Simplified for The Young Folks. By Sarah H. Bradford, author of the "Silver Lake Stories," "Ups and Downs," "Lewis, or the Bended Twig," &c., &c. With Illustrations from Original Designs. 18mo, pp. 255. (New York: C. Scribner, 377 & 379, Broadway. 1857.)

This is an attractive little work, prepared with special regard to the wants and capacities of those incapable of mastering large volumes. Mr. Scribner has brought it before our juvenile readers at a time when they can most readily make it their own. At this season of the year, if they should not have means equal to their need in purchasing entertaining books, they have only to make known their desires to particular friends, and their reasonable wishes will be gratified. This book is what it imports to be, and will be found to possess real and substantial interest. We take pleasure in bringing "The Story of Columbus" to the knowledge of our young friends.

Memoirs of Washington. By Mrs. C. M. Kirkland. With Illustrations. 12mo, pp. 516. (New York: D. Appleton & Co., 346 & 348 Broadway. 1857.)

All are in a fair way of being accommodated with memoirs of the great Washington—memoirs adapted to each one's ability to purchase, leisure for reading, or power of appreciation. Those who may desire the full memoirs of the Father of our Country can be satisfied with nothing short of the late carefully-prepared Life of Washington by Irving, prince of American essayists. Those pleased with an ordinarily illustrated Life will seek for Headley's; or for Griswold's, now passing through the press of Virtue, Emmons & Co, But those who can content themselves with a work suited to popular taste, and requiring but little money to purchase, or time to peruse, may find themselves gratified in the possession of the work of the accomplished Mrs. Kirkland.

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The last-mentioned work is prepared with special reference to juveniles; and in its conception and style is well adapted to that interesting class, whose literary tastes and desires have been consulted. Mrs. Kirkland might have followed out her restricted plan more rigidly, without impairing the interest of her delightful narrative. But she has been pleased to affix her own limits to the volume, and with it our youthful readers will be much pleased.

The History of the Reign of the Emperor Charles the Fifth: By WILLIAM ROBERTSON, D.D.; With an account of the Emperor's Life after his Abdication. By WILLIAM H PRESCOTT. (Boston: Phillips, Sampson & Co. 1857. 3 vols. 8vo, pp. 618, 604, 565.)

Robertson's history of the reign of Charles V. has long been regarded as one of our English classics. It requires no praise from us. It was intended only as a history of the reign of the Emperor Charles, and therefore drops him, with the exception of sundry allusions, as soon as he ceased to reign. To the historian, as well as to the best informed men of his own time, it seemed as if that potentate had retired from the theatre of public life, on which he had played so conspicuous a part. Hence all the allusions which Robertson makes to the Emperor, in the closing pages of his history, are in accordance with this idea. But facts which have since come to light, show that Charles continued up to the day of his death to take an interest in public affairs, frequently counselling and directing concerning matters of the greatest importance. So marked was his influence in the political affairs of Europe, after his abdication, that the history of the period immediately succeeding that event would be imperfect without some reference to him. Our accomplished countryman, Mr. Prescott, has undertaken to supply this defect in Robertson's work. He has done it in his usual, thorough and felicitous manner. In addition to his own *material*, drawn from the newly-found treasures of Simancas, Mr. Prescott has availed himself of the labors of Mr. Stirling, Mr. Mignet and Mr. Gachard. He gives us not only a faithful record of the Emperor's cloistered life, but he presents us incidentally with glimpses of his character and public policy. The work is printed on good paper, in fair, open type, and is uniform with the noble histories of the learned continuator. This edition of Robertson will be the only one for which people will hereafter inquire.

Westward Empire; or, the Great Drama of Human Progress. By E. L. MAGOON. (New York: Harper & Brothers. 1856. 12mo, pp. 445.)

The leading idea of this book is that, by a natural movement, civilization has never gone eastward since the world began. He takes up the idea of Berkeley, in his well-known stanza, beginning, "Westward the course of empire takes its way," and attempts to disclose the acts, and set forth the scenes in the great Drama of Human Progress. He begins with the age of Pericles, which he calls "the age of artistic beauty," and leads us through the age of Augustus, or "the age of material force;" the age of Leo X., or "the age of scientific invention;" and the age of Washington, or "the age of universal amelioration." Each of these epochs is treated under the five divisions of Literature, Art, Science, Philosophy and Religion. It strikes us that there is something fanciful and almost grotesque in the grouping of these periods and the designations which are given them; yet Dr. Magoon has given us a stirring and agreeable book. It abounds with historical facts, bearing on the great theme of human progress, though many of its generalizations are inconclusive. The work is full of those classical references for which the author is so celebrated, and is forcibly and eloquently written. Those portions relating to Art are mostly of special attention, and are

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among the most valuable hints of the day relating to the historical development and symbolism of religious Art. Taken altogether, this is a work of more than ordinary merit, and we thank the author for the pleasure which we have derived from his glowing pages.

Brazil and La Plata. The Personal Records of a Cruise. By C. S. STEWART, A.M., U.S.N., author of "A Residence at the Sandwich Islands," "Visit to the South Seas," "Sketches in Great Britain and Ireland," &c., &c. 12mo, pp. 428. (New York: G. P. Putnam & Co., 321 Broadway. 1856.)

Rev. Mr. Stewart, the author of the book, has long been a devoted chaplain in the naval service of the United States. In discharge of his professional duties he has been favored with an opportunity of visiting many parts remote from the scenes of his early days and the land of his birth. In his official capacity, on board the U. S. ship *Congress*, during 1850–2–3, he visited the various places to which attention is invited in the present volume.

The work is composed of selections from records made during the cruise, whether on ship-board, land, or sea. It contains much to interest the general reader, much to gratify his curiosity and enliven his imagination; and, for popular reading, it will be found an entertaining and instructive book.

New Granada: Twenty Months in the Andes. By ISAAC F. HOLTON, M.A., Professor of Chemistry and Natural History in Middlebury College. With Maps and Illustrations. (8vo, pp. 605. New York: Harper & Brothers, publishers, Franklin Square. 1857.)

For some time past a growing interest has been felt respecting the Northern portions of South America. New Granada specially presents her claims to our attention. In many respects she is a favored land; but until of late, very little has been known of her or of her people. In the beginning of the present century, Alexander Von Humboldt visited the country, and revealed to us some of its peculiarities; since when, our stock of accurate information has accumulated but slowly.

Professor Holton has been drawn thither by the promise of high gratification in extending his stores of information respecting the Natural History of the tropics; and the result is the well-written and well-stored volume before us. The information gathered by a careful hand into the present work, is highly valuable for purposes other than those contemplated by its favored author. Aside from the information it imparts respecting Natural History, you have history in general. The manners, religion, and habits of the people, may here be viewed as no where else short of a visit to the scenes specified, and a personal acquaintance with the people.

We are sorry to see indications of dissatisfaction growing up between New Granada and the United States; and we shall look with deep solicitude to see the end of the difficulty pending between that country and the British government. If the late intelligence via Carthagena shall prove reliable, the ports of New Granada are at this time in a state of blockade.

These transactions will serve to fix the attention of the reading public more intently upon the nation, and will in no inconsiderable degree prepare the way for the wider circulation of this admirable work of Professor Holton.

The Maps and Illustrations are executed with much care, and we have reason to believe them to be correct.

We commend the work as very instructive and entertaining.

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Life of George Washington. By WASHINGTON IRVING. (In three duodecimo volumes; pp. 459, 486, 483. New York: G. P. Putnam & Co., 321 Broadway. 1856.)

This splendid work, so long the matter of earnest hope, is at hand. A press of engagements, a sojourn in foreign parts, and an occasional interruption of health, are responsible for its tardy appearance. But the delay, like adversities in general, has contributed to our advantage, specially in a growing fullness and richness of the work, and a whetted appetite for its reception. We heartily welcome it now from its gifted author, after his devotion for more than half a century to literary labors. And we are not disappointed. So far as completed, it fully equals our most ardent expectations.

It was befitting the renowned Washington to have the illustrious Irving for a biographer. No other person seemed so peculiarly fitted to the agreeable task. And he has brought to its execution his most mature reflections. It is not too much to say, that Mr. Irving sustains about the same relation to American literature, as the learned Ascham, in the reign of Elizabeth, did to the English. Our whole language feels the magic of his master-art. Whatever he touches glows with new life—his facile pen throws a fresh lustre over every picture it is allowed to trace. Much of the beauty and power of our literature, and its happiest impress, are traceable to this brilliant source. It is well, therefore, that upon Washington Irving should have devolved the delicate yet pleasing labor of giving a Life of the Great American Chief to the world.

The work itself is what might have been expected, evincing great thoroughness of research, combined with the closest discrimination. Mr. Irving has been particularly careful of the sources whence he accepted aid. Though at immense labor, he has gone back to original documents, or applied only to such compilations as are fully to be trusted. The authenticity of the work is, therefore, fully verified; and this must be accounted its crowning excellence. Moreover, the work, when completed, will cover an expansive field. So intimately connected was the honored subject of these Memoirs, with the affairs of the Nation in her struggle for freedom, as necessarily to make a complete Life of him little short of a history of the times. Mr. Irving has not been forgetful of this fact, but has, in a most happy manner, made it contribute largely to the intrinsic value of this grateful labor of his hands.

But we must not enlarge. Too many and prominent are the excellences of this Life of Washington, to be even glanced at in this notice. We may only further remark,—those who shall make it their own, will find it all that can be desired, and will feel a great satisfaction in having it in possession.

The 8vo edition is illustrated with splendid steel engravings, which reflect great honor upon both artist and publishers.

Much credit is due Messrs. Putnam & Co., for the beautiful dress in which they have caused the work to appear. We trust they will find their expensive pains fully rewarded.

Lake Ngami; or Explorations and Discoveries during Four Years' Wanderings in the Wilds of Southwestern Africa. By CHARLES JOHN ANDERSSON. With Numerous Illustrations. (12mo, pp. 520. New York: Harper & Brothers, publishers, Franklin Square. 1856.)

A deeply interesting narrative of explorations and discoveries in portions of Africa hitherto but little known. The work abounds with information, not only respecting the manners, habits and religion of the people, but also in regard to the geological features of the country, &c., &c. The numerous illustrations are in excellent taste, and add materially to the value of the work.

Mr. Andersson subjected himself to great privation and many dangers in

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making his way over the "wilds" of Africa, and in collecting the materials for the book of travels here recommended. Many of the scenes narrated possess an indescribable interest, while the book, as a whole, will afford delightful entertainment to all who shall peruse it. The volume concludes with a General Index, which will aid in referring to any portion of the work for purposes of consultation.

Beaumarchais and His Times. Sketches of French Society in the Eighteenth Century, from Unpublished Documents. By LOUIS DE LOMENIE. Translated by Henry S. Edwards. 12mo, pp. 457. (New York: Harper & Brothers, Publishers, Franklin Square, 1857.)

Pierre Augustin Caron, in 1757, and in the twenty-fifth year of his age, assumed the name of Beaumarchais, by which he was ever afterwards known. He was a dramatist. His writings are familiar to those acquainted with modern French literature. He was a man of varied fortune, and withal a most ingenious wit. Many circumstances united to give him an unfavorable representation to the world. But the present volume will show him to have been of diversified attainments, and worthy of a place among the celebrated men of the eighteenth century.

Louis De Loménie has given us a most lively and engaging picture of the celebrated subject of his book, and of the times in which he lived. The translation, by Mr. Edwards, is excellent. And altogether the work possesses great interest, and much valuable information respecting the latter part of the last century. Those who shall commence the volume will not be satisfied short of following the remarkable character it portrays, through its varied evolutions to its close.

Life of Prince Talleyrand; with Extracts from his Speeches and Writings, By CHARLES K. MCHARG. 12mo, pp. 382. (New York: C. Scribner, 377 and 379 Broadway, 1857.)

The time has not come when the autobiography of Charles Maurice Talleyrand de Perigord can be released from its interdict and given to the world. When that period shall have arrived—some twelve years hence—we shall be put in possession of a Memoir of this remarkable personage, which shall, it is believed, do him greater justice and more fully open the door to the scenes of his eventful life. There is thrown around the whole career of Prince Talleyrand an indescribable charm. This may arise in part from a prohibition of looking into his private papers, and reading his life by his own enkindled torch, but mostly, we apprehend, from the positions he held, and the skillful parts he acted in the drama of his times.

We are pleased to see the work before us. It may contain all that we may ever know of a character into which we are eager to look. We welcome it, should it be regarded only as an earnest of what is to come; but it is more than this. It is composed of such material as could be drawn from the most reliable sources opened to the accomplished author. And it will be found to embody a fund of information respecting the close of the last and the beginning of the present centuries, enlivened with incident and anecdote; and so laying open the inner life of France during the period it covers, as to make it highly acceptable to the American reader.

Biblical Researches in Palestine, and in the Adjacent Regions: A Journal of Travels in the Year 1838. By E. ROBINSON and E. SMITH. Drawn up from the Original Diaries, with Historical Illustrations. By Edward Robinson, D.D., LL.D., Professor of Biblical Literature in the Union Theolog-

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ical Seminary, New York. With New Maps and Plans. (In Four Volumes. 8vo.)

Later Biblical Researches in Palestine, and in the Adjacent Regions: A Journal of Travels in the year 1852. By E. ROBINSON, E. SMITH, and Others. With New Maps and Plans. (One volume. 8vo. Boston: Crocker & Brewster. 1856.)

These valuable researches in lands invested with the deepest interest to man, are now offered to public favor in three well-executed 8vo volumes, averaging more than six hundred pages each. Never, before, has the Christian student been able to enrich his library with such a priceless treasury of knowledge respecting places long hallowed, and once the scenes of the sublimest transactions of earth. Dr. Robinson and his companions in travel have spared no pains to give the utmost completion to the work; and with what success their labors have been crowned, an appreciating public will be glad to testify.

Seldom has a "Journal of Travels" been prepared under such favorable auspices as the work before us. The distinguished journalist enjoyed rare opportunities and facilities for acquiring accurate knowledge respecting the various places it was his happiness to visit, and the many topics of inquiry which gained his attention; and with singular skill has he made those opportunities contribute to give perfection to the result of his labors.

In this revised edition, the former Researches are compressed into two volumes, to which the third volume—the result of the second journey, made in 1852—is strictly supplementary. These last Researches are issued separately, for the accommodation of those who may possess the first.

In the author's preface to the third volume, he says: "To these, my Biblical Researches in the Holy Land, the fruit of thirty years of preparation, and of personal travels in 1838 and 1852, I can hope to add nothing more. The work is now published as a whole and in a permanent form."

No library can be considered as complete without the Biblical Researches of Dr. Robinson. May a gracious Providence guard his valuable life and enable him to realize the good purpose of his heart in giving to the world "a systemmatic work on the physical and historical geography of the Holy Land."

An Improved System of Geography. By F. MCNALLY. (New York: A. S. Barnes & Co., 51 & 53 John Street. 1856. 4to, pp. 96.)

Countries are constantly changing, and through travel our knowledge of them is every day increasing, whence the necessity for frequent, new elementary geographies. The present is the third and highest of a series. The maps are generally clear, accurate, and full without being overcrowded. The text is devoted to geography proper. Accompanying each map, on the opposite page, are exercises and questions, and the pronounciation of difficult names. Descriptive matter, brief and appropriate, follows, and statistical tables close the work. The price is low, and the execution is good. We were one of a committee of nine, recently, who so appreciated it as to introduce it into the public schools of our town.

Manual of Geography. By J. MONTEITH. (New York: A. S. Barnes & Co., 51 & 53 John Street. 1856. Small 4to, pp. 112.)

This is part two of a series published by the above house. It consists of definitions, maps, exercises on the maps, historical and descriptive matter, followed by some suitable lessons in astronomy: illustrations accompany the text. It is what it ought to be, a text book in science rather than a mere reading book. Its popularity and value is sufficiently attested by the fact that it has been introduced into the schools of New York, Philadelphia, and other large cities, and last year reached a sale of about 100,000 copies.

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Empirical Psychology; or the Human Mind as given in Consciousness. By L. P. Hickok, D.D., Union College. Third Edition. (New York: Ivison & Phinney, 321 Broadway. 1857. 12mo, pp. 400.)

The standing of Dr. Hickok is such that any production from him challenges attention. He had before published a work on mental science, entitled "Rational Psychology." These metaphysical labors of his are doubtless among the ablest contributions which our country has made. The above is intended for colleges and academies, and we commend it to public regard. The classification of the mental powers adopted is comprehensive and beautiful; the style is clear. Its specific doctrines we do not pretend here to examine. The first edition was published in Schenectady, and received a commendatory notice in an article contained in this Journal for January, 1855.

A System of Moral Science. By L. P. Hickok, D.D., Union College. Third Edition. (New York: Ivison & Phinney, 321 Broadway. Chicago: C. S. Griggs & Co., 111 Lake Street. 1856. 12mo, pp. 418.)

This is an elementary work intended as a text-book in colleges. It has merits peculiar to itself. In addition to the points usually treated in a work of this class, it presents some commonly overlooked, but very important, as for example, "stupidity," "heedlessness," "rashness." Some of these may seem to the examiner, at first, to be out of place; the section on maiming will, perhaps. Yet when we consider that Belladonna, so extensively used in the Orient, to increase beauty, is, also, used now in civilized communities, injuring the eyesight and inducing blindness, we may feel constrained to justify our author. Some national and passing questions are introduced which will be thought by some highly proper, but some of them seem to us more appropriate to political philosophy or economy. An historical survey is given of the different theories of the "ultimate rule in morals," which is succinct, luminous, and interesting. Dr. Hickok, we may remark, adopts neither Paley's nor Wayland's view. His idea of the ultimate rule of right is, that it is the summum bonum, or worthiness of spiritual approbation. Virtue he defines as the control of standing in our own sight worthy of our own spiritual approbation. With some of the sentiments of this work we do not agree, as, for example, the position that "virtue cannot consist in habit." We are sorry, too, to see that in a work of this kind, infant baptism should be recognized. The treatment of fasting and prayer, the use of the term jealousy, and the article on expatriation, are not quite to our mind. We dislike to find fault with a book, for it is an easy matter. But we are glad to know it is, in the present case, more in respect to omissions than in any positive error. It may be for want of clear, thorough sight on our part, but the *arrangement* of this work seems to us faulty. How, for example, can the particular maxim, "keep under your body," be made properly to come under the more general one "Bear and Forbear?" How, again, are ambition and covetousness made sections under the former? Why, too, is civil government treated before the divine? The distinction also between pure morality and positive authority does not seem to us to be kept up. International regulations, which are said to rest on pure morality, are treated under the division of positive authority. Occasionally parts seem to cross each other, at least, in terms. In one place we have honesty treated, in another defrauding; in one place tribute, in another taxes and imposts. Our author professes, indeed, to lay down general principles, and gives only here and there an illustration. But there are some points not treated in his work, which it seems to us ought to have found a place—such as duelling, litigation, treatment of brutes, war, the Sabbath, prayer, duties of magistrates. More, too, we think should have been made of conscience, revelation, intention. We miss anger in p. 1, c. 1, s. 3; religion in p. 1, c. 2, s. 3; obedience and love,

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in p. 1, c. 6; and in p. 2, div. 3, c. 2, points which have indeed been treated elsewhere, but which seem to be required here. Still, notwithstanding these strictures, we regard the work as highly valuable.

Principles of Chemistry; embracing the most recent discoveries in the science, and the outlines of its application to agriculture and the arts. Illustrated by numerous experiments, newly adapted to the simplest apparatus. By J. A. Porter, M.A. M.D., Professor of Agricultural and Organic Chemistry in Yale College. (New York: A. S. Barnes & Co., 51 & 53 John Street. 1857. 12mo, pp. 474.)

Chemistry is a modern science, and one in which constant improvements are occurring. Hence an occasion of so many new text-books. This is an elementary work, and designed to be popular. We have quoted the title page in full, which gives a fair idea of what the book may be expected to be. We will simply add that the subject is divided into four parts. Part 1 treats of Physics; Part 2, of Chemical Philosophy; Part 3, of Inorganic Chemistry, or the elements of nature; Part 4, of Organic Chemistry—principally vegetable. An Appendix closes the work. The typographical execution is good. The author embraces the Newtonian rather than the wave theory of light.

Hand-Book of Organic Chemistry; For the use of Students. By William Gregory, M.D. F.R.S.E., Professor of Chemistry in the University of Edinburgh, and author of "Hand-Book of Inorganic Chemistry." Fourth American from the fourth London edition. Edited by J. Milton Saunders, M.D., LL.D., Professor of Chemistry in the Eclectic Medical Institute, Cincinnati; member of The American Association for the Advancement of Science, etc. (8vo. pp. 480. A. S. Barnes & Co., 51 & 53 John street, New York. 1857.)

Professor Gregory's labors in the department of Chemistry, are such as to command the highest consideration. It is a happy circumstance that his works have been presented to American scholars, under the supervision of Professor Saunders of Cincinnati, than whom few are better prepared to do justice to the subject. The American editor has enriched the present volume, as also that on Inorganic Chemistry, from his ample store of varied and valuable material, gathered from many a field in the course of years devoted to the study.

We have, therefore, here a work of great value, containing the results of much patient scientific research, comprised in a single octavo volume of some five hundred pages.

The work is well adapted, both for perspicuity and methodical arrangement, to render assistance to those who are pursuing the study of Chemistry. Such will remember with gratitude the distinguished author and editor, as also the enterprising publisher, who has furnished this work to students in so fine a dress.

Harpers' School History; Narrative of the General Course of History. From the Earliest Periods to the Establishment of the American Constitution. Published with Questions for the Use of Schools, and Illustrated with 150 Maps and Engravings. (Large 12mo, pp. 450. New York: Published by Harper & Brothers, Pearl street, Franklin Square. 1856.)

This history is well adapted to the end for which it has been prepared. It will impart a fund of information to the young beginner relative to gen-

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eral history. The illustrations and maps will greatly facilitate his progress in acquiring correct knowledge.

An Atlas of Classical Geography. Constructed by WILLIAM HUGHES, and Edited by George Long; with a Sketch of Ancient Geography, and other Additions, by the American Editor. Containing fifty-two Maps and Plans on twenty-six Plates. With an Index of Places. (Blanchard and Son, Philadelphia. 1856.)

This is a publication of great merit. The classical student knows the importance of such an Atlas; and will receive with gladness the intelligence of its publication. So far as we have examined the work, we feel persuaded it has been executed with great carefulness, and consequently with much accuracy. This we might have expected, coming as it does from under the editorship of Professor Long, of the University of London. His devotion to classic literature has afforded him the best opportunity of knowing what was most needed to aid the student in ancient history. In the volume before us the Professor has concentrated the results of his accumulated knowledge of classical Geography, and has spared no pains to render the work all the student can reasonably ask in this department of study.

The American Editor has added very materially to the value of the work, by subjoining a sketch of Ancient Geography. This seemed desirable. The intimate connection between Classic and Ancient Geography is such, as to leave either quite defective, disconnected with the other. But in the union of the two, the work possesses a completeness which cannot fail of being highly appreciated by those who shall have the advantages of referring to its pages.

The maps and plans—fifty-two in number—are executed in the best style, and are singularly distinct. This is very desirable in works of the kind; but it is an excellence often sacrificed to save the expense of more perfect engravings.

A copious Index of the names of places with proper reference, and giving their latitude and longitude, closes the volume.

This Atlas will well repay the careful student who shall make it his own for purposes of consultation.

A Treatise on Turning Tables, The Supernatural in General and Spirits. Translated from the French of Count De Agēnor Gasparin, by E. W. ROBERT, with Introduction by Rev. ROBERT BAIRD, D.D. Two volumes 12mo, pp. 470, and 469. (New York: Kiggins and Kellogg, Publishers, 123 and 125 William street, 1857.)

A Three-Fold Test of Modern Spiritualism. By WILLIAM GORDON, D.D. "Tekel—thou art weighed in the balance, and art found wanting."—Dan. v: 27. (New York: Charles Scribner, 377 and 379 Broadway. 12mo, pp. 408. 1856.)

We have here two ably written treatises on Modern Spiritualism. Both challenge a careful study. Both will conduct you, with the charms of romance to a most triumphant conclusion that, our modern spiritualists or table-turners, are great pretenders,—claiming for their system of spiritual development, what cannot be conceded. And both will bring you to such a decision by a different course of argumentation. The two works are quite dissimilar. The mode of investigation, and the final issues of the one, in some respects, are unlike those of the other.

Dr. Gordon contends that the whole system of the table-turners, is a system of seduction by evil-spirits. He says: "From the early period when Jannes and Jambres opposed Moses down to the era of Christianity, and thence to the present time, in the dark domain of heathenism, necromancy in

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its various forms has everywhere prevailed. Superstition and spiritual declension has benighted and besotted the souls of men. All this is the legitimate growth of guilt and the warning commentary upon human frailty." The *doctrines* taught in the publications of our Spiritualists, are heathenish in their nature, anti-christian in their form and soul-destroying in their tendency. Therefore, it follows that the *Devil and his angels* are the primary agencies in the work of modern Spiritualism, whose avowed purpose is the destruction of the Church and of 'popular theology.'"

In support of these views, Dr. Gordon brings, in his own persuasive manner, and with a power of argument one finds it difficult to resist, an array of reasoning and illustration almost amounting to demonstration. Admitting the correctness of his views, in attributing the strange delusion to Satanic influence, he successfully exposes the wickedness of the system. Justly does he sound the note of alarm to those who are any way endangered by the seductive snares of these modern impostors.

Count Gasparin opposes science to the claims of modern spiritualism. He is a firm believer in spirits, good and evil; and he fully recognizes their influence. He does not doubt but that at times and for special purposes, God has suffered spirits to make visible demonstrations of their power with men. But he is far from agreeing with Dr. Gordon and others, that the Table-turners effect their strange feats by the agency of spirits. He accounts for the phenomenon of moving tables on scientific principles. The physical is opposed to the spiritual; the philosophical to the irrational; and the philanthropic to the infidel.

He brings to the investigation the very qualities of heart and mind which are requisite to do justice to the subject. The full persuasion of the truth of his position and the rectitude of his purpose, arm him with Christian fortitude in the prosecution of his design, and inspire him on under the full conviction that he is rendering important service to the cause of truth, and of evangelical piety. Nor is he mistaken. The need of such a work has long been felt, and now the desired object is at hand. A profound scientific, and thorough investigation of the extravagant pretentions of the Spiritualists, is before us in two duodecimo volumes of unusual interest. It strikes us that the work might have been comprised in about half of the space of these volumes. We take special pleasure in calling attention to this able treatise. It will insure an ample reward to the reader. Rev. Dr. Baird has given us an introduction to the work—an exceedingly interesting account of our distinguished author. He says, "he is a scholar, in the highest and best sense of the word; his acquirements being at once various and profound."

An Etymological Dictionary of Family and Christian Names. With an Essay on their Derivation and Import. By WILLIAM ARTHUR, M. D. "To find out the true originall of surnames is full of difficultie."—*Camden.* (12mo, pp. 300. New York: Sheldon, Blakeman & Co., No. 115 Nassau street. 1857.)

A volume of rare information respecting the derivation and import of English names. It fills a space hitherto unoccupied, and contains much illustrative of what there is in a name. The work is not only a curious addition to our current literature, but will be found specially to aid the philologist and the genealogist in tracing names to their origin, and in making out tables showing the descent of families from a remote parent stock.

The indefatigable author has bestowed on the execution of the work an amount of laborious research difficult of appreciation by those unacquainted with such inquiries. Some years since he edited a periodical called "The Antiquarian;" a work of peculiar interest. There we first became acquainted with Mr. Arthur's familiarity with the history of English literature, and his singular aptness in tracing the deduction of proper names.

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The body of the work is introduced by a historical essay bearing upon the general subject, of great interest. Curiosity, if nothing more worthy, will induce many to add this neatly printed volume to their library.

Rome, Christian and Papal. Sketches of its Religious Monuments and Ecclesiastical Hierarchy. With Notices of the Jesuits and the Inquisition. By L. De Sanctis, D.D., formerly Curate of The Magdalene, Professor of Theology in the Roman University, and Qualificator at the Inquisition. 12mo, pp. 261. (New York: Harper & Brothers, publishers, Franklin Square. 1856.)

Strangers, on going to Rome, find themselves often destitute of reliable information respecting the true estimate to be placed upon the curious relics of antiquity which may have brought them thither; and not unfrequently such visitors, on seeking the desired information, fall into hands which leads them far from the real. To a great extent, the guide-books prepared for the purpose are not to be trusted. Romanists are fond of giving an importance to their ecclesiastical monuments, relics, and sacred places, which does not belong to them. It seemed good, therefore, that some work should be prepared, which could be trusted for a correct knowledge of the character and value of the antiquities and other objects of interest at Rome. Such a work is before us, prepared by one who, by reason of a long residence in the city and great familiarity with everything pertaining to Roman history, manners, and society, is well qualified to do justice to the subject. And those who shall have occasion to make use of the volume, under circumstances such as those contemplated in its preparation, will value it more than fine gold. But the work should not be regarded as exclusively adapted to the class for which it was more immediately prepared. The intelligent reader at home will find much here to entertain him in his half-hours of leisure and relaxation. Indeed, the book is well calculated to set forth, in a true light, the true character of Papal doctrines and worship.

The distinguished author held, for a long time, high places of trust in the Romish Church. At length, he became convinced of the corruptions, pious frauds, and even indecencies of Romanism, and abandoned the church. He became a convert to the Protestant faith, and for years past has been a devoted pastor of a Waldensian church at Turin, Sardinia.

The work is illustrated with many fine wood engravings, which add to the value and interest of the volume. We commend the work to our readers.

The Minnesota Hand-Book for 1856–'7; With a New and Accurate Map. By Nathan H. Parker.

The Iowa Hand-Book for 1856; with a New and Correct Map. By Nathan H. Parker. (Boston: John P. Jewett & Co., pp. 159 & 187. 12mo.)

These beautiful volumes are replete with much valuable information respecting the States mentioned. Those seeking a home in the West will specially be pleased to avail themselves of the advantages of consulting them.

Mr. Parker has a large acquaintance with the States, having pressed his way through every part of them, and gathered his information from personal inspection.

The Maps are finely executed and the boundaries of the counties distinctly marked.

C. M. Saxton & Co., Agricultural Book-Publishers, 140 Fulton Street, New York, have presented us the following valuable works, on subjects here mentioned. Those wanting this class of publications, will do themselves a favor by supplying their needs from the store of Saxton & Co.

"The Family Kitchen Gardener; containing plain and accurate descrip-

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tions of all the different species and varieties of Culinary Vegetables," &c., &c.; by Robert Buist. "A Family Text-Book for the Country; or the Farmer at Home: being a Cyclopædia of the most important topics in Modern Agriculture," by Rev. John L. Blake, D.D. "A Complete Manual for the Cultivation of the Cranberry," by B. Eastwood. "New process for the Culture of the Vine," by Persoz; translated by J. O. C. Barclay. "The American Poultry-Yard; comprising the origin, history, and description of the different breeds of Domestic Poultry, with Illustrations," by D. J. Browne. "A Treatise on Milch Cows, with quality and quantity of Milk;" by M. Francis Guenon, of Libourne, France; and other Authors. "Elements of Agricultural Chemistry and Geology," by James F. W. Johnston, M.A., F.R.S.S. L. & E. "Muck Manual, for Farmers," by Samuel Dana; and "Elliott's Fruit Book; or the American Fruit-grower's Guide in Orchard or Garden;" by F. R. Elliott.

The Artificial Leg Reporter, and Surgical Adjuvant. Published annually, by Palmer & Company, 378 Broadway.

Dr. Hudson has kindly presented us the "Reporter" for 1857. In several respects it is a valuable publication. Its information is important to those suffering from the amputation of limbs. The present No. contains two articles of great interest,—one by Dr. Hudson, "Leg Operative and Therapeutic Surgery;" the other by B. F. Palmer, on "Subsidiary Art." These will well repay a careful study.

We have received from Messrs. Ivison & Phinney, 321 Broadway, New York, three excellent works on Music: *The Celestian, or Taylor's New Sacred Minstrel: A Repository of Church Music. Bradbury's Sabbath-School Choir.* And *The Musical Bouquet, and Institute Choir: a Collection of Songs, Duetts, Trios, and Choruses.* 1857.

The lovers of Sacred and Social Music will be pleased to avail themselves of the advantages of these carefully-prepared works.

The O'Briens and the O'Flahertys; A National Tale, by Lady Morgan; Annotated by R. S. Mackenzie, D.C.L. (Redfield, 34 Beekman Street, New York. 1856. 2 vols. 12mo, pp. 345 & 384.)

This is an Irish historical and political novel. It was first published in Great Britain in 1827, when the Irish question was before parliament and the people. It is concerned principally in events at the close of the last, and opening of the present century, having their nucleus in 1798. It is the first of four works by Lady Morgan, which Mr. Redfield proposes to republish. O'Donnell, Florence Macarthy, and the Wild Irish Girl, are in the press. The characters depicted, and events narrated in these volumes, are generally accurate. Where there is any discrepancy, Mr. Mackenzie has supplied notes. The work commends itself to all who take an interest in Irish affairs, as well as by its present and original novelty.

Marrying Too Late. A Tale. By G. Wood, author of "Peter Schlemhil in America," and "Modern Pilgrims." (New York: D. Appleton & Co., 346 & 348 Broadway. 1857. 12mo, pp. 432.)

This work is finely written, and interesting to the close. The characters are life-like, and all the events and scenes natural. Were it within our province as Christian Reviewers, we would give some account of the jealous Mr. Argyle and the charming Meda, and then recommend the volumes to a heap of our friends. But what rather belongs to us, we observe that the author in one of the chapters, urges the use of a Liturgy in non-episcopal churches—a subject which is eliciting at the present time, more than ordin-

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ary attention, and in connection with which, Mr. Scribner has just issued a volume.

Prue and I. By G. W. CURTIS. (New York: Dix, Edwards & Co., 231 Broadway. 1856. 12mo, pp. 214.)

This is a volume by the celebrated Howadji, and the more celebrated author of the "Potiphar Papers." It originally appeared in numbers of Putnam's Magazine. The pieces are now collected and published as the first of five volumes, by Mr. Curtis, which Messrs. Dix, Edwards & Co. are about to re-issue. Our author appears in this volume as an ardent lover. A rich vein of genial humor runs through his pieces, which lend them an irresistible charm. The moral of his tales is always good.

Autumnal Leaves. Tales and Sketches in Prose and Rhyme. By L. M. CHILD. (New York: C. S. Francis & Co., 554 Broadway. 1857. 12mo, pp. 365.)

Mrs. Child has become a very voluminous author; and her popularity is attested by the fact that some of her works have run through several editions. The present volume consists of twenty-three articles selected from several magazines in which they were first published, some ten or twelve years ago. To the admirers of Mrs. Child, and the public generally, these charming tales will prove a very acceptable offering. These falling leaves of autumn have some beautiful tints.

André: A Tragedy in Five Acts. By W. W. LORD. (New York: C. Scribner, 377 & 379 Broadway. 1856. Small 8vo, pp. 138.)

We do not know that the last days of the brave and unfortunnte young André has ever before been made a subject for the drama. There is certainly material in the history; but the circumstances of his unhappy end are so fresh; and rendered more vivid by frequent visits to the places of his arrest and execution on the banks of Tappaän Zee, that it appears to our minds a subject too sacred. It touches our private feelings, and speaks to us when we ask for silence. Poor André! There are none but that mourn his sad and untimely fate. Alexander Hamilton has left a fine and touching account of his end. His country has honored him with repose in Westminster Abbey, and recently a biography has been written. This poem is valuable, however, in an historical and artistic light, and we commend it to those whose taste it may gratify. Of its execution we will leave its readers to judge. It is not intended for the stage.

Aurora Leigh. By ELIZABETH BARRETT BROWNING. (New York: C. S. Francis & Co., 554 Broadway. 1857. 12mo, pp. 366.)

This is a new poem and a romance in blank verse, of nine books. It is the last and most finished production of the fair and gifted author, and will be eagerly sought. Through her former works she has attained, by universal suffrage, the merit of genius. Possessed of strong passions and emotions, fervid imagination, and spiritual and Christian ideas, she stands among the first of female and living poets. A volume of *good* poetry is very acceptable in these days, and we receive this with pleasure. It must be read as a whole to be fully appreciated.

Milledulcia: A Thousand Pleasant Things, selected from Notes and Queries. (New York: D. Appleton & Co., 346 & 348 Broadway. 1857. Small 4to, pp. 416.)

This is an amusing and instructive volume for any season or hour, and for all classes. We may turn anywhere, in a leisure moment, and be sure

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of finding something of interest and value. We have had several similar volumes of selections; and every new-comer is welcome. The dress of this book is beautiful; and the substance will never wear out.

The Mignonette; A Christmas and New Year's Gift. (New York: D. Appleton & Co., 346 & 348 Broadway. 1857. 12mo, pp. 288.)

This is an Annual for 1857, consisting of Selections—English, German and American. Nine beautiful engravings adorn it. The reading is varied and excellent.

The Token: A Christmas and New Year's Gift. (New York: D. Appleton & Co., 346 & 348 Broadway. 1857. 12mo. pp. 288.

This is another Annual for 1857. It contains fifteen articles and nine fine illustrations. The selections have been made chiefly from the German; and consist of poetry and tales. There is a fair representation, too, of English and American talent. These volumes are very reputable in arts and morals, and we commend them to those who, at this season of the year, are purchasing gift-books.

Stories of an Old Maid, Related to her Nephews and Nieces: Translated from the French of Madame Emille De Girardin, by A. Elwes. (New York: D. Appleton & Co., 346 & 348 Broadway. 1856. 16mo, pp. 249.)

This is one of a great variety of books now publishing for children, in which they will be interested. Fine engravings accompany it. The fame of the fair authoress, now deceased, is considerable. This work of hers was translated and published first in London, and now in New York,—a token of popularity.

The Life of George Washington. By J. T. Headley. (New York: C. Scribner, 377 & 379, Broadway. 1856. 8vo., pp. 477.)

Mr. Headley is too well known to need from us any remark. Suffice it to say, he is a very popular author. In addition to his other works, we have here a Life of Washington, which was originally published in parts, in Graham's Magazine. It is printed in large type, with nine engravings, and upwards of thirty fine, full-page wood cuts. For the completion of this work the author has had access to considerable new and valuable material. Among the numerous Lives of Washington, this will doubtless command a large sale, and justly. It will be more popular with the masses, because less connected with contemporaneous events than Irving's.

Canterbury Tales. By Harriet Lee. (New York: Mason Brothers. 12mo, 1857. 2 vols., pp. 363 and 384.)

These charming Tales are too well known to need from us any special commendation. On their first publication, at the commencement of the present century, they were highly extolled. Few writers in this species of literature enjoy a higher reputation than Harriet Lee. Her work has become standard. We are glad to see this re-issue by Mason Brothers.

The Churches and Pastors of Washington, D. C., together with Five Hundred Topics of Sermons, delivered in 1855 and '56. By L. D. Johnson. (New York: M. W. Dodd, 59 Chambers st. 1857. 12mo., pp. 171.)

By all who reside in Washington, or who have friends there or going

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thither, or who contemplate a visit themselves, this will be found a very valuable and interesting volume. It is a complete directory to Pastors and Churches. The list of subjects and texts preached from, and the notices of sermons by the various ministers of different denominations, will be an improving study to any clergyman.

Recollections of a Lifetime; or, Men and Things I Have Seen; in a series of Letters to a Friend, Historical, Biographical, Anecdotal and Descriptive. By S. G. Goodrich. (New York and Auburn: Miller, Orton & Mulligan. 1856. 2 vols., 12mo., pp. 542 and 563.)

This is one of the most entertaining volumes lately published. Messrs. Miller, Orton & Mulligan have issued it in superb style, with twenty-five fine, full-page engravings. The hero of this work, Peter Parley, author or editor of 170 volumes, which have had a circulation of some seven millions, has become very extensively known; and here the public will be glad to find his autobiography, with reminiscences of the times, and about two hundred celebrities whom he has met, with anecdotes of travel, &c., &c. We commend these volumes as containing an interesting exhibition of New England Life fifty years ago, and a record of much other interesting matter connected with the author's life, all of which is presented in a popular and attractive manner.

The Church of Christ in its Idea, Attributes and Ministry. With a particular reference to the controversy on the subject between the Romanists and Protestants. By E. A. Litton, M.A., late Fellow of Oriel College. First American edition, revised by the author; published by a lay member of the Protestant Episcopal Church. (Philadelphia: Smith & English, 36 North Sixth st. New York: A. D. F. Randolph, 683 Broadway. 8vo. 1856. pp. 468.)

This is an able work, evincing in the author considerable profundity of learning. Our brethren will find in it many things from which to dissent. Still there is much with which they can sympathize, while the study of it as a whole cannot but be attended with advantage. Not all the topics connected with the church are here considered, but the idea, its attributes, and the ministry, are points discussed with amplitude. The views of the Romanist and of some Protestant communions are presented. The author denies Independency and the Presbyterial form, and contends for Episcopacy. The work is worthy of more remark than we have now opportunity to give it, it having fallen late into our hands. We commend it as eminently worthy the attention of all theologians.

Jesus Upon Earth; or, The Story of his Birth, Life, Death and Resurrection. Designed for Children. (New York: C. Scribner, 377 and 379 Broadway. 18mo, pp. 194. 1857.)

"Jesus Upon Earth!" Our eye kindled with brilliant expectation as it fell upon a title at once so suggestive and taking. Filled with pleasing hope, we opened the volume and promised ourselves a few moments of relaxation. We soon learned, however, that the little volume had been prepared by a teacher in Sabbath-schools, specially for the young. And, in many respects, it may answer the purpose contemplated in its preparation. It is well to trace the story of Jesus, and in so familiar a manner as to adapt the history to the capacities of children. Our author has, in some degree, succeeded in this particular. In all works designed for the immature mind, the greatest care should be taken to have every sentiment correspond with historical fact, or Scripture truth. And we are

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sorry to find, under a title so beautiful, and even captivating, such want of care as is evinced in the volume before us.

The child into whose hand the work shall fall, will suppose, from its perusal, that our blessed Saviour was born on the 25th of December. Such a statement cannot be confirmed. History does not justify the assertion, and the Bible gives no clue to the birthday of our Divine Redeemer. It is well for us not to be wise above what is written or past finding out. We noticed several mistakes in the book. We will, however, mention but one other, and that is so glaring as to make it a matter of surprise how one acquainted with the history of Jesus could have made it. It is found on the 80th page. The Bible record is, as found in Mark i. 9: "And it came to pass in those days, that Jesus came from Nazareth of Galilee, and was *baptised of John in Jordan.*" A little previous it is stated that persons of "Judea and Jerusalem were baptised of John *in the river Jordan.*" But how strikingly in contrast with this distinct Biblical statement is that of our author, viz: "You remember John the Baptist, who baptised Jesus *on the shore* of the river Jordan." !!

The Works of Charles Lamb. Complete in one volume. With a Sketch of his life, by Sir THOMAS NOON TALFOURD, D.C.L. (Philadelphia: Henry Carey Baird, Successor to E. L. Carey. 1857. 656 pp. large octavo.)

This sketch of Lamb's life is little more than a chronological arrangement of his letters, with a slight thread of narrative connecting them together. When practicable, it is always preferable to allow the subject of a memoir thus to tell his own story; and in this case such a course is necessary; since a life like Lamb's has little of outward events, save the issuing of successive publications; and its inner history may not be gathered save from the confidential records of the man himself. The accomplished editor of this volume has modestly refrained from obtruding his editorial labors; and, indeed, in the preface, he with equal modesty and candor declares that his share in the work can scarcely be regarded too slightly.

In the letters, however, as arranged and linked together, and occupying 183 pages of this volume, those unacquainted with the life and character of Lamb, will find themselves introduced into a delightful intimacy; while those who have already enjoyed that pleasure, will be thankful for its renewal.

Lamb's character is just that genial, simple-hearted, transparent one, which when, as in his case, united to high intellectual abilities, cannot fail to win warm admiring affection, and secure a free pardon for harmless eccentricities. The way in which he and his sister—each all the world to the other—trod life's journey together, mutually ministering the kindly offices and tributes of brotherly and sisterly affection, has to our mind, somewhat of romantic interest, and a true poetic beauty.

The remainder of this volume comprises the complete works of Lamb, save some letters, most of which, on account of their recentness, are from delicacy withheld, but which are promised to the world at some future day. We have, in addition to the letters chronologically arranged, quite a number miscellaneous in their character. Then come the charming, and long and well known "Essays of Elia," arranged under two general heads—those of his last years coming together. Then is a chapter on "Popular Fallacies," which is wise and witty. Then the Essays published under the less familiar signature of Rosamond Gray. These, with the Elia papers were, from their feminine *nom de plume*, at the time of their appearance attributed to a female hand, as indeed, probably their author playfully designed. Last of all are the Poems, being Sonnets, Blank Verse and Translations; and among these are several, the work of his sister.

The enterprising publisher of this work has performed an acceptable ser-

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vice in its publication, especially since the mechanical execution is worthy of the contents. It is adorned and rendered additionally valuable by a portrait of Lamb, and also an engraving of Christ's Hospital, the scene of his early studies.

Statistical Report of American Theological Seminaries and Colleges.

This is a document of 43 pages, prepared by Rev. Z. Freeman, Corresponding Secretary of "The New York Baptist Union for Ministerial Education," and published in connection with their Annual Report. It abounds in most instructive facts, which, we are assured by its esteemed author, have been compiled with great labor and care. It is well worthy of being published by itself, of enjoying wide circulation, and of being preserved for future reference. We condense from it the following summary of Theological Seminaries in the United States:

Denomination.	No. of Institutions.	Professors.	Students.	Graduates this year.
Presbyterian,	11	33	473	120
Congregational,	6	17	211	69
Associate Ref. Ch.,	5	9	96	28
German Ref. Ch.,	1	2	21	
Dutch Ref. Ch.,	1	3	30	11
Lutheran,	4	9	40	12
Episcopalian,	4	11	69	33
Methodist Episcopal,	2	4	75	17
Unitarian,	1	2	25	13
Christian,	1	5	71	3
Baptist,	10	23	196	44

The whole number of Colleges is 144; Professors, 916; Tutors, 149; Students, 18,757; of which 5,581 are professors of religion, and 1,927 have the ministry in view. Whole number of Alumni, 67,691. Of these the Baptists have 22 Institutions, 110 Professors, 23 Tutors, 3,099 Students; of whom 1,032 are professors of religion, and 589 have the ministry in view.

Here are some striking evidences of the progress of collegial and theological education within the last few years, which are no less important as indicating the probable future increase. The seventeenth century produced but two colleges, Harvard, and William and Mary, the one founded in 1638, and the other in 1693; the eighteenth century, 22; the first half of the nineteenth, 129; and if the other half is equally prolific, as, in all probability, it will be, we shall have in 1900, about 325 colleges.

The theological seminaries number 46, and are all the growth of the nineteenth century, that of the Dutch Reformed, at Newburg, being founded in 1804, and that of Andover in 1808.

Graham Lectures. The Constitution of the Human Soul. Six Lectures delivered at the Brooklyn Institute, Brooklyn, N. Y. By Richard S. Storrs, Jr., D.D. (New York: Robert Carter & Brothers, 530 Broadway. 1857. pp. 338, large octavo.)

This work, as its title sufficiently indicates, is the result of a series of spoken lectures, and is one of many instances showing the tribute which, in this day, the pulpit and platform render to the press. The history of its origin is not without instruction and incitement. Augustus Graham, a wealthy and public-spirited citizen of Brooklyn, one of the fathers of the *Brooklyn Institute*, during his lifetime endowed it with a donation of twenty thousand dollars, and at his death bequeathed twenty-two thousand more, twelve

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thousand of which was to be invested and the income thereof applied to the delivery of Sunday evening lectures on the Power, Wisdom and Goodness of God as Manifested in His Works. The Book before us is the result of this provision, and is the first of a series of volumes which will be published with the general title of "Graham Lectures: on the Power, Wisdom and Goodness of God," &c. In the execution of this plan, the noble charity which gave it birth may exert a wide and long-lived influence for the glory of God and the highest interests of humanity. It were greatly to be desired that wealthy men would feel more sensibly the obligation and the blessedness of a similar use of their God-lent substance, and would more frequently, with wise liberality, in their lifetime, and at their death, imitate the spirit, at least, of so noble an example.

And now we turn to notice the book itself; which duty we cannot perform as we would, since the volume being placed into our hands on the eve of the Review's going to press, we have only been able to give it a cursory examination, and consequently we can only refer to it in general terms. This examination, however, we may say, has impressed us so favorably, that we anticipate both pleasure and profit in a more careful subsequent perusal.

The course was necessarily confined to six lectures, and in these the author has managed to embrace, as it seems to us with great skill, all the topics necessary to a complete treatment of his main subject. The following are the titles of the different lectures: THE HUMAN SOUL Endowed with Personal Life, and with Faculties for Knowledge, Virtue, Beneficial Operation, Happiness, and Immortal Progression.

The whole subject the author views from a Christian stand-point, and treats in a manner appropriate to the holy day on which the lectures were delivered. By his own statement in the preface, they are not at all scientific in their form, being meant not for students, but for popular appreciation. Hence the author has wisely not adopted "the special metaphysical methods of analysis and argument," or the usual "philosophical nomenclature." Still we think even a student might with profit consult this volume.

The style is that of spoken discourse, more diffuse and rhetorical than that generally used by philosophical teachers, and not unsimilar to that of Brown, our inductor into the mysteries and charms of Mental Science, whom, though we have since learned to regard as inaccurate, we can never cease to love for his glowing eloquence. We should be glad, did space permit, to quote from Mr. Storr's book, passages illustrative of its general character, but must content ourselves with recommending our readers to procure and read it for themselves.

As to the excellence of the mechanical execution of this work, the name of the *Carters* is sufficient guaranty.

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Art. VIII.—LITERARY AND THEOLOGICAL INTELLIGENCE.

American.

During the past quarter an unusual amount of illustrated works have appeared—some of which are of the first order. In the foremost rank of these stands Roberts' *Holy Land.* This work comprises 250 illustrations, 12 inches by 8½. It it published in New York, at 3 vols. for $60. The plates of the London edition are larger, and cost about $400. Two illustrated *Lives of Luther* of a high order are announced—one in Philadelphia, the other in New York. Mr. Darley has illustrated "*Margaret,*" a novel, by the late Rev. S. Judd. The novel is issued in Boston in 2 vols., 12mo; the illustrations in New York in 1 vol., folio. They are illustrative of American Manners and Customs. Two superbly illustrated *Lives of Washington* are in course of publication. Kane's *Arctic Explorations* may be mentioned also in this class. Besides these, the usual amount of annuals and minor gift books of the season.

The last two months of the quarter have been months of unusual activity in the book line. Several valuable original American works, reprints, new editions and translations have been brought out. Some of these are meeting with a very extensive sale.

More than the usual number of books are noticed by us in the present number. Still, many have been published which have not fallen into our hands. Some of these we judge may interest our readers, and we give their titles as we have gleaned them from the public prints. A new translation of *Faust; Private Correspondence of Daniel Webster;* first vol. of Agassiz's *Contributions to the Natural History of the United States; Poetry of the East,* by W. R. Alger. These have all been issued in Boston. *Dictionary of Latin and Greek Quotations;* Turner's *Analysis and Exegesis of the Epistle to the Galatians,* Greek and English; *Court of Napoleon,* by F. B. Goodrich; Dehon's *Sermons; Poets of the Nineteenth Century; Play-day Book,* by Fanny Fern. These have been issued in New York. Three works connected with *Etymology; An Introduction to English Grammar,* by S. S. Greene; *Genius of Christianity,* by Chateaubriand. These are published in Philadelphia. Dr. Tayler Lewis, too, has put out a new volume, being a defence of his work, "The Six Days of Creation." It is published in Schenectady.

Several new works are announced. Andover—Guerike's *Church History.* Boston—*Yahveh Christ,* by a Professor in Yale College. This work will be looked for by theologians with interest. New York—Passow's *Greek Lexicon;* Alford's *Greek Testament; Sermons* by Trench; and *Dispatches* by Major General N. Greene.

Robert Carter and Brothers have in preparation *Travels and Researches*

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in Chaldea and Susiana; with an account of the Excavations at *Warka*, the "Erech" of Nimrod; *Shush*, "Shushan the Palace" of Esther; and a Journey into the Bakhtiyari Mountains in 1849–52, under the orders of Major-General Sir W. F. Williams of Kars, and also of the Assyrian Excavation Fund in 1853–4, by Wm. Kennet Loftus. *Memoirs of Bethany*, by the author of "The Footsteps of St. Paul." *Life*: a Series of Illustrations of the Divine Wisdom, in the Forms, Structure and Instincts of Animals, by P. H. Gosse. *A Ray of Light*, by the author of a "Trap to Catch a Sunbeam," &c. *Lessons from the Great Biography*, by James Hamilton, D.D. *The Desert of Sinai*; Notes of a Journey from Cairo to Beersheba, by Horatius Bonar. Philadephia.—Messrs. Childs and Peterson will shortly issue a splendidly illustrated work on *Brazil and the Brazilians*, 1 vol., 8vo., by Rev. D. P. Kidder and Rev. J. C. Fletcher, both of whom have been residents of, and travellers in that empire. Messrs. J. B. Lippincott and Co., simultaneously with Messrs. Trubner and Co., of London, will issue in February a new Ethnographical work, including Monographs on special departments of Philology, Iconography, Cranioscopy, Palaeontology, Pathology, Archaeology, Comparative Geography and Natural History, contributed by A. Maury, F. Pulszky, J. A. Meigs, J. C. Nott and G. R. Gliddon, the last two being editors.

Dr. Robert Baird is preparing a volume on the *State of Religion in Europe*. We shall look for it with interest. Dr. Raphall is preparing a continuation of his *History of the Jews;* extending, in the next volumes, from the fall of Jerusalem to the present time. Prof. D. E. Groux proposes to publish a *Numismatical History of the United States*, in 3 vols.; the first to consist of descriptions of visits to collections, the 2d and 3d to contain a representation of coins and medals.

The Harpers commence with 1857 a weekly newspaper. A new weekly Baptist newspaper has just been started in Indiana, *The Witness*, edited and owned by Rev. M. G. Clark, late of Philadelphia.

The libraries of Harvard have recently been greatly enriched. Through the liberality of Col. B. Loring, the Divinity School has become possessed of 4000 volumes, the property formerly of the late Prof. Lucke; also 1400 very choice works, with a handsome donation, have been added by the executors of the late Dr. H. Wales.

Considerable activity in books and education is manifesting itself in the West. The number of school-books sold by Messrs. C. S. Griggs & Co., of Chicago, is almost incredible to those not acquainted with the actual state of the western country. In the same city it is said that forty-seven sets of the *Encyclopedia Britannica* have been ordered, a work consisting of 21 volumes, and costing $115.50. In the same city two copies of Roberts' *Holy Land* have been ordered, at a cost of over $400 each. The Wisconsin Historical Society is becoming one of the best in the country.

Mr. Norton, agent for libraries and book buyers generally, has just returned from Europe with a rich selection of rare and valuable old works. He and they may be found in Appleton's buildings, on Broadway, New

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York. Any English book may be obtained through him, by adding to the catalogue price of the publication in England, at the rate of 6 cts to the shilling, or $1.00 to the pound.

FOREIGN.

The following works are announced in England, or already in the market, which it may interest our readers to know. An *Introduction to the Old Testament*, by Dr. S. Davidson, a new edition of Horne's *Introduction to the Study of the Scriptures*, edited by Drs. Davidson and Tregelles; *Biblical Cosmogony*, by Rev. D. MacDonald, of Scotland. This is said to be the completest work in the literature of the subject that has appeared. A new volume by Tennyson. *Mediaeval Philosophy*, by F. D. Maurice; and a new volume of Alison's *History*.

A second copy of the first edition of *Hamlet* (4to, 1603) has been discovered, and sold for £120. At last advices, 125,000 copies of *Dred* had been sold in England.

Sir John Ross and Ad. F. Beechey, Arctic navigators, have recently deceased.

The following works are announced or already published in France: *Popular Astronomy*, 3d vol., by F. Arago; *Jacqueline Pascal*, by Cousin; *Matthew in the Basque Dialects*, by Prince Lucien.

Lamartine has received from Brasil 100,000 francs, and 5000 subscribers to his *Familiar Course of Literature*. Works of Sir Walter Scott are at the present time remarkably popular in France.

The works of Frederick the Great, in 32 volumes, are to be published at Berlin.

A continuation of Baronius' *Annals of the Church*, by Father Theiner, is coming out at Rome. The learned author has spent ten years on the work, and consulted, it is said, an incredible amount of manuscripts.

The Bible in Arabic, the work of Dr. Eli Smith, of Beirut, whom we regret to see has been long sick, is rapidly progressing. Immense pains are taken by the learned translator to make it a faithful and popular version. A paper in Arabic, entitled *The Mirror of the People*, has been started, edited by an Englishman named Churchill. It circulates in Egypt and Syria.

Bunyan's Pilgrim's Progress has been translated into Assamese, by Mr. Danforth, Baptist Missionary.

The Book of Mormon has been translated into Hawaiian.

Prof. A. N. Arnold, of Newton, has sent us the following:

The University of Otho, at Athens, was organized in 1836. It has now about 40 Professors, between 600 and 700 students, and a library of more than 80,000 volumes. The President, or, as he is called, the Prytanis, is chosen annually from among the members of the Faculty, in the following manner: the Academic Senate, or College of Professors, vote by ballot; and the Crown appoints one of the three who receive the largest number of votes.

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From the Annual Report for the last year, we gather the following statistics. The whole number of students for the year was 636. This is less by 7 than the number for the preceding year. The cholera broke out at Athens near the beginning of the year, and raged fiercely for nearly two months: this no doubt hindered many who would otherwise have entered the University. For many years previous, there had been a steady increase in the number of students.

Of the number above named, 369 were from the kingdom of Greece, and 267 from foreign parts—principally from the Greek provinces of Turkey. In respect to the different departments of the University, they are distributed as follows: there are engaged in the study of Medicine, 281; of Law, 208; of Philosophy, 79; of Pharmacy, 43; of Theology, 25.

The library was increased during the year by the addition of 1,518 volumes; of which number nearly 1,400 were presented by different Universities and individuals. The donations from Italy were the largest, amounting to 646 volumes; of which number, 491 were presented by a benevolent Neapolitan gentleman. Germany ranked next, having contributed 401 volumes, of which 179 were from the University of Berlin. 298 volumes were given by Greek citizens, the Librarian himself contributing 96. The United States stand next in order, having enriched the library with 67 valuable volumes, more than the joint contributions of England and France, and nearly twice as many as were received from Russia. 60 volumes are credited to the names of several Professors at Cambridge, and gentlemen of Boston, honorably distinguished as Philhellenes; the remaining 7 are from the academies in *Smithsonia* (*εν Σμίθσωνίᾳ*) and Philadelphia.

A young Greek sculptor in London has contributed several of the best productions of his chisel to adorn the library and halls of the University. One is a bust of Byron, and another, in imitation of the bust of Jupiter in the Vatican, is intended to represent the Demon of Socrates.

For the annual prize of 1,000 drachmas (=$167), founded by a Greek merchant in Trieste, for the best poem in modern Greek, of not less than 500 hundred lines, there were the last year 14 competitors.

Another prize of 2,000 drachmas, has been founded by a Greek gentleman in Wallachia, to be awarded every alternate year, for the best Essay on some philosophical or philological subject, to be written in the Greek language.

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ECCLESIASTICAL RECORD.

Deaths.

Thomas Waff, North Carolina, November 31st, aged 60 years.

Nathaniel Hervey, Worcester, Mass., December 11th, aged 48.

John Roundy, Hampden, Me., Dec. 2d, aged 86.

Daniel Davis, Salisbury, Md., Nov. 21st, aged 77.

J. B. Stiteler, Savannah, Ga.

Lewis Leonard, D.D., N. Y., Dec. 5th, aged 73.

Andrew Marshall, Richmond, Va., December 8th, aged 101.

J. S. Eaton, Portland, Me., Oct. ——, aged 46.

Charles A. Parker, Lewisburg, Ky., aged 40.

J. N. Granger, D.D., Providence, R.I.

Ordinations.

Charles J. Thompson, Baltimore, Md., Oct. 13th.

John Doscher, Buffalo, N. Y., Oct. 11th.

Y. D. Harrington, Good Hope, Ala., Oct. 12th.

Samuel West, Martinsburg, Ohio, Oct. 18th.

M. L. Binion, Island Creek, Ga., Oct. 19th.

Lawson Steward, Cambridge, N. Y., Oct. 23.

M. L. L. Gage, Frewsburg, N. Y., Oct. 29th.

Lorenzo D. Gowen, Norwalk, Conn., Oct. ——.

David Holden, Center Branch, Va., Oct. 27th.

A. C. Harris, Kendallville, Ohio, Oct. 24th.

Aaron Carl, Tharpe's Run, Ohio, Oct. 25th.

George Barnes, Kingston, N. York, October 28th.

Carl Rantz, New Oregon, N. York, Oct. 24th.

Geo. A. Pease, Berlin, Mo., Oct. 28th.

W. W. Beardslee, Davisville, Pa., Oct. 30th.

Henry M. Jones, New Marlboro, Mass., Oct. 1st.

Wm. H. Prentiss, South Dansville, N. Y., Nov. 12.

Geo. M. Condron, Wilson, N. York, November 12th.

J. C. Myers, Laurel Hill, Va., Nov. 12th.

Silas B. Gregory, Little Falls, New York, Nov. 12th.

Columbus Smith, Monticello, Fa., Nov. 5th.

Thomas Vanscovoe, Donation, Pa., Nov. 26th.

John Hogan, Salem, Ga., Nov. 7th.

Wm. McClelland, Kingston, Mo., Nov. 26th.

J. Holland Browne, Painesville, O., Nov. 26th.

S. H. Brooks, Camden, Mich., Nov. 14th.

Thos. Atwood, Stockton, Cal., Oct. 28th.

John Davis, Pine Runn, O., Nov. —.

D. J. Arnold, Decatur City, Iowa, Oct, 25th.

Thomas Winter, Decatur City, Iowa, Oct. 25th.

J. F. South, Bowling Green, Ky., Nov. 24th.

Isaac H. Gilbert, Bristol, Conn., Nov. 26.

J. J. Bronson, Norton, Mass., Dec. 3d.

Bro. Thompson, Shelbyville, Ky., Nov. 20th.

J. A. Wader, Orleans, N. York, Nov. 27th.

James M. Ferris, Durhamville, New York, Dec. 4th.

Benjamin F. Chapman, Bear Creek, Ill., Dec. 7th.

David W. Nowlin, Montgomery co., Mo., Dec. 6th.

Charles C. Chaplin, Sandy Creek, Va., Dec. 3d.

Geo. W. Keese, Hicksford, Va., Dec. 13th.

William Lancaster, Bethany, Tenn., Nov. ——.

J. M. Springer, Danbury, Conn., Dec. 9th.

Thomas Miller, Oceola, Iowa, Oct. 19th.

Marion Hazen, Lawrenceville, Ind., Nov. 30th.

Wm. Lyon, Edinburgh, Ind., Oct. 27th.

Dedications.

Richmond, Va., Oct. 5th, cost $2600.

Hazel Run, Nov. 30th.

Wentworth st., Charleston, S. C., Nov. 20th, cost $6,000.

Brandywine, Pa., Dec. 8th.

Citadel Square, Charleston, S. C., Nov. 23d, cost $65,000.

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THE

CHRISTIAN REVIEW.

NO. LXXXVIII.—APRIL, 1857.

ART. I.—THE SPIRIT AND AIM OF THE PASTOR.

THE Gospel, as it exists in this world, is a power—the power of God.

Power is that which produces or tends to produce motion or action. Physical power terminates upon matter; intellectual or moral power, upon mind; spiritual power, upon the heart.

The Gospel, though it has elements of strong intellectual power, though it has moved more profoundly than anything else the whole realm of thought, is nevertheless essentially a *spiritual* power. As the rays of the sun, which, while they minister the stimulus of *light* to the vegetable world, carry their *heat* down to the sources of life; so the truths of the Gospel, while they enlighten, are motive, which strike through the intellect and reach the heart.

This power, while potentially in the hands of the Holy Spirit, still, in the employment of second causes is to be applied by subordinate agents.

To act in this agency, and bring the Gospel to bear upon men, is the work of the Pastor.

Assuming that the Pastor is a renewed man, is "apt to teach," that is, has the natural and gracious qualifications to edify the body of Christ; has been specially called of God to the work, has enriched and disciplined his mind by study, as far as the circumstances of his case will allow;

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we come to the point of discussion :—*the Pastor in his Parish —what should be his spirit—what his aim?*

By *spirit* we mean the *tone* of the moral feelings—the habitual state of the religious affections.

In the labors of the ministry this element must evidently act an important part. So far as success is at all connected with human agency, it hinges more perhaps upon this element than upon any thing else. *Manner*—using the word in its widest application—is second only to *matter;* and so the *spirit* of the Pastor to the *word* he preaches.

The power of the Gospel to reach, to renew and sanctify, will be brought into closer or more remote contact with the human heart; "the sword of the Spirit" will fall with an edgeless and pointless effect, or "pierce even to the dividing asunder of the joints and the marrow," in the ministry of any particular pastor, very greatly in accordance with the *spirit* of the man.

But while this, without doubt, would in the main be readily admitted, at least, by all evangelical denominations, have its truth and importance been as deeply felt as they should have been? Have men in whom there was "an excellent spirit" been sought for as pastors of our churches, above all others? Has not this invaluable trait often suffered eclipse by the more showy and fascinating, but really inferior endowment of *talent?*

There is something in the manifestation of genius, or of a high order of talent, which enchants us. The world worships it; and sad though it is, it is not strange that this undue admiration should have found its way, to some extent, into our churches, and manifested its presence in an unseemly desire to place talent in the pulpit, in preference to traits of more sterling worth.

We are constantly hearing that this or that denomination has the more talented ministry. The demand made by our churches upon our Theological Seminaries is, "Send us your men of best *talent.*"

Now we would not utter a word in disparagement of talent. It is the choice, rare gift of God. We would that there were more men of talent in the ministry—men of more

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gifted intellect, more fruitful in resources, more vigorous in thought,—of bolder imagination, of more creative fancy, men of cogent reasoning and burning eloquence, men who have in themselves the elements of a larger success. And the young men of talent in our churches should be taught to feel that their endowments have been given them for no personal or private ends—that they belong to Christ and his Church, and should be early and wholly devoted to his cause.

Desirable however as all this may be, there is yet a more excellent thing, and in our opinion a far more important thing than talent,—the man's *spirit*. Let this be bad, let it be questionable, and it will vitiate the whole ministerial character; let it be good, and you have what alchemy has sought in vain—the philosopher's stone, which turns every thing it touches into gold.

When a student, the writer was deeply impressed by listening to some remarks from that distinguished man of God, the late J. J. Gurney. "If I were asked," said he, "what is the most important thing in a minister of Christ, I would say *unction*; if asked what is next, I would still say *unction*."

The spirit of the Pastor, we remark in general, must take its tone from the *Gospel which he is to preach*. He must study the Gospel—not its facts, not its doctrines only, but its *spirit*. He must imbibe its spirit, must embody it, must make it the atmosphere which he breathes, which he carries and diffuses wherever he goes; more even than this—it must be his *inspiration*.

In ancient fable, those who drank at the fount of Helicon, were filled with the inspiration of Poesy. The fable finds its realization in the case of the true Pastor, who has drunk at the fountain of gospel truth and sentiment, till the fires of holy love glow with such ardor within him, as to fill with its light and warm with its love the whole man, and the whole circle of his influence.

Piety itself, the very spirit of the Gospel which his ministrations are to produce and perpetuate among men, is more a sentiment than a thought; consists far more in emotions and moral habitudes than in dogmas.

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Take the "fruits of the Spirit" as the full, rich clusters hang before us. (Gal. v : 22.) What are they? things of the *head* or of the *heart?*

We are not, by this, speaking lightly of the *facts* of the Gospel which underlie and support all our hopes; nor of the *doctrines* which constitute the frame work of Christianity; nor would we press a comparison between what addresses the reason, and what appeals to the heart; as though it could be a thing of minor importance what the Pastor *believes*.

It is taken for granted in all that has been said, and in all that may be said, that he is sound in the faith. This is fundamental, a defect here can no more be supplied by sentiment, than muscle in the human system can supply the place of bone. And zeal, though it were that of an angel, which does not rest upon and feed upon the Truth, can work only evil in the kingdom of Christ.

But what we would say, and do say, is this: that beneath an orthodox head there should always throb an orthodox heart; that while one is indoctrinated in the *Truth*, the other should be baptized in the *Spirit* of the Gospel. That all its god-like charities should glow there, and hallow the whole man, as did the burning bush on Horeb the place where it grew—or the highest success in pastoral labor cannot be realized.

So pertinent to this view is a remark of the eloquent Parsons, that we here quote it:

"Were I," said he, in a charge to a young Pastor, "to be told that you were as orthodox as an angel, as profoundly learned as the most celebrated sages of ancient or modern times, that you were the most insinuating, captivating and irresistible orator, that you were the most admired and popular preacher of your own or any other country, with whatever attention I might listen to such eulogium, and however convinced of its propriety, I should still ask, 'but what is his *spirit*, what is his temper? Does he tread in the steps, does he exemplify the all-attractive spirit of his Divine master?' If not, my soul should have no pleasure in him. Thus would I interrogate, thus would I decide. For without a meek, lovely and affectionate spirit, we possess no genuine excellence of character as the disciples, and especially as the ministers of Christ."

If we look to the history of the Church, we shall find abundant illustrations in point. The men who have made

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fullest proof of their ministry, to whom God has granted the largest measures of success as pastors, have, for the most part, been men of this stamp, who felt in themselves the power and preciousness of the Gospel, and therefore made others feel it.

It is true, indeed, that now and then there have arisen in the Church, men of colossal intellects, having the power, in a wonderful degree, of grasping and simplifying great questions of doctrine; whose thoughts, from their massiveness, have sunk into the common mind, and from their inherent vitality have wrought themselves into the opinions and beliefs of the Christian world. Such were Augustine and Calvin, Butler and Edwards, who stand like headlands on the sea of religious controversy, who in their day turned aside the currents of false doctrine, broke and repelled the waves of corrupt and corrupting sentiment.

But for the successful performance of *pastoral* work, for an effectual application of the plain and simple truths of the Bible to the masses; aiming, as all true pastoral labor does, to effect the regeneration and sanctification of men—we look to such examples as Chrysostom and Fenelon, as Baxter, and Bunyan, and Whitefield, and Wesley; men in whom the spirit of the Gospel dwelt in a wonderful degree, —its faith, its fervor, its yearning tenderness; and whose memories, redolent of the savor of Christ, are embalmed in the heart of the Christian world.

We have thus far been endeavoring to illustrate the importance of this spirit, by considering its relation to, and in part, comparing it with, other qualifications. We now proceed a step further, and argue its necessity, from the *very nature* of pastoral work.

Whether we contemplate the Pastor in the preparation and delivery of his sermons, or discharging the more general duties of the parish, the importance of this spirit is the same.

For in either case, and in all cases, his work is ultimately and for the most part, directly with the *heart*. It is here that the great issues between God and man are raised; and here they are to be met and decided. The judgment and

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even the consciences of men are not so much at fault as the *heart*. Men need, not so much to be *convinced*, as to be *convicted*.

Exhaust the resources of logic upon an impenitent man, and what have you effected? Prove to him by the clearest demonstration that he is a sinner; he knew that before, as well as you did. Approach him thus, and more than probably he will throw himself on the defensive, and prepare to measure arms, and try with you the keenness of his steel. Let the Pastor rather make his way to the hearer's *heart* —bring his *own*, glowing with the divine charities and tender compassions of the Gospel, into a warm and throbbing contact with that of his hearer; and if there be a tender spot in that hearer's heart, he will find it, when otherwise he might be striking against solid rock.

As face answereth to face, and thought to thought, so heart answereth to heart, so heart moves heart.

Effective preaching must always combine largely the elements of human, and especially of Christian experience.

God has given us his Word almost wholly in the concrete. The doctrines of grace, the methods of the divine government, the duties of man to God, and of man to man, come to us in the form of human experience. In the biographies of holy men, which the churches in each succeeding age should aim to reproduce—in public events, in national calamities, in scenes in social and domestic life; in all these various ways the doctrines of the Bible are embodied and taught. And it needs but a glance to see how incomparably superior, as a book for the people—for their moral and religious instruction, is the Bible thus written, than a book of abstract principles and duties.

Preaching, therefore, while it should grasp the doctrines of Revelation, and exhibit them distinctly, still, if it does not present them chiefly through the medium of human experience, does not set forth Bible truth in Bible style; and the consequence is, that the effect of the truth is impaired.

Now it is evident that no man can embody truth in experience, unless he has himself been the subject of this ex-

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perience. He cannot preach faith, and hope, and love, unless he has experienced them; he cannot preach even the Law, unless, by an experience of his own sinfulness, he has seen and felt its justice, its spirituality and holiness; he cannot preach Christ—the substance of all preaching—Christ in his characters and offices, in his fulness and preciousness, unless by his own experience he has found and felt him precious in all these relations.

Preaching, therefore, which accomplishes the *end* of preaching—which arrests attention, which reaches the heart, which teaches, so far as human agency can teach, the sinner how to repent, how to believe, how to appropriate a promise, how to cast his sinking soul upon the mercy of God in Christ—preaching that accomplishes this, must be largely experimental.

But again; the Pastor who is defective in a rich Christian experience, will fail, not only in preaching, but in the study of the Scriptures; by an inability to appreciate or even apprehend many of the choicest sentiments and rarest treasures of the Bible—gems for the heart, which require for their proper understanding, much Christian experience, and above all a soul in full harmony with the spirit of the Gospel. They resemble the higher problems in Astronomy, which cannot be comprehended, much less solved, and their celestial beauty appreciated, except by a mind which has made high attainments in figures, and has caught the inspiration of the noblest of sciences.

What are many of the Psalms of David, the Epistles of John, the tender Discourses of our Saviour, the high spiritualities of Paul, those portions of Holy Writ which are the marrow and fatness of the Bible—what are they to a cold and undevout heart, which has little or no experience of them.

Such preachers, for alas! there are such, are everlastingly proving or disproving, establishing or refuting the knotty, the cold and skeleton questions of Law, Duty, Free Agency, and Inability; and so on through the whole cycle and epicycle of theological disputation; cold and skeleton we say, because they are unnaturally severed from the warm and life-giving truths of the Gospel.

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They may be *sound* men, learned men; their sermons may look well in print, their articles read well in the Quarterlies, but they are ineffective preachers and unsuccessful pastors.

If now we turn from the Pulpit to the Parish, we shall find, in the daily intercourse which the Pastor must maintain with the people, an equal and even greater scope and necessity for the exercise of this same spirit.

In the first place, he must not put off, with the Sabbath, the ministerial character. This would greatly hazard, if it did not entirely subvert the very purpose for which he has been put into the ministry; viz: "to watch for souls," during the week, as well as on the Sabbath. Men must be able to recognize him as the same man when out of the pulpit, as when in it—of the same spirit, and in pursuit of the same object, or he will be regarded by the most discerning, more as a mountebank than as a minister of Jesus Christ.

He is to follow up through the week the sermons of the Sabbath, as the husbandman who first sows, and then carefully covers the seed in the soil.

And then mark the diversity of character in the members of his own flock, with whose past experience, whose present condition, whose weak points, whose religious capabilities, he must become acquainted, or hope to do but indifferently the work of a Pastor.

There are the *spiritually minded*, who have studied deeply into the Word of God, and their own hearts, who have had a large experience of God's dealings. This class have peculiar wants; their very attainments have created wants which the Pastor must seek to supply. For though he may learn invaluable lessons from them, yet he is their Pastor, and must bring supplies from the store-house of God's Word for their necessities. And this he can do, as it should be done—as the workman who needeth not to be ashamed, must do it—only, on the one hand as he can sympathize in their experiences, and on the other, as he knows, by his own experience, the truths of Scripture which are appropriate to their case.

There are the wayward, the feeble minded, the doubting,

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who are ever writing bitter things against themselves; who give the promises of the Word to others, and take its threatenings to themselves. There are the contumacious—the *conscientiously* contumacious—who cannot or will not distinguish between *essence* and *accident;* who will stick, not only to what they think is *right*, but to their own particular *way* of doing or saying it, if the heavens fall.

Then there is the convert in the ardor of his first love, who must be watched and fed with a thousand fold more care than was the ancient vestal flame. His inexperience in the divine way, his ignorance of divine things, his exposure to the assaults of Satan, are a constant tax upon the solicitudes of a Pastor's heart, and the vigilance of the Pastor's eye. In assuming the office of a Pastor, one takes upon himself the solemn responsibility of caring for all these multiplied and multiplying wants, and of supplying, so far as in him lies, all these spiritual demands of the body of Christ. And when we add to these the painful cases of discipline which are liable to arise, which require tenderness and severity so divinely joined; what manner of man in *spirit*, ought the Pastor to be, to meet the wants of his own flock!

But do we err, when we say that so far from bounding his anxieties and efforts by the limits of his flock, the Pastor's chief solicitudes and the great burdens of his soul should be for the perishing around him? Assuming that this is so, as we shall aim to show in another place; if he considers their condition as the minister of Jesus Christ always ought—"condemned already, and the wrath of God" (words at which every Pastor should tremble,) "abiding on them"—their delusions of mind, their indifference and hardness of heart—knowing as he does that their only hope is in the Gospel, of which he is made a minister—that their salvation may rest instrumentally upon his fidelity—what anxious questions must prey upon his soul by day and by night! "How can these sinners be reached—how won—how saved?" Nothing, indeed, can save them short of the power of God's truth in the hands of God's Spirit. Yet so far as regards his own earnest, faith-

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ful, affectionate dealing with them—to remove their prejudice, to win their confidence, to bring the truth tenderly yet pointedly home to their hearts; to awaken, to convict, to lead to Christ—it must be done as though everything depended upon *himself*. The Pastor who has a heart to say, as we once heard one,—"I preach the Gospel as well as I can, if sinners believe, well and good; if not, they alone must bear the consequences, I shall not distress myself about it"—has not, we venture to say, learned the first lesson in pastoral duties, nor caught the first spark of the pastoral spirit.

And when we add to all these, the tender and solemn ministrations in the sick room, and by the dying bed—when called to take the hand of the departing Christian, and go with him into the dark valley, to stay up the soul by pledges of a Saviour's faithfulness and love, till on the farthest verge of time, he lays, as it were, that hand, all tremulous and eager, in the hand of its spirit guide;—or when called to the more trying scenes by the bed side of the dying sinner, whose sins, alas! have found him out, whose skepticism has given way, and whose munitions of rocks have turned to heaps of drifting sand.

"God only can know that the soul is dead."—we quote from the sententious Vinet—"Let us who do not know, struggle, pant with it, fight its battles, unite with it in its agony. Let it perceive that there is by its side, in its last anguish, a soul that believes, that hopes, that longs; that our charity is but a reflection, and as a revelation of the charity of Christ, that Christ through us has become present to it. Let the echo of Christ's words of compassion and love fall on the dying man's ear, and blend with his dreams. We do not know what may be passing in that interior world; what one ejaculation of the soul toward God may embrace at the last bound of earthly existence. Let us be a *priest* when we can no longer be a *preacher*."

To meet *such* responsibilities, to discharge fitly *such* duties, what ought the Pastor to be, not in doctrine only, not in talent—for talent stands mute in such a presence as this—but in the benign and heavenly charities, which breathe and blend in the Gospel!

Thus far it has been urged that the Pastor should possess, only in general, the *Spirit of the Gospel*. We had intended to make several specifications, but our space will allow of but one, viz.:

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The spirit of *Consecration.* Loyola, the founder of the Jesuits, devised for that Order the following Coat of Arms: An ox, with a *plough* on one side of it, and an *altar* on the other, with these words: "*utrique paratus.*" And seldom, perhaps, since the days of the Apostles has the spirit of this divinely heroic device been more perfectly embodied, than by some of the early Jesuits.

To a like consecration is every Christian Pastor called. In *theory*, and by solemn and formal vows, he is a *consecrated* man.

Indeed, consecration is the condition—we had almost said the *essence*—of true godliness, as well in the *pew* as in the pulpit. No man can be a Christian, a true follower of Christ, in the New Testament sense, who has not yielded himself, without reserve, to the will and service of Christ.

This is the turning point. Here the conflict betwen self and the Spirit of God concentrates; here it is contested, and here *decided.* If the submission be not complete, if the consecration be not entire, then is the work spurious, the faith vain, the hope false.

Nay, we go further—nor are we even here on debatable ground—the spirit of Christianity is the *martyr* spirit; and every man who professes faith in Christ, engages to hold himself in readiness, if occasion require, to make sacrifice of every temporal interest, and lay down life itself in defence, or in furtherance of the doctrines of the Cross.

And were it necessary to substantiate this by argument, we might point to the life, and death, and plain declarations of Christ, the example of the primitive churches, the enlarged success which has uniformly attended the men of this spirit, the nature itself of Christianity—its antagonism to the spirit of the world, the avowed purpose of its Founder and his followers, which has been reiterated from age to age—to root out every false faith, and make the doctrine of the Cross the religion of the race—yes, and by the history of its struggles and its triumphs, which faith, and prayer, and martyr sacrifices, and martyr blood have sustained and achieved. And upon each of these as a postulate, we might build an argument, if it were necessary, in support of the point in hand.

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Is this then the spirit of Christianity; and shall the *Pastor* be defective in it? Shall he be less consecrated,—less inspired by the spirit of a martyr, than should be every member of his flock?

Shall not the man, who in addition to his being a Christian, has been called of God to the ministry of the Word, made by the Holy Ghost an overseer of the flock, held in some sense, and in a most solemn sense, responsible for souls, explicitly required to be "instant in season and out of season," with the greatness of this work pressing upon him, with interests at every step which reach up to the judgment seat, and then stretch away in interminable lines through the abodes of the saved and of the lost, shall not *such* a man be *consecrated* to his work? Shall not a martyr's heart send its blood through his veins at every throb?

The departure of this spirit, to such a degree, from our churches and from the ministry, and the loss of vital spiritual power which such a departure involves—the failure, we had almost said the *refusal*—of the great mass of professing Christians to recognize it as essential to true piety—is a most sad and disheartening fact, and one which should lead us to humiliation and fasting, and strong crying unto God throughout all our borders, until he have mercy upon us, and breathe anew into our churches the spirit of our high profession.

Let us here suggest an inquiry, and we do it in no spirit of censure or crimination, whether the course of many pastors is in keeping with these high sentiments of ministerial consecration? We allude to the practice of pursuing in connection with the duties of the ministry, some secular avocation, as the purchasing of lands, when cheap, for the purpose of speculation; the improving of these lands, at the expense of time and thought and care; the holding of civil offices or governmental appointments. We do not of course, allude here to superannuated or invalid pastors, but to those who are in the vigor and strength of manhood. Are such things in harmony with the spirit of Christian—of ministerial consecration? We suggest the inquiry, while we accord to such brethren the largest liberty.

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It is urged, we know, and with apparent plausibility, that the churches, in part from their poverty, and in part from their parsimony, do not furnish the Pastor a support, and unless he make provision for his own support, he must cease to preach altogether.

There are doubtless times and places, in which a temporary and partial turning aside from the specific work of the ministry is allowable—is imperative, and so far from indicating an absence of consecration, is the highest proof—the fruit of its existence. As in the case of the Apostle, whose hands ministered to his own necessities, and the necessities of those around him. As with Carey, who toiled day after day in the indigo factories of Serampore, and as with some of the Fathers in the ministry, whose furrowed cheeks, whose silvered locks and bended forms attest the hardships and privations of frontier life, and amidst which they planted and watered the churches. May their spirit abide with us, and their falling mantles rest upon their sons.

As a principle of action, however, under other circumstances—as an expedient to guard against wants which we may never feel, we cannot believe that this course is in keeping with the spirit of pastoral consecration.

Nor do we believe that the reason assigned for such a turning aside is a valid one.

Where, in any of our considerable villages, or in our farming districts, which are settled, can we find churches or communities so poor or so indifferent as to allow a man of the spirit and temper which we claim for the Pastor, to suffer, or for any length of time to be seriously interrupted in his work, for the lack of a comfortable support?

And the pastor who, with due economy, finds himself without a support, may well suspect that there are other reasons for it than the indifference, the parsimony, or even the poverty of the community.

But if the reason assigned has any force, it draws the other way.

For so long as Pastors will suffer themselves to be turned aside from their appropriate work to provide for their own support—and especially if it be to accumulate property, covetousness and indifference will let them do it.

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The fact is there needs to be a corrective applied just at this point, in the example and influence of a *consecrated* ministry, which *cannot* and *will not* be turned aside from its great work, except by the direst necessity. There needs to be *forced* upon such churches — and doubtless there are many such—the alternative and the responsibility of allowing their pastors to suffer if they do not provide for their wants.

But such men as we have been speaking of, will *not* be allowed to want, except in rare cases. The churches will soon perceive their worth, they will *create* their own support. "The churches," says James, "are tired of supporting incompetent and indolent"—and, we will add, *secularized*—"men. But ministers who are like a flame of fire, will call out resources for their own support. Let such men come in troops, we have no need to fear for their support. The Spirit of the living God which sends such men, will send their support with them."

We turn now to the *Aim* of the Pastor.

We have sought for the Spirit of the Pastor, in the Spirit of the Gospel; and pursuing the same course, we shall look for the Aim of the Pastor in the *Aim of the Gospel.*

We have said that the Gospel is a *power*, and, to define it more fully, we use the language of the Apostle:—"The power of God unto salvation." Salvation, then, is its aim —salvation from sin—from its present power, and future and final consequences.

Essentially the *Gospel* is not the *Law*. This "came by Moses;" that "by Jesus Christ." Nor is it a compendium of divine *instruction*, of kind and parental counsel; nor yet again is it a series of moral lessons on the beauty and excellence of virtue, illustrated by examples, appealing to the tastes—the sentiments—the æsthetics of our nature. No: the Gospel of Christ is no such miserable, powerless nostrum as this. The man who feels the convulsions of cholera taking hold of him, needs something besides an *anodyne*, A world of sinners need something more than "moral lessons" and "beautiful examples." The Gospel

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comes to man with *regenerating* power, not to *soothe* but to *save;* not to discourse beautifully about virtue, but to invoke the elements and essence of all true virtue into him; not to correct his tastes, but to transform his character, and snatch him as a "brand from the burning."

Such is the Gospel—such its aims. And here we find the Aim of the Pastor. He is "put in trust with the Gospel;" and in his pulpit ministrations, his private intercourse, he is to give it full and free course in this direction.

He may be a scholar, yet in his parish his character as a man of letters must be subordinate; he may be strongly opposed to some form of social evil, yet technically speaking he is not a reformer; he may be keenly alive to civil abuses, and as a citizen exercise his franchises and his influence for their correction; yet he is not a politician. He is a minister of Jesus Christ. He watches for souls with the great Heaven-sent, hope-giving, soul-saving message on his lips—"that God is in Christ reconciling the world unto himself, and as an ambassador for Christ, as though God did beseech them by him, praying them in Christ's stead to be reconciled to God."

While, however, the Gospel has but this one grand aim, yet, in compassing this aim, it secures, by its very nature and workings, by the appliances which it uses, a multitude of collateral objects. It is concerned—and how could a Gospel which originated in the infinite love of God, which was heralded by the proclamation of "peace on earth, good will to man," a Gospel whose very name bespeaks its nature, "Glad Tidings," do otherwise—in all that concerns man, as well *here* as hereafter. For a Gospel devoid of the charities and humanities of our nature, is "another Gospel which is not a *Gospel*," as really as though it were devoid of Christ. In relieving want, in elevating the social condition, in securing to men their civil rights, and in promoting the general well being of society, the Gospel, as demonstrated by history, has no equal.

And in all these beneficent tendencies the Pastor should sympathize; and no human interest, however slight, no

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flower of domestic or social virtue, which springs up from the wide-spread roots of Christianity, and blossoms beneath its genial influences,—nothing, in short, which "is lovely or of good report" should fail of finding in the Pastor a foster-friend and a patron.

And yet it is to be remembered that these kindly influences are but incidental things;—the outskirts of that train of benignities which follow the Gospel along the pathway of light and life, up which it is conducting the renewed soul, to the regions of purity and bliss; and that they owe their existence to the Gospel, not as *directly* exerting its power to produce them, but as the power which regenerates and sanctifies the soul; and that should its action be diverted from *this end*, all these amenities in human life would cease.

In subordination to the same end, and in furtherance of it, the Gospel is a *belligerent* power, and thrusts out its sharp points of collision against every form of error and wrong which exists on earth. It is a revolutionizer in the social and political, as well as in the moral and religious world. Like its primitive preachers it is "turning the world upside down." And these side issues which it makes with wrong, it carries on all along its course.

By individualizing man, by bringing his immortality to light, by leveling the factitious distinctions which obtain among men, by the value it attaches to every human being, in the price paid for his redemption, by the awards of the future which it reveals, by the renovation which it is effecting among men—it has created a moral sentiment, and is consolidating and directing a public opinion which grows more and more irresistible—which will yet break the fetters from human limbs and human souls,—and from human limbs for the very reason that it is breaking them from human souls—which will establish temperance, exalt justice, vindicate truth, confirm right, defeat wrong,—however intrenched behind the barrriers of wealth and power.

Now these obvious tendencies, and actual workings of the Gospel, the Pastor cannot ignore, and be found faithful.

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It is his duty, at a proper time and in a proper manner, to bring the moral power of the Bible to bear, *directly* and pointedly upon sins of every kind; to let its light disclose and its voice denounce their ugliness.

This arraigning of the wrongs of by-gone days, while the equally flagrant wrongs of the present go unrebuked, is nothing but solemn *burlesque*—is a pusillanimity as utterly repugnant to the spirit of the Gospel and the *aim* of the Gospel, as it is at variance with the example of Christ, the preaching of the Apostles, and the sentiments of every manly heart.

While, however, these issues which the Gospel makes are real issues, by which the Pastor is bound to stand, as one appointed to expound and apply the Truth, and the whole Truth, still as before said, they are but side-issues, and should be regarded as nothing more—issues which are successful so far, and so far *only*, as the Gospel moves steadily on towards its great aim.

Is the Pastor then a reformer, we again ask? Not in the ordinary acceptation of that word. And yet he is a reformer—*the* reformer, "par excellence." The axe he wields, which cuts off the ugly branches that come in its way, "lies at the *roots* of the tree."

Is he a politician? No: not as the word is commonly used. And yet he has to do with politics—with their foundation—the relations of man to God, and of man to man.

The Word of God, "which is quick and powerful, and sharper than a two-edged sword," is quite a different thing when drawn and wielded, from the flimsy counterfeits which boys and mountebanks use. We tell politicians just as we do everybody else—that God's Word is a "terror to those who do evil," in private, or social, or political life; and we shall aim to make it so.

Christ came to destroy the works of the devil, wherever wrought and wherever found; and he made no secret of this purpose when on earth. He openly declared a war of extermination against everything that is wrong on earth, and has armed his followers, and especially his ministry with weapons, which, when wielded in the spirit of the

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great Captain, cannot fail to inflict deadly wounds wherever they fall.

We are no advocates or apologists for *preaching politics*, in the proper sense of that expression. We believe that the preacher, in the pulpit, should rigidly confine himself to the inculcation of *Bible Truth*;—but Bible Truth, as it bears upon man's relations to the *present*, as well as to the future; as it may meet him in his *political* walks, as well as in his private walks—Bible Truth in all its extent, on whatever side of man's duties and doings it may impinge.

This, as has been said, "is our territory;" for which we have "letters patent" from Heaven; and we will not suffer ourselves to be ejected from it, nor our rights in this thing to be encroached upon. And more; we claim the right, however much some may dispute it, of interpreting the Bible for ourselves, and of being ourselves the proper judges of *what* and *when* and *how* to preach.

Having thus attempted to define his position with reference to these subordinate interests, which are collateral with the Pastor's ultimate aim, we wish in the brief space which remains, to speak directly of the Aim itself.

As a minister of Christ, he has to do with the *souls* of men; and chiefly with the souls of *impenitent* men. Though he must "feed the flock of Christ,"—"comfort the feeble-minded,"—"support the weak, restore the erring and rebuke the wrong doer;" yet the "world that lieth in wickedness" crowds up to his very door. Let him walk the streets,—he is in the midst of the ungodly; enter the places of business,—he stands face to face with them; go out upon our thoroughfares of travel,—and the jostling throng are in the broad road to death; and even in the sanctuary of God, the majority whom he sees are in their sins.

Those who have been truly regenerated are in a certain sense safe, however much they need a Pastor's care; but the impenitent are in the most imminent and awful peril,—liable every day and every hour to sink into the "perdition of ungodly men." What ought he to do?

If a ship had stranded in the offing, and a handful of her crew had reached the shore, though chilled and bruised they

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were, while the rest are clinging to the parting wreck, or are swept over her sides into the boiling deep,—whither does the call of duty, the cry of humanity summon those staunch hearts and stalwart arms, which man the life-boat!

To the rescue of men in incomparably greater peril than this, does the Gospel of our salvation call him to whom it is intrusted. Blood is involved—"the blood of souls," which may be found in his skirts when inquisition shall be made!

It may sometimes be highly advantageous to the furtherance of the truth, that the Pastor should *stop*, (if that be the right word,) to remove the obstacles which prejudice or ignorance, or early habits, and honest but erroneous opinions have thrown in its way; that he may thus secure for the truth a more favorable hearing. Nor does he necessarily incur the charge of deviating from his true aim, by diffusing abroad general religious intelligence, by expositions of Bible history, biography, the political institutions and geographical position of scripture times and places; —tending, as all these do, to increase in the community the amount of Bible knowledge, and thus to throw out, though somewhat at random, so many life-lines for the perishing.

After all, however, the *staple* of his preaching should be that class of truths which have a more direct tendency to reach the heart, and awaken the conscience, the exhibition of God's word as a "*sword*," a "*fire and hammer*;"—truths which will give the sinner no rest in his sins, no peace but in believing, no hope save by the cross.

This, it seems to us, is the style of preaching which should be more generally pursued.—A clear, strong exhibition of the cardinal doctrines of the Bible, applied plainly, pointedly, lovingly to the case of our hearers. Instead of playing around its edges, and descanting upon its accidents, to take the great *heart* of the Gospel, all palpitating with the love of God, and lay it in close and vital contact with the hearts of dying men!

The physician might go into the chamber of the sick man, and read him a lecture on *pathology*—demonstrate to him most conclusively and triumphantly his theory of prac-

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tice—discourse to him most beautifully and enthusiastically upon the sovereign virtue of his remedies; and the man will *die*. He wants not *lectures*, but *medicine*.

And so there is a great deal of preaching *about* the Gospel; corroborating its facts—vindicating its claims, exhibiting its beneficent tendencies in matters of this world—which is all very well in its place; but perishing sinners want the *Gospel itself*—"*Christ*, the wisdom of God and the power of God"—or they will sink to hell beneath the sound of our voices.

Let this be the strain of preaching:—let the truth be selected and applied with the discrimination of a physician in administering to his patients,—let the spiritual pulse, and symptoms of each one of his congregation, so far as possible, be carefully noted; let the private interviews of the week bear upon the public labors of the Sabbath;—let such work be done, energetically, perseveringly, prayerfully, in the spirit of true pastoral solicitude, and in humble reliance upon the Spirit of God, and the Pastor may look for fruit, nor will he look in vain.

We would not say that the Pastor who labors year after year, without a known case of conversion, should certainly conclude that he has mistaken his calling. But we do say that he would have reason for a careful and searching examination into the *manner* of his preaching, his modes of pastoral labor, and the state of his own heart.

The *general law* is clear, that faithful, prayerful, apposite preaching of God's Word, accompanied by corresponding pastoral labor, is followed, and *soon* followed, by the awakening and conversion of sinners.

There are exceptions to this,—God is a sovereign;—he may withold the blessing as he sometimes does the rain, until the verdure of the field is dead. But this is manifestly the *exception*, and no Pastor should rest satisfied to go forth year after year "bearing precious seed," and return with no sheaves.

The great want of our age—of our churches—especially of what is called the West—arē general and genuine Revivals of Religion. The thousands of foreigners who are

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pouring every week into these new states and territories;—the rampant infidelity;—the insidious inroads of Papacy;—the prevalence of drunkenness;—the increase of Sabbath-breaking;—the intemperate spirit of gain-seeking, and gain-getting, which has come to characterize us as a people,—which holds at a discount everything which cannot be transmuted into ready cash,—and which would bring to the exchanger's counter and barter at its marketable value, (is it too much to say it?) the graces which beautify social life, and the virtues which adorn the Christian character;—what can turn this mighty tide, but powerful Revivals of Religion?

In this last mentioned evil—the *gain-seeking spirit* of the age,—it seems to us, lies our greatest danger. This is the master temptation of our time, and certainly of our land.

The main currents of influence on which we, as a people, are gliding,—and our churches feel it too,—are those circling eddies, insidious and strong, which sweep around and disappear in the vortex that engulphs and "drowns in perdition" those who "*make haste to be rich.*"

You may project and prosecute reforms never so vigorously;—but unless there be a quickening of the moral sense,—the infusion,—*creation*, for aught we know,—of a *conscience* politic, in the the "body politic,"—you labor, we will not say in vain, but against fearful odds.

We must have the solid rock of a God-fearing, Bible-holding public sentiment, or we rear our structures of reform on the sand.

We repeat this: what we want *first*, and *most* of all, in every point of view, are Revivals of Religion,—the kind of preaching, and the kind of preachers which look more directly to this end; and which will constitute a *wisely adapted* means for the Spirit to employ in bringing about these results.

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Art. II.—HUGH MILLER.

My First Impressions of England and its People.—Footprints of the Creator.—My Schools and Schoolmasters, or the Story of my Education. By Hugh Miller. Gould & Lincoln, Boston.

We have never been more shocked and touched by the death of any one with whom we had no personal acquaintance, than by the sudden and melancholy death of the above-mentioned author. Indeed, after reading his "Schools and Schoolmasters," we felt that he was an old, familiar friend. There are such freshness and life in the description of his adventures, tastes and habits, that the moral man stands before us, as distinctly as the physical could in a well executed portrait or statue. We must confess a warm affection for this image, so graphically depicted, and cannot but grieve that the tribute to the lamented Kirke White, from the skeptical Byron, equally applies to the noble Scotchman:

> "Oh! what a noble heart was then undone,
> When science self destroyed her favorite son;
> So the struck eagle, stretched upon the plain,
> No more through rolling clouds to soar again,
> Viewed his own feather on the fatal dart,
> And winged the shaft that quivered in his heart."

From the newspaper statements, it is evident that his strong constitution had been more completely broken by excessive mental work, than it was in youth by his trade, which was so near hurrying him, as it did many of his comrades, to an early grave. The pistol's discharge appears only to have accelerated what would soon have been the effect of physical and intellectual exhaustion.

But we mean not to dwell on the cause of his loss, but merely to express our sense of its greatness. Fortunately

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for him and for the world, it cannot be said of him as of White, that he died

"While life was in the Spring."

He was not, indeed, an octogenarian, like Humboldt; yet he had reached the full maturity of manhood, of intellect, and of fame; and unlike the Prussian, had devoted his talents to the defence of Christianity, as well as to the advancement of science. Sudden as was his departure, we trust that the religion which he had so ably vindicated, had fitted him for a bliss unattainable in this mortal sphere. We bow to the stroke of Heaven, and say, with more meaning than is usually attached to the phrase, "Peace to his ashes!" Yet without murmuring we must lament his loss, as a most serious one to literature and science. We think the present a fit occasion for reviewing his personal and literary, rather than scientific character, which will find many and able eulogists.

Lord Bolingbroke's remark, that "History is philosophy teaching by example," has been long regarded as a truism; yet, after all, philosophy only enlarges the understanding, without necessarily moving the affections. But, when we turn from the generalities of history, to the life of some great and good individual, we find in it something far better—a moral cordial, which stirs the heart and excites to noble emulation, an example which "allures to brighter" deeds, "and leads the way." History itself would lose its very life-blood,—would be a pale, sickly, insipid thing,—without biography.

Plutarch first roused in Franklin the enthusiasm, whose flame, although hidden by a cold exterior, was one of the vestal fires of liberty and true philosophy. The same author excited the boundless aspirations, the fiery genius and iron energies of Napoleon. If a calm philosopher and fierce warrior were alike influenced by lively pictures of men, like Plutarch's heroes, placed in circumstances and in a civilization so entirely different, how much greater must be the power of modern biographies, whose actions and events "come near our business and bosoms." Who can es-

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timate the value of one in which is graphically portrayed a Hampden, a Wilberforce, a Howard, a Washington, a Judson, a Henry Martyn? In such pictures, the abstract truths of philosophy and religion, assume as it were, a concrete form of flesh and blood, that strikes the senses and almost irresistibly impels imitation.

There are few quiet, unadventurous lives that will furnish more practical instruction, and are more likely to produce imitators, than that of Hugh Miller.

A mechanic, raising himself to high distinction as a scholar and author, must always be an animating spectacle to all poor young men who feel the stirrings of intellect and energy. We are prone to consider it as the peculiar glory of our country, that in it such aspirants find no legal or social impediments, and that the lists are ever open for any good knight who wishes to shiver a lance in the mental tourney. But the case of this Scotchman, amid many to be found in the same country, shows that they are not always closed, even in regions where we are apt to imagine that aristocracy and monarchy exclude all humble pretenders.

The Scotch deserve profound study and high admiration. Their country is rugged and wild, its soil poor, and its climate severe and gloomy. Yet these unpropitious circumstances seem merely to have acted as a stimulus, for there is no department of learning or industry, in which it has not furnished more than its fair quota of talent and success. Its hardy and adventurous sons have shone alike in peace and war, under the tropic sun of Africa or Hindostan, or on the cold plains of Canada. Every where their cool sagacity and dauntless perseverance have been conspicuous. Intelligence and education are more widely diffused than in any other country of Europe, unless the Lacedæmonian discipline of Prussia, transferred to literature, which Sparta never cultivated, has brought that monarchy to an equality with Scotland.

Curran, who comes of a race directly opposite in character and habits, yet also full of genius, speaks of the Scotch nation with generous extravagance:

"Cast in the happy medium between the spiritless acquiescence of submissive poverty, and the sturdy credulity of pampered wealth; cool and

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ardent, adventurous and persevering; winning her eagle flight against the blaze of every science, with an eye that never winks, and a wing that never tires; crowned, as she is, with the spoils of every art, and decked with the wreath of every muse; from the deep and scrutinizing researches of her Humes, to the sweet and simple, but not less sublime and pathetic morality of her Burns."

The lovers of modern literature well know how many high names may be added to those mentioned by the Irish orator. But the unqualified admiration with which he speaks of Hume, showed that he was not likely to dwell on what has been considered the crowning glory of the Scotch, their piety. In spite of the corrupting influence of governmental control over the church, the mass of no nation has been more deeply imbued with Scriptural knowledge and a sense of religious obligation. We shall therefore not be surprised to find Miller's character underlaid and strengthened by enlightened Christianity.

We proceed to give a very brief sketch of his remarkable life, as set forth in his "Schools and Schoolmasters," which is an autobiography, accompanied by such reflections as may naturally suggest themselves.

When we call his life remarkable, we do not of course mean that it abounds in "moving accidents by flood and field," but that it exhibits the quiet development of grand intellectual and moral power, under circumstances apparently very discouraging.

Hugh Miller was born in Sutherland, the most northern county of the Highlands. This is the region which the Duke of Sutherland and other landed proprietors are said to have almost depopulated by the introduction of sheep-walks on a great scale. It is a wild and rough, but highly picturesque country.

The native place of our author was a small fishing town, called Cromarty, on the eastern coast. Of his ancestors it might be said:

> "Their home was on the deep,
> And ocean was their grave."

A number of them had been gallant sailors, and his father and grandfather had both perished at sea. He could trace his pedigree still farther back, to a far less creditable progenitor, John Feddes, a bold and reckless buccaneer.—

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But his father, although hardy and adventurous, was, by no means, savage or lawless. An anecdote which his son tells of his boyhood, shows him to have possessed sensibility, at an age and in a matter, in which children often appear surprisingly hard-hearted; we mean the treatment of animals. When directed, at six years of age, to drown a litter of puppies, he would not or could not obey the order. We shall find, too, that

"The child was father to the man."

For, in late manhood he unhesitatingly perilled his life to rescue a sailor who could not swim. He was the strongest of 500 sailors in a man-of-war to which he belonged, and is said, in one action, to have discharged the duties of two men at the guns, and although seemingly exhausted by the effort, to have been immediately restrung for action by the alarm of another attack. He was also greatly more prudent, intelligent and well informed than most of his class. These qualities enabled him, in his capacity of common sailor, to earn money enough by the time he was thirty, to purchase a small vessel, with which he engaged in trade on his own account. About the same time he also commenced his matrimonial voyage; marrying his cousin, a young woman of a strict Presbyterian family. She numbered among her forefathers, a gallant old Highlander, whose conduct on one memorable occasion, well deserves to be recorded.

Four Presbyterian ministers had met to settle, as it was called, in the church of Nigg, to which old Donald Roy belonged, a pastor unacceptable to the flock. While they were going through this formality, in the absence of the church and congregation, a single old man, the grandfather of Mrs. Miller, suddenly appeared, and declared, that "if they settled a man to the *walls* of that kirk, the blood of the parish of Nigg would be required at their hands." The descendant of such men may well have inherited strength, hardihood, courage, humanity and conscientiousness.

As before mentioned, Miller's father was lost at sea, leaving his son, only five years old, and a family, in very

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straitened circumstances, owing to some reverses in his pecuniary affairs. The boy was sent to a common school, and his two uncles, plain mechanics, but men of uncommon sense, were anxious that he should receive a thorough education, and thus develop the talents which their sagacity thus early discovered. They were anxious to contribute of their slender means towards the attainment of an object which they had so much at heart. But Hugh disappointed their hopes by appearing as a truant in his regular scholastic pursuits, in which he made but little progress, and finally quitted school entirely, in consequence of a serious difficulty with his teacher. In this unpromising manner did this remarkable man terminate his connection with schools, when he was only fifteen.

But providence designed him to find other "Schools and Schoolmasters." Although negligent of the classics and mathematics, he very early manifested an intense love of reading, which never forsook him, and brought out the intellectual and moral qualities that secured his fame and usefulness. He also began very early to compose, both in verse and prose, and gradually, amid circumstances apparently the most adverse, formed a bold, free and vigorous style. Another mark of genius, was his boyish fondness for nature, which he enjoyed with all the zest of a painter or poet, and, at the same time, with the keen, discriminating sagacity of a natural philosopher.

His uncles, one of whom had been a great and observant traveller, had quite an extensive practical acquaintance with natural history, and delighted in encouraging their nephew's predilection for such pursuits, and aiding him in them.

These propensities and habits conduced greatly, not only to his mental improvement, but to his contentment. They stimulated him to incessant activity, amid all the toils and discouragements of his lowly situation, under which a heart less buoyant and a mind less elastic, would have sunk. At the age of seventeen, he abandoned all hope of a professional career, and determining to support himself with his own hands, became apprentice to a mason.

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Some may imagine that such an occupation at once and forever precluded all idea of extensive mental culture. The falsehood of such an opinion will be manifest to anyone who will study the career of Miller, one of the most brilliant examples among those who have "pursued knowledge under difficulties."

He has, in his "Schools and Schoolmasters," some very original and striking remarks about the influence exerted by the different mechanical employments on the habits and character; particularly in regard to mental improvement. They show him to have been as keenly observant and deeply reflective on man as on nature.

All readers of Sidney Smith, will recollect the motto first adopted for the Edinburg Review:

"Tenui musam meditamur avena."

and its translation:

"We cultivate literature on a little oatmeal."

If this was jocular with Smith, who was "a fellow of infinite jest," it was strictly true of many in the garrets of Edinburgh, who, living almost literally on oatmeal, and saving in every possible way, often emerged, after six, seven, or eight years thus spent, to win distinction in literature and science. They were eager to deny their appetites and their pride, for the invaluable blessing of a thorough education, which could only be secured by arduous and long-continued labor.

But Hugh Miller was not even one of these poor students, who were recompensed for their self-denial by all the advantages of the city and the University. He was only an itinerant journeyman mason; often lodging in hovels through which he could see the stars, in clear, and was drenched with rain in bad weather, which latter unfortunately predominates in the Highlands; and frequently living for weeks together, on nothing but oatmeal cakes or porridge, potatoes and water. Yet his strength and energy did not fail under these hardships, for he grew up into a

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very athletic man and skilful mechanic, working for fifteen years at his trade, with exemplary industry and fidelity.—It is true that such lodgings as we have described, often without any light for reading, the rude fare, the illiterate and vulgar company with which he associated, the want of books and of time, were great obstacles to literary cultivation. Yet such is the intrinsic power of genius, and the strength of that "will which will find a way," that he continued to increase the number of his books gradually, and his acquaintance with them and with nature, with astonishing rapidity. When, after following his trade ten or eleven years, he, at the age of twenty-seven or eight, became intimate with Alexander Stewart,—whom he describes as one of the first ministers in the Scotch Kirk,—always abounding in able and well-informed men,—he found his knowledge of English literature nowise inferior to his clerical friend's.

In his autobiography he reviews this period of toil, privation, and obscurity, not slightly and with shame, but circumstantially and with manly pride. Nothing can be more honorable to him, or more instructive and salutary to his readers, than his glowing eulogy on honest labor. He made no pretension to profound acquaintance with general science; but on every subject which he touched, he thought justly, expressed himself with clearness, force and elegance; investing every topic with new interest, by the originality and beauty of his illustrations. He knew little of the classics and mathematics, but he had read much history, moral philosophy and metaphysics, and had a memory richly stored with the thoughts and words of the best English authors, and a taste deeply imbued with their spirit. His acquisitions were evidently well digested, furnishing material to a fertile yet well regulated imagination, and an intellect strong, acute and profound.

We need not echo the praises which Sir David Brewster, Agassiz, and others of scientific reputation, have bestowed on his "Old Red Sandstone," and "Footprints of the Creator." The noble purpose of these works was to counteract the tendency of the "Vestiges of Creation," to

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substitute a sort of fate, creating and modifying all existences, whether animate or inanimate, by certain immutable laws, for the personal God of Revelation, who not only directly created and incessantly preserves every substance, whether organized or unorganized, animate or inanimate, but exercises special care over the moral being, created in His own image.

The Christian world, in the opinion of the highest authorities, owes him a debt of gratitude for the manner in which he has reconciled the mysteries of Revelation with the mysteries of nature, by an appeal to facts and reason, instead of narrow-minded and fruitless denunciation.

Miller knew how to present science in its brightest and most attractive forms, and to adorn literature with the rich spoils of scientific illustration.

These qualities of mind and style are very conspicuous in his "First Impressions of England," and his "Schools and Schoolmasters." In the latter, especially, he displays great versatility of genius.

At one time he reminds the readers of Sir Walter Scott, of the famous scene in his "Antiquary," where Sir Arthur Wardour and his daughter make so narrow an escape from a high tide and a terrific storm. Scott's description is one of the finest in the whole range of fiction ; but it only surpasses Miller's narrative of a real personal adventure, by the dramatic interest attached to his characters, which the novelist supports in the most striking and interesting manner, on the storm swept cliff.

Miller and a companion of kindred tastes, had made their way into a cave near Cromarty, washed by the sea, with the intention of spending the day. A sudden rise of the tide cut off their return, and detained them all night. The terror and anxiety of this scene are admirably depicted.

"Hour after hour passed, lengthening as the shadows lengthened, and yet the tide still rose. The sun had sunk behind the precipices, and all was gloom along their bases, and double gloom in their caves; but their rugged brows still caught the red glare of evening. The flush rose higher and higher, chased by the shadows; and then, after lingering for a moment on their crests of honeysuckle and juniper, passed away, and the

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whole became sombre and gray. The sea-gull sprang upwards from the place where he had floated on the ripple, and hied him slowly away to his lodge on his deep sea-stack; the dusky cormorant flitted past, with heavier and more frequent stroke, to his whitened shelf, high on the precipice; the pigeons came whizzing down from the uplands and the opposite land, and disappeared amid the gloom of their caves; every creature that had wings made use of them in speeding homewards; but neither myself nor my companion had any, and there was no possibility of getting home without them."

With his companion weeping at his side, and the superstitious feelings excited by the body of a drowned sailor lying at the foot of the cliff, his night must have been truly wretched:

"For the last few hours mountainous piles of clouds had been rising, dark and stormy in the sea-mouth; they had flared portentously in the setting sun, and had worn, with the decline of evening, almost every meteoric tint of anger, from a fiery red to a sombre, thunderous brown, and from sombre brown to doleful black. And we could now at least hear what they portended, though we could no longer see. The rising wind began to howl mournfully amid the cliffs, and the sea, hitherto so silent, to beat heavily against the shore, and to boom like distress-guns, from the recesses of the two deep sea caves."

We cannot follow them to their joyous rescue the next morning, but regard the whole as a very fine specimen of descriptive talent.

Another passage about one of these caves, illustrates his constant habit of connecting and comparing the literature with which his mind was so thoroughly imbued, with the scenes of nature, which he equally loved and studied.

"The cave in the western promontory, which bears, among the townsfolk, the name of the "Puir wife's meal kist," has its roof drilled by two small perforations—the largest of them not a great deal larger than the blow-hole of a porpoise—that open externally among the cliffs above; and when during the storms from the sea, the huge waves come rolling ashore like green moving walls, there are certain times of the tide in which they shut up the mouth of the cave, and so compress the air within that it rushes upwards through the openings, roaring in its escape, as if ten whales were blowing at once, and rises from the crags overhead in two white jets of vapor, distinctly visible to the height of from sixty to eighty feet. If there be critics who have deemed it one of the extravagances of Goethe that he should have given life and motion, as in his famous witch-scene in Faust, to the Hartz crags, they would do well to visit this bold head-land during some winter tempest from the East, and find his description perfectly sober and true:—

'See the giant crags, oh ho!
How they snort and how they blow.'"

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Whether he describes the poor Highland mad-woman, whose originally fine mind speculated with all the acuteness of a theologian, on original sin and its kindred topics; or the rival idiots, Jock Gordon and Angus, we shall be equally struck with the universality of his observation, the originality of his conclusions, and that power of life-like portraiture, which reminds us of Scott and of Shakspeare. He describes with equal delicacy and success, his courtship, marriage, and the loss of his child. No one can rise from the perusal of these chapters, without a higher appreciation of his head, his heart, and his principles. We should like to know whether his wife, to whose acquaintance he introduces us so delightfully, is the heart-stricken widow, who, in shattered health now mourns his untimely fate.

Like the great masters of fiction, he can find

> "Books in the running brooks, *sermons in stones*, and
> Good in everything."

He does not merely enjoy the scenes of nature, but educes from them lessons of moral wisdom. For instance, he mentions that a pearl-oyster in still water produces fewer pearls than one in fords. Of the latter he says:

> "It receives in the fords and shallows of a rapid river many a rough blow from sticks and pebbles carried down by the flood, and occasionally from the feet of men and animals that cross the stream during drought, and the blows induce the morbid secretions of which pearls are the result. Would that hardships and suffering bore always in a creature of higher family, similar results, and that the hard blows dealt him by fortune, in the rough stream of life, could be transmuted by some blessed internal predisposition of his nature, into 'pearls of great price.'"

Miller had been religiously educated, and tells us that he preserved his respect for Christianity amid the many temptations of his roving and exposed life. But he never heartily embraced it until about the age of twenty-six, when his trade seemed to be carrying him, like so many other stonemasons, into a deep decline. He then went from Edinburgh to recruit, perhaps to die, at his native Cromarty. The result of his serious meditations at that time in settling his religious convictions on a fixed basis, is stated in a manner worthy of Chalmers. His conclusion is that:

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"That the true centre of an efficient Christianity is the Word made Flesh. Around this central sun of the Christian system,—appreciated, however, not as a doctrine which is a mere abstraction, but as a Divine Person,—so truly man, that the affections of the human heart can lay hold upon him, and so truly God, that the mind, through faith, can at all times and in all places be brought into direct contact with him—all that is truly religious takes its place in a subsidiary and subordinate relation. The Divine Man is the great attractive centre, the sole gravitating point of a system, which owes to him all the coherency, and which would be but a chaos were He away. It seems to be the existence of human nature in this central and paramount object, that imparts to Christianity, in its subjective character, its peculiar power of influencing and controlling the human mind. There may be men, who, through a peculiar idiosyncracy of constitution, are capable of loving, after a sort, a mere abstract God, unseen and inconceivable; though, as seen by the air of a sickly sentimentality, borne by almost all that has been said and written on the subject, the feeling, in its true form, must be a rare and exceptional one. In all my experience of men, I never knew an instance of it. The love of an abstract God seems to be as little natural to the ordinary human constitution, as the love of an abstract sun or planet."

Comparing Christianity with false religions, which, he thinks, have derived much of their influence from an element of humanity, he says:

"In the false or corrupted religions, the two indispensable elements of Divinity and Humanity appear as if blended together by a mere mechanical process; and it is their natural tendency to separate, through a sort of subsidence on the part of the human element from the theistic one, as if from some lack of the necessary affinities. In Christianity, on the other hand, existing in its integrity, as the religion of the New Testament, the union of the two elements is complete; it partakes of the nature, not of a mechanical, but a chemical mixture; and its great central doctrine,—the true Humanity and true Divinity of the adorable Saviour,—is a truth equally receivable by at once the humblest and the loftiest intellects. Poor dying children possessed of but a few simple ideas, and men of the most robust intellects, such as the Chalmers, Fosters and Halls of the Christian Church, find themselves equally able to rest their salvation on the man Christ, who is over all blessed forever."

About the time of Miller's marriage, he left his trade for an office in a bank, in which he displayed the same keen observation which had marked him in all situations. Some years afterwards, having acquired reputation as a writer, by having published both verse and prose, he was selected as editor of "The Witness," the organ of the Free Church of Scotland. He was so far a partisan; but a partisan of that noble band of Christians, who broke the shackles of State dependence and early prejudice at every hazard. Yet he never allowed himself to be carried away by the big-

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otry of those around him. In 1829—30, when the admission of the Irish Roman Catholics to equal political privileges was discussed through Great Britain, he alone, among his townsmen and friends, advocated that measure of simple justice. In this he reminds us of his noble countryman, Dr. George Campbell, who half a century before, when his Scotch Presbyterian friends were almost in insurrection at the repeal of the penal laws against the Catholics, told them, in a published address, that they were "opposing Popery in the worst spirit of Popery."

He showed the same independence in refusing to drink with his comrades, when the practice was almost universal, and to unite with them in strikes, which he believed foolish and injurious. Although far from being ashamed of his own humble class, he was too sensible not to see, and too manly not to point out its errors and excesses.

Like all really able men, Miller was self-educated; he did not have knowledge poured into him by the tuition of others, but obtained his information and training through his own efforts, and the circumstances which were his "Schools and Schoolmasters." This must be true even of those who have been most assisted by what is usually called education; but it is most obvious in those who have been compelled to struggle up the steep, unaided by teachers. In the latter class Miller is a most pregnant example of success.

If such a career be practicable for a mechanic in Scotland, how much more so in the United States, where wages are higher, all necessaries cheaper, books more readily procured, every obstacle is smaller, and every inducement greater?

Miller's style, in spite of an occasional tendency to those sesquipedalian words and extravagantly long sentences not uncommon in Scotch writers, is admirably clear, natural, copious and vigorous. It was formed, as every good style must be, by reading the best authors with true feeling and taste, and by incessant voluntary practice in composition. Without these, all a "rhetorician's rules" and abstract disquisitions are of no avail.

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One lesson taught in his biography, is that every man should study nature, not only as a means of improvement, but of happiness. It is delightful to observe how much serene enjoyment he derived in his secluded life, from watching the heavens, the forests, the streams and the mountains, while he was digging into the bowels of the last, with the scrutinizing gaze and indefatigable industry of a geologist. This true mental wealth is accessible to the poorest who still breathe the free air of heaven. The love of it as of every other treasure, grows by indulgence, but instead of hardening and narrowing the heart, like the love of Mammon, makes us wiser and better, and more thankful to the Giver of all good.

When formerly tracing the bold Scotchman's course through so many difficulties, we were ready to adopt, with a slight change, the reply of the old borderer, Sir Walter Scott, ancestor of the novelist, to Queen Elizabeth's question,—"how he dared break into her town of Carlyle."—"May it please your Majesty, there is nothing which a man dare not do." We felt that there was nothing which a man *could* not do. How sadly has the recent catastrophe taught us the limits of human powers! Miller *could not* sustain his vigor of body and elasticity of mind, beyond a certain point; when that point was passed, although he fell, as it were, in the arms of victory, for he completed the work on which he was engaged, yet the cord, incapable of more tension, snapped, and his noble intellect gave way. His note to his wife, and other circumstances, prove that in madness he designed to take his own life. It is a touching circumstance, that just before the act, he read to his children Cowper's "Castaway." This, with what he said to his physician, shows that he was dreading insanity.

> "But misery still delights to trace
> Its semblance in another's case."

His case and that of Cowper differed materially indeed, for nothing but work sustained the spirits of the amiable bard, and kept him from entire despondency; but excessive toil was the destruction of Miller, who, in the

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paroxysm thus brought on, might well exclaim

> "But I beneath a rougher sea,
> And whelmed in deeper gulfs than he."

If the page which "told" the "name," the "worth," the "age" of the poor sailor, that Cowper laments in his "Castaway,"

> "Was wet with Anson's tear,"

that which records the fate of Hugh Miller, will be wet with the tears of all his readers, who must be also his admirers and friends.

Art. III.—DIVERSITY OF INTERPRETATION.

It has been said that the principles which have been laid down by different writers to guide them in Biblical interpretation are substantially the same, while the interpretations themselves have been as diverse as possible. But, in truth, of the principles of interpretation which have been proposed, the extremes are wide apart. Nor is this wonderful when we consider the many sorts of interpreters who have set themselves to explain the Word of God. Among these have been, some highly spiritual, some carnal; Philosophers, Rationalists, Infidels; the learned and the ignorant, the wise and the unwise; men of sound judgment, others of vivid imagination; some interpreting to ascertain what the Bible teaches, others to discover what it may teach; some learning that they may obey, others doubtless to distinguish their names. The interpretations of the Scriptures are not more various than the characters and objects of the interpreters.

In view of the confusion of interpretation which has prevailed, and still prevails, we must be aware that nothing can be done which shall effectually prevent any who are so disposed from misinterpreting or even wresting the Word of God.

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At the same time, may we not believe that it is possible for intelligent, honest and Christian inquirers to come to a correct understanding of the Word, and, consequently, to a substantial agreement in regard to whatever is essential to sound doctrine and consistent Christian practice? The Bible is given to us by God to guide, not to mislead,—to be a light, and not to involve us in darkness. The Scriptures can be interpreted correctly. The subjects of which they treat, we cannot expect fully to comprehend, but we may realize the end for which the Bible was given, and no part of it must be ignored, or forgotten, as if it did not address itself to us. The fact that *God* has given the Word by the inspiration of his Spirit, is sufficient guarantee that the design and meaning of that Spirit can be apprehended by those who use such means as He has supplied.

Besides, the general agreement which has prevailed among truly Christian interpreters gives us assurance that it may yet be more perfectly attained; for where they have failed to agree, it is not difficult, for the most part, to give reasons for their disagreement:—reasons, too, of such a kind, as to make it manifest that their disagreement was not a necessary one.

But, among those best qualified to interpret the Scriptures, we find a great diversity of principles of interpretation; or, rather, their principles are very unlike, though the classes of them are not numerous. Especially is this true of the early interpreters.

As it is difficult to treat of the diversity of interpretation to any considerable extent, without referring more or less to its causes, we shall not discuss them separately. The varieties of interpretation, and the *extent* of its diversity will appear in connection with their *causes*. The *remedies*, too, will be obvious as we proceed.

After the Apostles had passed away, and the spirit of prophecy which secured them from error in instruction had ceased, the most essential and vital parts of the Gospel would naturally remain most deeply impressed upon the minds of their followers. The doctrines and precepts most insisted on by the Apostles, would very properly be most

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firmly held by their successors; but they had not that Spirit of inspiration which guided the Apostles in their instructions and interpretations, and, hence, were liable to make unwarranted applications of what they had received, and to carry doctrines and precepts to extremes, and so pervert them. And this they did. They had learned, and that well, that "the letter killeth, but the spirit giveth life,"—that the Scriptures have a spiritual meaning, which belongs to the heart rather than to the understanding, and that the newly converted soul, though at first weak and trembling, may advance rapidly in spiritual strength and knowledge, and attain at length to an apprehension of the mysteries of godliness as contained in the Scriptures, altogether surpassing that which attended the simple faith by which Christ was received. With this view, it would be easy for them to believe that in every Scripture there is a hidden meaning, too deep to be discerned by the believer in the first stages of his Christian knowledge and experience.—The fact, too, that much of the Old Testament is recognized by Christ and his Apostles as typical of the Messiah, and of the events and transactions of the New,—that even Old Testament history is, in one instance at least, introduced in another sense to illustrate the different conditions of those under the legal system, and those who are of faith, would be regarded as sufficient warrant for proceeding in the same manner with other portions of the history. It would be easy to overlook the distinction between introducing the history for illustration, and ascribing an allegorical meaning to the history itself, as if it had been designed that these narratives should be taken figuratively, and thus to ascribe a meaning to the Scriptures which was never intended. A lively imagination, also, combined with spirituality of mind, would be very quick to discover analogies between the literal facts and events of the Old Testament and the spiritual truths of the New, and to conceive that all the narrations and transactions under the old dispensation were designed to shadow forth things to come. The account of Moses lifting up the serpent in the wilderness, to which the people, ready to perish, might look and live, being re-

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ferred to by Christ as illustrating the manner and purpose of his death, might easily give occasion for an unwarranted application of other parts of the history. And, when the interpreters turned to the historical accounts of the New Testament, there would be a constant tendency to find a hidden meaning here also, and partially, or wholly to neglect the true and proper meaning, thus leading on to a system of interpretation which would result, as it actually did, most unfavorably to the cause of truth, since the interpreter could derive any meaning from the Scriptures which a lively fancy might invent. Hence a large majority of the early interpreters were allegorists, advancing step by step till they carried the system to an absurd extent. Thus Clement, of Alexandria, adopts as his chief principle of interpretation, the following: "All Scripture, including the New Testament as well as the Old, has a parabolic, or allegorical sense;" and he interprets accordingly. The High Priest's robe reaching down to his feet, he makes to symbolize the world of sense; and the three hundred and sixty six bells attached to it, denote "the period of a year, the acceptable year of the Lord, proclaiming and echoing the advent of the Savior." The miracle of feeding the multitude with five barley loaves and two fishes, he explains in the same extravagant way. In this miracle, he supposes that Christ "wished to point out enigmatically the erudition of the Jews and Greeks, which goes before the Divine sustenance produced by the law. For barley ripens sooner than wheat in the summer. The fishes signify the Greek philosophy, which is generated and carried through heathen waters, given in place of liberal nourishment to such as are yet lying on the ground." To the law of Moses, he ascribes four senses: the literal, mystical, moral and prophetical;—that is, every law is a literal statement, an allegory, a precept and a prophecy. Exactly here the Gnostic heresy branches off. The plain literal sense of the Scripture is adapted to produce faith; the allegorical leads to the highest wisdom, which is capable of understanding and expounding all revelation.

Of course on such a system as this, agreement is impossi-

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ble; nor would agreement be of any advantage if it could be reached. A large majority of the interpreters for the first five centuries were allegorists, and many of the rest indulged in allegory more or less. Those who opposed it, chiefly advocated principles not less subversive of the truth. The leaders among these were the Latin fathers, Irenæus and Tertullian. They commended as the most important standard of interpretation, what is termed by them the *rule of truth*, or of *faith*, which is the tradition derived from the Apostles, and which in a most perverted form has supplied the dogmas of the Church of Rome to the present time.

Connected with this principle was another which they held, and by which the Romanist still interprets the passage,—"*This is my body*,"—viz.: that the Scripture is to be interpreted literally. Thus all the figurative representations of the future glory and blessedness of the saints in Heaven, were referred to the earthly kingdom which the saints were to possess after the resurrection.

During this period, however, were found a few whose principles of interpretation corresponded in the main to those most approved by the best interpreters since, among whom were Athenasius, Basil the Great, and Chrysostom. Though they did not always apply their principles consistently, they avoided the extreme errors of most interpreters of their times, inasmuch as they adopted no such principle of interpretation, as that every Scripture has an allegorical spiritual sense, or the contrary.

Leaving those early times, and passing over the middle ages,—since the interpreters of this latter period did little more than to collect the expositions of their predecessors, and make compilations from them,—we come to a period immediately antecedent to the Reformation, when to the nominally Christian world, the Bible itself was hardly known, and it was made to mean whatever Popes were pleased to decree. Since then, while correct principles of interpretation have been more and more recognized, and by some applied, there has been an almost endless diversity of interpretation, from the dogmatic to the rationalistic,—from the literal to the mystical,—from that which makes the

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Scriptures mean as little as possible, to that which ascribes to every word of the Bible all the meaning which it can express.

For an illustration of some of the prevailing tendencies in the interpretation of one class of texts, we will review some of the expositions which have been given of Matt. v: 3,—"Blessed are the poor in Spirit."—Clement says,—"Blessed are those who feel in their hearts that they are poor, that is, literally poor, whether they are actually poor or not." Luther explains it,—"by poverty before God, heartfelt poverty, i. e., so that one does not place his confidence, consolation and pride in earthly things." Melancthon, of "those who bear poverty with genuine patience." Chrysostom says,—"Blessed are the poor of their own will." De Wette understands it, of "the poor and humble who are politically oppressed." Erasmus, of "the humble, in opposition to the μεγα πνευμα of the Greeks." Calvin says,—"Blessed are they who beg, provided they feel their poverty." Bahrdt,—"Blessed are they who have few earthly desires." Bolton,—"Blessed are the humble." Stolz,—"Blessed are they whose minds are open to the truth." Teller,—"Blessed are the modest." Fritzsche,—"Happy are those who are are little distinguished for talent and leaning." But Tholuck would ascribe to it both an internal and an external reference, which shall contain most of the foregoing expositions, that of Fritzsche only being excluded.

In these various interpretations we have illustrations of the more prominent characteristics of different schools, except, perhaps, that which is strictly allegorical, as it is not a passage which properly comes within the scope of allegory. We have extreme literal interpretation,—a spiritual interpretation,—interpretation according to a double sense, and a Romish interpretation. Among them all it is doubtful whether any one exactly hits the sense which Christ attached to the words. Several of them are rather effects, or incidental attendants of that feeling upon which Christ pronounces the blessing.

If now we inquire for the causes of this diversity, we shall find two prominent ones. First.—The impressions, associ-

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ations, and mental habits of the interpreters. Second.—A want of experimental acquaintance with that state of feeling which is expressed by *poverty of spirit*. The Romish interpreters and Reformers refer it either to literal poverty, or to the spirit with which poverty should be borne. Among the Germans we discover an inclination to refer the language to intellectual poverty, or to a feeling of ignorance which leads men to be willing to learn.

The priests of the Romish faith, who place great value in voluntary poverty, and even such of them as were in a great measure delivered from any trusting to it as a ground of merit, would have so associated in their minds the idea of poverty, that they would naturally suppose the passage refers to that. The associations and habits of the Germans would incline them to refer the passage to intellectual poverty, since a literal sense exclusively would be too gross to recommend itself to their minds, and the real spiritual import of the text would find no corresponding experience in a majority of them. Who, that really belonged to that class who are pronounced blessed, would ever think of interpreting it, "Blessed are the modest?" or, "Blessed are those little learned?" There are certain moral qualifications absolutely necessary to a right understanding and interpretation of the Word of God. There must be an experimental acquaintance with the emotions, feelings, sorrows, joys, hopes and fears, in short, with the life of a true Christian; there must be a bowing of the whole soul to God; we must come to the Scriptures, using our faculties and the means God has given us, simply that we may learn what God says in order to do it, if we would be sure of a correct understanding of his Word. And he who has begun to partake of this spirit, has begun to receive the first great qualification of an interpreter; for "the secret of the Lord is with them that fear him."

He who knows experimentally what it is to feel himself entirely destitute of every moral excellence; who is conscious that when the pure, all-searching eye of God scans his soul, it sees not one moral quality, not one emotion which it can look upon with approbation, feeling thus

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his spiritual destitution, can understand what the Saviour means by the words, "*poor in spirit.*" But how can he interpret them who has not this experience? All he knows of their meaning is by way of contrast. He feels himself rich, that he has need of nothing, and so every feeling of his heart is averse to giving them a just interpretation, even if he really knows their meaning. Every part of the Bible which is descriptive of the convictions and sorrows of the penitent, of the trials, joys and hopes of the saint, is unintelligible to the unbeliever. If he speaks his honest sentiments, he will say, as one, a moral and intellectual man, did say,—"The subject of experimental religion, of which Christians speak, is altogether a mystery to me." (See 1 Cor. ii: 14.)

But it is not merely a want of experience which has tended to hinder correctness of Biblical interpretation. There is a native hostility to God and to His claims, which prompts to various devices to provide some excuse for not obeying Him. Hence the atonement of Christ is rejected, not on any rational interpretation of the Scriptures, but because it exhibits man in a light which he cannot contemplate with pleasure; it exhibits him wholly a sinner; it condemns him in himself. It takes all his ground of pride and self-gratulation away, and so that word which saith that Christ came to give his life a ransom for many, is interpreted as meaning nothing more than that he came persuading men by his love unto death, to turn away from their sins. A self-righteous man feels above the need of redemption, and cannot see that the Scriptures anywhere teach that the law of God demanded a sacrifice ere pardon could be granted, even though an inspired apostle has written, "without the shedding of blood there is no remission."

Hence, too, the miracles are explained away, because they are conceived to be at variance with reason; and to suppose that there is any thing above human reason is derogatory to man. So when Jesus is said to have walked on the sea, the rationalistic interpreter says he walked by it or around it.

For the same reason the words "everlasting punishment,"

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are made to mean a period of correction, perhaps extending a little beyond this life, and perhaps not; because to suppose that man can be justly punished forever, is to represent him as a wretched sinner, without merit of anything good.

Perversion of the heart has destroyed in a great degree reverence for God, and instead of taking the place of of learners, ready to hear and believe what God says, these men assume to say what he ought to reveal, what plan he ought to devise for salvation, on what ground he ought to receive men. Having, therefore, a plan of their own devising, they come to the Holy Oracles and interpret them accordingly. Or perhaps they have a philosophical theory which they suppose embraces the ideal of perfection for man, and the Bible must be made to sanction their theory, or be rejected.

These are the effects of moral degeneracy upon the interpretation of the Scriptures, when no change has been wrought in the heart to bring it back to God. But even the Christian is not perfect as a Christian, and while, perhaps he will not willingly pervert the Word of God, there is danger that the remains of depravity may more or less darken the understanding and lead him to overlook or mistake the meaning of the Bible.

But a want of intellectual qualifications has its effect also on Scripture interpretation. The powers of the mind are the instruments which must be employed in every investigation of the Scriptures, as well as of subjects not pertaining to the Scriptures, and an accurate knowledge of these powers is much needed to secure a correct understanding of the Bible. The interpreter must be well enough acquainted with the philosophy of the mind to distinguish the separate faculties, to discern their various offices, to know the limits of their abilities, and how far he may trust them implicitly, and when he ought to distrust them. Knowledge of this sort is of more importance in interpreting the Scriptures than some are willing to allow, and to the lack of it as well as to a want of proper moral feeling, we are disposed to ascribe much of the confusion and diversity which exist in in-

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terpretation. The chief difficulty lies in the question, what is the use of reason, both in judging whether the Bible is from God, and in ascertaining its meaning? Some have maintained that the only correct way by which we can decide the claims of the Scriptures to a Divine origin, or ascertain what they teach, is to bring them to the test of reason; for if both reason and revelation are from God, they must harmonize; and if Scripture contradicts reason, then as we know the latter to be from God, the former cannot be from Him; or, if the external evidence is greatly in favor of the Bible as from God, then it must be interpreted in such a way as to conform to reason. This principle, however clear it may seem to be, is quite indefinite, and leads to all manner of perversions of the Scriptures, and, often, to their entire rejection. Of course, as soon as these results begin to be manifested, the friends of the Bible are aroused, and, judging that the difficulty arises from trusting to reason, they set themselves to vilify her, declaring that revelation is above reason, and must be believed before reason, and thus reject the latter, without which no man could ever distinguish a revelation from what is not a revelation, or learn what the Scriptures teach, though he might be ever so well assured that they are from God. Faith is put over against reason, as if a man could believe without reason, and without a ground for his faith. Thus these two parties, each having some truth on its side, contend with each other, and the Bible becomes a prey to excited, injudicious interpreters. Not all those who have defended the Bible have discarded reason, but when this has not been done, there has often been an indefiniteness and confusion in regard to its use, which opponents have turned to their own advantage.

Where, then, is the root of this difficulty? We think it may be found partly, at least, in the indefinite ideas which have been attached to the terms employed. Much of the trouble lies in comprehending under one term *reason*, faculties as much unlike as are the essential and the accidental properties of body, or in using the same word in different senses. Thus in Davidson's account of the use of reason

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in interpreting Scripture, he says that reason and Scripture must harmonize, because both proceed from the same great Author. "This," he says, "we look upon as self-evident," and yet in the very next sentence he says, "we believe, also, that reason is fallible." That is, he means, as we suppose, that reason may be in error. Now if in any instance reason be in error, then, since Scripture is infallible, the two in this instance cannot harmoniz, unless truth and error can harmonize. But he has just said it is self-evident that they must harmonize. Here, therefore, we have the very difficulty. Nor is Davidson the only one who has used the term reason in a vague sense, as we shall see as we proceed. But if reason is perfect, why may we not judge of the origin and contents of the Bible by it; and why should the Bible, if it be from God, ever be in danger when thus judged? The truth is, reason, in one sense in which the word is used, is not fallible,—is never in error. It is the intuitive faculty, "the organ of necessary truth," as it has been called, and it cannot be imperfect. It may be wanting in a being, and, if so, that being is not a man. By it man *necessarily* believes in his own existence, his personal identity, that every event must have a cause, that truth is consistent with itself,—that there is a distinction between right and wrong. These, and others like them, are primary, or first truths, truths of reason, fundamental laws of belief, and all men are alike in possessing them. Every being, truly a man, is perfect as regards this faculty, and knows by it just as much as any other man. In this kind of knowledge there are no degrees. The knowledge is perfect, or there is none at all. Now whatever contradicts these primary truths, these fundamental laws of belief, whatever conflicts with reason, considered as the intuitive faculty, can lay no claim to our belief, and we are not only at liberty, but even required to cast it aside as unreasonable and absurd. If even the Bible could come to us with any doctrine or precept which is not accordant with reason in this sense, we could be under no obligation to receive it.

But reason is often taken in another sense, as denoting the reasoning faculty,—as synonymous with understanding,

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that faculty which deduces conclusions from premises, distinguishes truth from error, and combines means for the attainment of ends. If reason be taken in this sense, it is far from being infallible. Truth may be opposed to that which is absurd on the one hand, and to that which is false on the other. Intuitive reason is the faculty by which we distinguish *truth* from *absurdity;* by the understanding we distinguish the *true* from the *false*.

In judging whether a doctrine is true or false aside from the direct testimony of God, we must have, and know that we have, in full view before our minds, every consideration which has any connection with the doctrine, or which ought to have any influence in the decision. Now thus to judge of the doctrines of the Bible, implies a comprehension of reasons and considerations which are wholly beyond man's present knowledge, and his wisdom is to take the well accredited testimony of God.

Take the doctrine of the resurrection. How are we to judge whether this doctrine be true? If it contradicts intuitive reason it is neither true nor false, but absurd; but if not, there is no antecedent improbability for or against it, and we can know whether it is true or false only by the direct testimony of God. The Sadducees endeavored to make this doctrine appear contradictory to reason, as if a resurrection is impossible or absurd; but they erred, not knowing the *Scriptures* and the *power* of *God*. It lies in the domain of faith, and if God affirms it, the believing man will accept it, though he knows little or nothing of the reasons for it, or of the manner of its accomplishment.

Take again the doctrine that God is the author of sin,—that he made men sinners just as they are, as some affirm. Is not reason competent to judge of this doctrine? Need it hesitate a moment to decide that it is absurd? If the Bible itself taught it, could we reasonably believe it? If God is holy, if he is a moral Governor at all, that doctrine cannot be true, for it is absurd to suppose that God can love holiness and sin at the same time, and if he hates sin he is not the author of it. Otherwise there is no distinction between right and wrong,—a conclusion manifestly contradictory to our intuitive reason.

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We say, then, that reason, the faculty of intuition, is a standard by which doctrine, or aught else which comes within its *sphere*, may be judged, for *that* reason is not fallible. But reason in the sense of understanding or the reasoning faculty, cannot judge with certainty, till it knows all the facts connected with a doctrine, and all the relations which it bears to God, to man, to every order of intelligent beings, to time and to eternity. It must have a knowledge well nigh infinite, at least far surpassing any which man can have in the present life. Here we must believe God, and not hesitate to accept a doctrine plainly revealed by him, no matter how little we may be able to apprehend the reasons of it.

From what has been said, it is not difficult to discern one fruitful cause of disagreement among interpreters. Preconceived opinions concerning the doctrines taught in the Bible have prevailed, mainly, perhaps, on account of the aversion of the heart to the doctrines themselves, but these opinions have been formed and sustained in a mistaken use of reason and understanding, a common name being given to both, so that the certain judgments of the one have been the occasion of creating undue confidence in the uncertain deductions of the other. On the other hand, some thinking to exalt faith and the Word of God, and knowing how frequently the reasonings and judgments of men are at fault, reject even that reason whose judgments are as sure as man's very existence.

Judgment, therefore, in regard to the use of the faculties of the mind in interpretation, is the most important intellectual qualification, and upon this clearness and correctness of interpretation largely depend.

We will select two or three passages for illustration of the preceding observations. Ps. xlv: 6, Heb. i: 8,—"Thy throne, O God, is forever and ever." These two passages taken together with the common and most obvious interpretation, give the most direct testimony of Jehovah to the divine nature of the Son. But the opponents of this doctrine, finding, as they think, that the doctrine of the Trinity is directly opposed to the Unity of God, which is constantly

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maintained in the Bible,—that the two doctrines amount to the statement that *one*, numerically, is the same as *three*, and *three* the same as *one*, which is plainly absurd, must adopt some other interpretation for this and like passages which teach that the Son and Spirit are eternal and divine, and one with the Father. Hence they render it thus, "Thy God's throne is forever and ever," or thus, "Thy throne is God forever and ever," or again they take אלהים in the sense in which it is sometimes used in the plural, to denote rulers, persons in authority. They interpret according to their view of doctrine, falsely supposing that the intuitions of reason sanction their views. But the Scriptures no where teach, or imply, that the Father, Son and Holy Ghost are *one* in the same sense in which they are *three*, or *three* in the same respect in which they are *one*. They are *three* in one sense, and *one* in another. Hence these interpreters take that to be absurd which is not absurd. They hold that the doctrine contradicts reason, when it is opposed to no fundamental law of the human mind, and is *unreasonable* only in the sense that it transcends that reason which is used in the sense of understanding. The whole field of knowledge in respect to this doctrine is not open to the mind of man, and he is not competent to say that he knows all the modes of existence possible, and that this one is not possible.

Take again the Scriptures which teach the eternal punishment of the wicked, for instance, Matt. xxv: 46, "These shall go away into everlasting punishment." It is said by some that this passage, in the sense in which it is generally understood, teaches a doctrine entirely unreasonable, for, it is said, penal vengeance enduring forever contradicts the infinite goodness of God which is clearly revealed. They endeavor to state the case in such form, that it shall seem inconsistent with intuitive reason; and supposing they have gained their purpose, they decide that the doctrine of eternal punishment cannot be true, and so interpret, "These shall go away into perpetual correction," that is, uninterrupted as long as it lasts, or till the design of the correction is accomplished. But it is not intuitively certain that eternal punishment of the wicked and the highest

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goodness are incompatible with each other. If it were, we could not receive them both any more than we could deny our own existence or personal identity. We have here, as in the other instance, a doctrine opposed to intuitive reason, which does not contradict that reason, but is *unreasonable* only as the reasons and considerations which justify it are not known and comprehended by our understandings.

Another cause of diverse interpretation is an undue preponderance of imagination over judgment. Among the most difficult combinations, is that of a sound judgment and a lively imagination, and if the latter greatly predominates, it wholly unfits the interpreter for the work of explaining the Scriptures. The portions of the Bible most liable to suffer in interpretation from an excessive imagination, are the historical, prophetical and poetical parts. Such an imagination, especially when accompanied with certain prejudices and preconceived opinions, is able to deduce any sentiment whatever from the Scripture. Thus the papist can find in the history of the creation of the heavenly bodies, a prefiguring of the Pope and his satellites. The creation of the sun first in order, prefigured the supremacy of the Pope. The other luminaries represent his train of dependents, or foreshow the submission of emperors and kings to him. It is not necessary to speak further of the effects of giving loose reins to imagination. They have developed themselves sufficiently to show their character, in the wild allegories of many of the early interpreters, in the hidden sense and mysticism of the Pietists, in the fancies and pretended inspiration of Swedenborg, according to which, the command, "Thou shalt not kill," is violated by those who lose or dissipate a good thought.

A third cause, under this head, is a want of the spirit of patient investigation. It is often easier for an interpreter to contrive some meaning of his own, and attach it to difficult words and texts of Scripture, than to undergo the labor of examination and comparison necessary to discover what meaning the authors themselves attached to them.

The same impatience of labor will, of course, cause a neglect of the proper antecedent qualifications and acquirements

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for the work of an interpreter. Among truly ingenuous interpreters, a want of literary qualifications operates extensively against just aud uniform interpretation. The original Scriptures are in foreign tongues. A long time has elapsed since they were written. Their writers, and those to whom they were immediately addressed, have long since passed away. There have been great changes in nations, customs, sentiments, habits of thought, science and geography, and by the acknowledgment of all whose opinion on the subject is of any consequence, all these things, and others of a like nature, are to be taken into account by the interpreter.

Suppose a popular German work were placed in the hand of a New-Englander, and he were required to interpret it to his countrymen. Who would think of recommending to him a course of study on the principles of interpretation? What has he to do? Why, learn the German language, history, habits, modes of Government. He must make himself so acquainted with the country and people of Germany, as to feel the influence of the circumstances under which the book was written. He must enter into the German spirit. A knowledge of all these things furnishes the principles of interpretation. Knowledge is what he wants,—knowledge of things themselves, and not the fruits of speculation on abstract principles. What American needs to settle principles of interpretation before he can understand and explain the speech of Patrick Henry, the Thanatopsis of Bryant, or Bancroft's history! But, it may be said, the discourses, poems and histories of the Bible are different from these. They are so. They are written in different languages from these, by different writers, under different circumstances, amid different scenes, and it is by securing an acquaintance with these languages, writers, scenes and circumstances, that one is to qualify himself for the work of interpretation. It is with our ignorance of these, that, as honest interpreters, we have most to contend, and it is almost inexcusable folly to wade through the sea of exegetical systems, in order to test their claims. They are mostly mere vagaries of extravagant men, and we could never hope

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for agreement in interpretation whichever one we might adopt, and it is all the better that on any one of them there could be no harmony. Thus we have the moral system, the psychologico-historical, the accommodation system, the mythic, the rationalistic, the pietist and the allegorical, which, however diverse they may be in other respects, are alike in this: that they are contrivances of one-sided men, repugnant to common sense, and subversive of whatever is really *good* and *true*.

The only course which commends itself to us, is, to interpret the Scriptures according to grammatical and historical principles, that is, with a knowledge of the *usus loquendi* belonging in general to the languages of the Bible, the particular *usus loquendi* of each writer, and the various historical circumstances. Nor is there any objection to designating this method of interpretation as the *grammatico-historical system*, provided it be understood, that the interpreter, in preparing for his work, is to *learn those languages*, and *those historical facts* and *circumstances*, in and amid which the Scriptures were written, and not some newly discovered system of interpretation, or one of mere human contrivance, as if the very nature of the case did not determine what we are to know and do in order to understand and explain the Bible.

Nor would this view preclude us from using largely the fruits of others' labors. Every interpreter can aid succeeding ones by collecting and classifying the things to be learned, and by presenting the fruits of his own investigation of the things themselves. Some will be found who will apply the results of such investigation to actual interpretation, and thus we may hope that correctness, and, consequently, uniformity of interpretation, will be more and more attained.

The history of interpretation has been analogous to that of natural philosophy and metaphysics. The great majority of interpreters have wandered long in the mazes of subjective systems and theories. So did philosophers, in the vagaries of speculation, constructing a universe in their own imaginations, and attempting to conform the real, existing one

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to it. Recently they have turned to experience, to observation, and to facts, and science comes forth from its grave and flourishes. A corresponding movement on the part of interpreters, is beginning to be followed by corresponding results.

But in respect to its inspiration and applicability to all nations and times, the Bible is a book of its own kind. The views which are taken of these will modify the interpretation to some extent. If, as some maintain, the Scriptures were written in the *words* which the Spirit dictated, and the writers were merely the mediums through which these verbal communications were made, less account must be taken of many historical circumstances than would otherwise be required. If this be the true idea of inspiration, the authorship of the Bible is strictly one, for the writers were but amanuenses of the Spirit, and we have only to consider that the Spirit made communications in the words and phrases current at the time. We must not look for any peculiarities in the habits of each writer, nor for any peculiar *usus loquendi*, nor inquire into his natural talents, his acquirements or peculiar occupations, unless we say that the Spirit, in his utterances, accommodated himself to the peculiarities of each writer, and we can see no reason why this should be done. On this theory of inspiration it is most reasonable to suppose, that the writers were often ignorant of the real meaning of what they wrote, (for if they themselves had the ideas which were to be clothed in language, it would be, in most instances, wholly unnecessary that the words should be dictated to them,) and, therefore, it would by no means secure a right understanding of the Scriptures to enter even fully into the spirit, times, and circumstances of the writers.

If, on the other hand, we regard inspiration as consisting in bringing before the minds of the prophets visions of coming events and transactions, and in bringing to the remembrance of Apostles what they had seen and heard, then it is reasonable to suppose that they recorded in their own language what they saw in prophetic vision, or what they remembered to have seen and heard. All that they saw

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and heard would be arranged in their own minds according to their own principles of association, and so, when they wrote, their language would be variously modified by these principles, and we should expect to find the same occurrences, doctrines and precepts stated in a great variety of forms and connections. With this view, we must believe that every writer attached some meaning to every word and sentence which he wrote, (except, perhaps, in a few instances to be noted below,) and the business of the interpreter will be to use all the means he can command, in order that he may, as it were, go back, and put himself in the place of the writer, amid the scenery, customs, events, learning, national peculiarities and prejudices with which he was surrounded. Yea, moreover, if possible, he must enter into the spirit with which the authors wrote, as if he, with their ideas and their language, was writing for the purposes for which they wrote. The latter appears to us to be the correct view of inspiration. It is not inconsistent with this view to believe that the Holy Spirit guided the writers in the use of language, so that the things they wrote were expressed in words approved of God, at the same time that they understood what they wrote. (1st. Cor. ii: 12, 23.) There are instances, too, in which the writers give expressly the words of another as of Jehovah, as in Gen. 5: 17, "In the day that thou eatest thereof thou shalt surely die." These they may have understood or may not. In such cases we must gather, as nearly as possible, what the original speaker intended by his language.

There is another point in respect to which, if there is not absolute disagreement, there is some uncertainty and confusion, which are unfavorable to correct and uniform interpretation. The difficulty is stated by Davidson, in a reference to some of the German writers, in substance as follows: "Some of these writers make a dangerous use of historical principles, by inquiring merely into the genius of each writer, the prevailing opinions of the times, especially the religious opinions, and the nature of the things about which he wrote, and interpreting accordingly. Thus they localize relinion, by making it a thing of one country and one

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age, whereas the writers of Scripture indited divine communications for the use of all men and all times."—(Davidson's Sacred Hermeneutics, page 226.) Does the fact that the Bible was given for all men and all times modify the principles on which it should be interpreted? We think not. That fact merely requires that the truths of the Bible be regarded as truths for all men, but none of the grammatical principles or historical facts, whose existence cannot be traced back to the age of the writers, can be safely introduced to aid interpretation. The doctrines and truths which those writers wished to inculcate, were couched in language adapted to the understanding of men of those times. Those doctrines and truths remain the same, while the medium by which they must be communicated is constantly changing. Hence, to discover exactly what those truths are, we must go back and consider only the medium through which they were originally given. We may use whatever helps we can find, to enable us to transfer ourselves to the scenes of the writers, and to gain a knowledge of the language they used, but care must be taken to introduce no new grammatical principles nor any historical facts which were unknown in the times of the writers. The remarks of Davidson, which appear to oppose this view, were most likely called forth in opposition to the *accommodation system*, so called. But the advocates of that system in reality maintain that Christ and his apostles accommodated their *teachings*, their *sentiments*, to the prejudices and erroneous opinions of the populace, rather than that they adapted their language to the understanding of their hearers. Besides, the view we have taken does not at all require that we should limit the sense of the Scriptures to that deduced by those to whom they were originally addressed. It is not what *they* understood the Scriptures to mean, which we wish to find, but what the *writers* wished them to understand the Scriptures to mean. We wish to attain the stand-point of the writer, not that of the persons addressed. We wish to know what he meant, knowing that, we know the meaning of the Scriptures.

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Art. IV.—HISTORICAL SKETCH OF TRACTARIANISM.

The Oxford Tracts for the Times. London.

The Church, the Crown, and the State. By the Rev. W. J. E. Bennett. London: 1850.

A Concise History of the Hampden Controversy. By the Rev. Henry Christmas. London: 1848.

Report of the Judgment of the Judicial Committee of the Privy Council in the Case of Gorham against the Bishop of Exeter, March 8, 1850.

Recent Decisions of the Court of Arches in the Case of Denison against the Archbishop of Canterbury, and in the Case of Liddell against Westerton & Beale.

Tractarianism is not a phenomenon peculiar to the Church of England or to the nineteenth century. Its essential elements are found in Romanism, and Judaism, and Paganism. It is a renewal of the endeavor, old as humanity itself, to approach God through another medium than the Lord Jesus Christ; to substitute an imposing ritual for a spiritual life; and to engraft personal works and merits on the divine plan of salvation by faith. It is a fresh outbreak in the English Church of the principles of Archbishop Laud and of the Non Jurors. A brief glance at the early Christian history of England, and the influences which moulded the forms of the Established Church, will introduce us naturally to our subject, and will develop the important fact that the principles of Tractarianism form an essential part of the Constitution of the English Church, and will unfold into life under favoring influences, as naturally as the weevil's egg in the wheat develops into the destructive insect.

Christianity was introduced into Great Britain in the first century, or early in the second. Neither history nor tradition has reported the names of its first promulgators, whether

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Phenician merchants, or British captives converted at Rome, or Christian soldiers of the Roman legions, or zealous missionaries from the continental churches. We find traces of numerous churches, both in England and Scotland in the second century, and the severities of the Diocletian persecution penetrated to this remote isle. The scattered disciples fled to Scotland, and under the name of Culdees, by the beauty of their pious lives won many of the Picts from the Druidical worship to the Christian faith. A flourishing church was formed at Iona, where gospel truth was preached and practised in its primitive simplicity for many generations.

An emigrant Scotchman, named Succat, who had been seized by freebooters in his new home in French Brittany, and sold as a captive into Ireland, having become the apostle of Christian truth in that beautiful isle, met with wonderful success in the rapid conversion of its ignorant people, and has received the doubtful honor of sainthood among Irish Catholics, under the title of St. Patrick. But the few historical fragments handed down from that early age, clearly indicate that, in his views of doctrines and sacraments, and in his habits of living and preaching, Succat had no connection with Rome, and no sympathy with the later corruptions of the Papal Church.

The Saxon invasion of the fifth century almost uprooted Christianity in England. The conquered Britons found refuge in Scotland and Wales, and embittered against their warlike masters, made no efforts to convert them to the truth. For more than a century Paganism was again dominant, till Columba, an Irish Christian, inflamed with zeal by the study of Succat's life, sought the re-conversion of Succat's native land. He visited the Culdees of Iona, quickened their faith, and obtained their co-operation. The Pictish king and many of his subjects were the first fruits of the new labor. A missionary school was founded at Iona, and its earnest disciples penetrated into England, and gathered converts among the Pagan nations of the continent. A large college was founded at Bangor, in Wales, and flourishing churches were formed on English soil. These churches

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were organized on the New Testament model, and Dr. Lingard admits that their bishops and presbyters were of equal authority, and that baptism was uniformly administered by immersion.

The Romish Church had no allies in England till the end of the sixth century, when Gregory the First, bishop of Rome, but claiming few of the present Papal prerogatives, sent Augustine, with forty missionaries, to convert the Saxons to the faith of Italy. The British churches were placed under a ban, Augustine was elevated to an archbishopric, and England was divided into twelve Sees, governed each by its own diocesan. After a century of resistance, the British churches yielded to force and intrigue. Twelve hundred students and teachers were massacred in cold blood at Bangor. The monarch and leading divines were won by the artful flatteries and bribes of Rome; and Iona, the last refuge of the pure faith, was seduced into apostacy by the agency of lying dreams and visions, and other subtle devices of Romish emissaries. A moral darkness settled again on Britain, and corruptions of doctrine and life crept into the apostate churches.

When at a later day political interests required a change of policy, Rome crushed in turn the Saxon churches with the same heartlessness as their British predecessors. Hildebrand, the greatest pontiff in the long line of successors to St. Peter, sanctioned every measure of William the Conqueror, when he displaced the Saxon Bishops to make room for his Norman favorites. The Saxon churches yielded almost without a struggle, and the tortuous policy of Rome was again triumphant.

But the Norman monarchs were rebellious children of the church. They were never obedient vassals of St. Peter. Henry the Eighth broached no new doctrine when he asserted the royal supremacy, for a long line of ancestors, with the exception of the craven John, refused to bow the knee to ambitious Pontiffs. William the Conqueror claimed the sole right of investiture. No papal bull could be read in his dominions without his sanction; homage to the Pope was adjudged a crime, and all synodal decisions were desti-

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tute of force till they received the royal signature. Edward III and Richard II enacted laws, making ecclesiastic appointments void, if contrary to the law of king, or chapters, or parliament; forbidding all appeal to Rome, and inflicting the severest penalties on persons bringing bulls or excommunications into the kingdom. England never yielded assent, like the kingdoms of the continent, to the temporal supremacy of the Papal See; and some of its primates, like Bradwardine, were men of sincere piety, who yielded no homage to the Pope. Wickliffe and his disciples gave new strength to this national feeling of independence; and by the diffusion of Scriptural truth, weakened the moral power of Rome, and prepared the way for the great Reformation.

The Reformation in England differed widely from the kindred movement in Scotland and on the Continent, in its causes, its results, and the character of its leaders.

In Scotland the Romish Church had become frightfully corrupt. Its prelates and priests, educated in the vicious atmosphere of the French court, lived in open licentiousness; and the moral sense of the nation, shocked by the impiety of its teachers, was prepared to welcome a religion yielding fruit in the daily life. In Germany, too, a lax morality prevailed among the clergy; the most sacred privileges of the church were venal; and the reaction against such hypocrisy carried with it the consciences of an earnest and moral nation. The progress of the Reformation in these countries was rapid and thorough, and before Knox and Luther rested in their graves, the Papacy had lost its hold upon the Scottish and German people.

But in England, the mischief of Papal rule was not so glaring or offensive. The clergy were more circumspect in deportment, and concealed their vices from the public eye. spiritual wares, like Tetzel's, found no market among the people. The evils of a superstitious faith were less apparent, and the progress of spiritual truth was of necessity slower and more gradual. It was hastened superficially by the monarch and court; but only when Papal tyranny culminated in the bloody persecutions of Mary were the major-

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ity of the English people leagued irrevocably against Rome. Mary found it no difficult task to turn the nation from nominal Protestantism to nominal Romanism, but when James II. attempted a similar policy little more than a century later, the rash movement forfeited his crown.

The leaders of English reform were unlike their brethren in Scotland and on the continent. Knox, and Luther, and Calvin, and Zwingle were the intellectual giants of their century: men gifted with large souls, of profound religious experience, inflexible courage and iron will. They might starve in the dungeon or burn at the stake, but could not recant. The people, confiding in their heroism, were plastic in their hands as clay to the potter. The English leaders were cast in another mould.—Scholars, like Bilney and Barnes in the Universities, whose weak nerves quailed at the threat of torture, could not arouse the conscience of a great nation. Prelates like Cranmer, whose perplexities in statesmanship weakened their moral influence, could neither excite nor guide a deep religious enthusiasm.—In no nation were recantations so numerous or so shameful. —In no nation were there so few converts of large ability and heroic zeal: and historians, who look only on the surface, and overlook the earnest purposes in the hearts of the people, have called the Reformation in England a political instead of a religious movement.

The results of the reformation were less fundamental and complete than on the continent. Henry VIII was governed by no religious motives, and Protestant principles made little progress in his reign. Edward VI, a youth of sincere piety, aimed to effect, under the guidance of Cranmer, a complete renovation of the Church. Cranmer corresponded with Calvin, to bring about a closer union between the Protestants of England and of the continent. Prelacy was held of small account. Peter Martyr, and Bucer, Calvinistic in creed, and anti-prelactial in government, were appointed Professors of Divinity at Oxford and Cambridge. Romish Bishops were removed, and the vacant sees filled by earnest men, like Hooper, who refused to put on vestments except on special occasions; and Cover-

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dale, who persisted in wearing the black gown at the ordination of Parker. The Liturgy was translated into English, and purged of all extreme Romish tenets. The ritual was simplified. The Genevan platform was the model towards which all these changes looked, and if Edward had lived ten years longer, Presbyterianism might have displaced Episcopacy, as the established religion of England. His early death and the succession of Mary to the throne, restored for a brief period the Papal supremacy, but the tide again turned in the reign of Elizabeth, who effected a final separation from the Papal See. Inclined by natural temperament to the old faith, she yielded, with that practical wisdom which governed her whole life, to the religious convictions of her prelates and people, and placed herself at the head of the Protestant movement.

On her accession, the Protestant divines who had found refuge from the tyranny of Mary at Frankfort and Geneva, returned to their native land, with a firm attachment to a Calvinistic creed, and a Presbyterian church government. The Queen, compelled to remove the whole bench of Bishops, with a single exception, for their refusal to acknowledge the royal supremacy, elevated these eminent exiles to the vacant sees. They carried into official station the convictions rooted by their residence abroad, and would have conformed the English church to the Genevan model, but for the inflexible purpose of the Queen to resist any radical reforms. She found only two prelates,—Archbishop Parker and the Bishop of Ely, who sympathised with her feelings; and in the Convocation of 1562 the opposition of the throne barely prevailed to negative a motion which aimed to dispense with all vestments and external forms distinguishing the Church of England from the churches of the continent. The motion was lost by a single vote, the vote standing 58 to 59.

The Liturgy was submitted to a new revision, but the Queen insisted that the offices for the Sacraments should be left indefinite, to retain moderate Romanists within the church. This indefiniteness, ordained by the throne, has been the stronghold of Dr. Pusey and the leaders of the

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Oxford school. As a partial atonement for laxity in the Offices, the Thirty-Nine Articles were drawn up on the rigid Calvinistic model, and subscription "to their simple and literal sense," (so reads the royal edict,) was made essential to admission to the church, and to the full enjoyment of civil rights.

These Calvinistic tenets incorporated into the creed, retained a controlling influence over the doctrines of the Church, till Laud was elevated to the Primacy, in the reign of Charles I. He was Arminian in creed, and Romish at heart, admitting privately the Papal supremacy. Under his zealous rule, Oxford was soon emptied of Calvinistic teachers; bishops were elevated to the bench, holding the divine right of prelacy, and nurturing into vigorous life all dormant Romish tendencies. The re-action gained fresh strength in the reign of Charles II, till by the Act of Uniformity the Calvinistic elements were eliminated from the Church, and two thousand of the most zealous and successful clergymen were cut off from the Establishment.

William of Orange attempted to re-open the Establishment for the admission of dissenters, and to cement the bonds of union with the continental churches, but his efforts were fruitless. The house of bishops was prepared with singular unanimity to introduce measures looking to these ends, but a strong majority in the lower house of convocation refused to co-operate, and the attempt has never since been repeated.

During the reign of William, the dogma of the king's supremacy in the Church was finally settled, and the bishops and clergy who would not take the oath of obedience suffered deposition from office, and are known in history by the name of Non-Jurors.

In the early part of the last century the Church retained the latitudinarian character impressed on it by Archbishops Tillottson and Wake; (corresponding nearly to the present Broad Church) moderately Calvinistic in creed, and prelatical in government, but destitute of an earnest spiritual life. At the close of the century the great religious movement, commencing at Oxford with Whitefield and the Wesleys, developed into new vigor the antagonistic elements inherent

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in the Church. The High-Church party were strongly predominant, and the revival ended in the secession of the Methodist body from the Establishment; but an active piety gave vigor and strength to the Evangelical party, and brought them into a warmer sympathy with dissenters, while public attention was directed to the most odious features in the Establishment, and the way opened to the great reforms of the present century.

In the peace which followed the banishment of Napoleon to St. Helena, the English nation clamored for a general reform of abuses in Church and State. The union of the Whigs with the Radicals, (the latter composed chiefly of dissenters,) gave power in Parliament to respond to this demand. A rapid succession of measures indicated the depth and force of the popular current. The Test and Co-operation Acts were repealed; the disabilities of Catholics were annulled by the Catholic Emancipation Act; and the way was opened for Dissenters and Catholics to high public station and a Parliamentary career. Another act of Parliament reduced the number of Irish bishops. A bolder motion to exclude all bishops from the House of Lords found ninety-two supporters in the Commons. The Commons passed a bill for the abolition of church rates by a majority of five, but the bill was lost in the Upper House by the opposition of the prelates. Able Churchmen, like Dr. Hampden, advocated through the press the admission of dissenters into the Universities. Others, like Dr. Arnold, urged their admission into the Church, with a full share of its honors and emoluments. The tide of popular feeling rose higher and higher with each new success, threatening the subversion of the Establishment, and Churchmen trembled lest the revenues once wrested from Rome by the strong arm of civil power, should pass from their grasp by the same authority.

At this alarming crisis a band of zealous churchmen leagued for the defence of the Establishment. As the Jesuits mustered for the defence of Papacy when the Reformation threatened its overthrow, the loyal sons of Oxford combined to save the Church of England in its hour of need. They selected the press as the most powerful

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lever of action, and in 1833 appeared the first number of the "Tracts for the Times," followed in rapid succession by others of similar character. The form of public utterance gave a name to the movement, and the Oxford theology passes under the title of Tractarianism. In our brief sketch of its history, it will be convenient to notice five distinct eras or stages of progress.

1. Its original aims.
2. The rapid development of Romish tendencies.
3. Its condemnation by the highest authorities of Church and State.
4. Its influence on the Church.
5. Its present condition.

I. The original aims of Tractarianism:—

There is no reason to doubt the original honesty of the authors of the Tracts, or their sincere purpose to strengthen the defences of the Church. The first numbers were written chiefly by Messrs. Pusey, Newman, Williams and Keble, Professors or Fellows in the colleges. The growth of dissent and the radical movements of church reformers, startled these secluded scholars. Nursed in the cloistered cells of Oxford, breathing the air of antiquity, and haunted by memories of the early days of the Church, they were rudely shocked by the innovators of the nineteenth century. The doctrines which they advocated, to turn the popular current, were mainly these:—

The Church, with a ministry especially ordained in a regular line from the apostles, is the only channel of grace.—The Sacraments, not preaching or faith, are the direct means of grace.—Revelation was not completed until the purity of the Church ceased,—an indeterminate period between the third and seventh centuries.—The Bible must be interpreted by the authority of the Church, not by private judgment.—The creed of the Church is to be found in the Liturgy and Rubrics, rather than in the Articles.

The Tracts, from their first appearance commanded national attention. They bore evident marks of learning, ability and correctness, and were welcomed by high-

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churchmen as important bulwarks of the faith. The organs of the Church extolled the series in no measured terms of eulogy; and prelates, in their annual charges, commended both the substance and the spirit of the Tracts to their diocesan clergy. Shrewder observers, however, took alarm, and a few low-churchmen, like Dr. Arnold and Archbishop Whately, predicted at an early day, that the authors, if honest, must finally take refuge in Romanism or Infidelity.

II. The Romish tendencies of the school developed with singular rapidity.

When once loosed from that safe Protestant anchorage, the Bible the only rule and standard of faith, they drifted at the mercy of every wind and current. They discerned at an early day that a true apostolical succession could be obtained only through the church of Rome, and that the voice of tradition was in favor of Rome. They began to speak tenderly of her faults, to deprecate the hasty zeal of the Reformers in withdrawing from her communion, and to defend her claims to the name of a true, though an erring church. Soon they ventured farther, adopting her errors, one by one, depreciating the merits of the Reformers, lamenting the separation of the daughter from the mother, and expressing strong desires for a re-union. Their language grew bolder, their views more definite, their aspirations more positive, till they forsook the *via Media*, the master piece of Mr Newman's intellectual engineering, to walk in the broad highway leading to Rome.

The open avowal of their views in the Oxford Tracts and in the British Critic, the Quarterly Organ of the school, became significant and alarming. They stigmatized Calvinism, as a fatal and barren heresy, and said, "it is really miserable at the present day to see churchmen interceding for Calvin, and begging us to show him respect." "Continental Protestantism has developed into a mischievous system, compared with which the corruptions of Rome are but as the small dust of the balance." "Protestantism in its essence, and in all its bearings, is characteristically the religion of corrupt human nature." They expressed grati-

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tude that members of the Romish Church were praying for England, and declared that no blessing was so much to be coveted as an early union with the "mother, to whom by the grace of God, we owe what we are. We will never forget her or cease to love her." Many regretted the deviations in the Prayer Book from the Romish Mass, as a departure from purer and more primitive forms, and Tract No. 86, asserted that these changes were permitted "as a judgment from God on the Church for the sins of the Protestant Reformation." They avowed the right and duty of persecution, saying "It is surely a duty of christian States to deprive excommunicated persons of every social right and privilege, or even, if they so judge, to sweep them from the earth." They renounced the very name of Protestantism, and urged the immediate duty of "Un-protestantizing the Church."

In 1838 the Memoirs of Richard H. Froude were published, and the editors, Messrs. Newman and Pusey, announced the distinct object of the work to be, to exhibit the tone of the new Oxford School. "The extreme importance of the views to the development of which the whole is meant to be subservient," and "the instruction derivable from a full exhibition of Mr. Froude's character as a witness to these views," is the only apology for the appearance of the volumes. The public mind was shocked by the avowal of hostility to the Church of England from the lips of one of her ordained priests, and scarcely less by the presumptuous boldness with which he denounced great men differing from his opinions. In the extracts from his letters and journals, startling passages like the following, frequently occur, with no word of comment from the editors. "I think people are injudicious who talk against the Roman Catholics for worshipping saints, and honoring the virgin and images. These things may be idolatrous. I cannot make up my mind about it." "Really I hate the Reformation and Reformers more and more, and have almost made up my mind that the rationalistic spirit they set afloat is the ψευδω προφητης of the Revelation." "Why do you praise Ridley? Do you know sufficient good about him to counterbalance the fact that he

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was the associate of Cranmer, Peter Martyr and Bucer? "

His abuse of public men, revered by the nation, is most unsparing. Milton he calls, "a detestable author, whom I am glad to have a right to hate." Yet the public journals advocating the sentiments of the Tractarian School, and the prelates who befriended them, extolled in the strongest terms their meek and lovely christian spirit, in contrast with the railing spirit of their opponents.

The movement towards Rome had now acquired a momentum which its originators could restrain neither in themselves nor in their disciples. They were borne along together towards the fatal precipice. In 1837 the Romish ceremonial found its way into many churches. Candles burned upon the altars; priests bowed at the name of Jesus, and kneeled with their faces to the altar and their backs to the people. The sacrament of the Supper was worshipped as a sacrifice, and the Real Presence asserted in language borrowed literally from Rome. Baptism was proclaimed to be the only means of regeneration, and the corollaries of this dogma were accepted without a shudder, that infants unbaptized by an Episcopal priesthood are lost, and that for mortal sin after baptism there can be no assurance of pardon. Dr. Pusey affirmed that there were only two periods for "a full cleansing of the soul, baptism and the day of judgment." Penance was enjoined as a duty, with confession of sins, and absolution by the clergy; and prayer to the saints was extolled as a blessed privilege, and even invocation of the Virgin Mary. In 1838, Mr. Newman visited Rome to confer with Dr. Wiseman; and incidental proof exists, amounting to a moral certainty, that he was advised to remain in the English Church for the special purpose of strengthening the Romish tendencies within its borders. He confessed at a later day that many of his published views at this time were not his real sentiments, but were put forth to mislead the public. His religious affinities, however, could not be concealed. He openly renounced the name of Protestant; retracted his former charge of "serious errors" in the Romish communion; defended the genuineness of the mediæval miracles, and edited, with the zeal of an enthusiast, the "Lives of the Saints."

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In 1841 the notorious Tract No. 90 appeared, entitled, "Remarks on certain passages in the Thirty-Nine Articles." An acute critic christened it "The Art of Perjury Made Easy," for its single aim was to soothe uneasy consciences with the conviction that they could sign the Articles, and privately hold every Romish doctrine, except the supremacy of the Pope. The church authorities were startled by this connivance with falsehood and fraud. Petitions, clamoring for an episcopal censure, poured in upon the Bishop of Oxford from every quarter. The Vice-Chancellors, Heads of Houses, and Provosts of Oxford, met, and condemned the doctrine of the tract, as inconsistent with "the due observance of the statutes," and a direct evasion of the object of subscription. They enjoined on the Professors and Fellows the duty of instructing the students in the true sense of the Articles, and obtaining an honest subscription. The Bishop of Oxford, yielding with reluctance to the pressure of public opinion, reproved the authors of the tracts with a singular gentleness, and advised the discontinuance of the series, as an olive branch in the distracted state of the Church.

The tracts were suspended, but the plague was not stayed. The authors, encouraged by the gentleness of their diocesan, turned their activity into other channels. In weekly papers, and monthlies, and quarterlies; through tales and novels; by sermons and lectures; in private classes, and families, and parishes, they taught with renewed zeal the obnoxious doctrines. Mr. Newman avowed his authorship of the tract, and defended its tenets. Messrs. Keble, and Pusey, and Ward, and Oakely and other leaders, gave it their public sanction; averring that it contained no new doctrine, but was in harmony with the whole series, and that it was imperatively necessary to save those "whose Catholic principles were stronger than their principles were clear," from going to Rome. The British Critic, with a defiant tone, asserted that "Truths must now be clearly stated, which have as yet been but intimated, and others developed, which are now but in the germ." Mr. Gladstone gave the weight of Parliamentary position to the defence of the new school, in an elaborate treatise on "Church and

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State," and his sister gave a practical illustration of the treatise by uniting with the Romish Church.

The proclivity to Rome grew daily more decisive. In 1842, Mr. Golightly asserted that ten Professors and Fellows of Oxford were propagating open Romanism. In 1843, Dr. Pusey published a sermon on the Eucharist, asserting, in its broadest sense, the doctrine of the Real Presence. The Oxford Convocation condemned the sermon, and the Bishop suspended its author from clerical functions for two years. In 1844, appeared the "Ideal Church," from the pen of Mr. Ward, abounding in sneers at the Church of England, and defending all Romish errors, except the Papacy. He said, "I know no single movement in the Church, except Arianism in the fourth century, which seems to me so wholly destitute of any claim for sympathy and regard as the English Reformation." In the same year Mr. Oakeley publicly declared that he could believe in all the Tridentine decrees, but if he did not teach them, his subscription to the Articles was honest*; and Mr. Ward added, by way of practical comment, "It is now three years since I said, in subscribing to the Articles, I renounce no Romish doctrine."

Such jesuitical doctrines kindled the public indignation to fever-heat. An appeal against Mr. Oakely was carried to the Court of Arches, and by that Court he was silenced. The Oxford Convocation condemned Mr. Ward's opinions with great unanimity, and suspended him from official duties. The primate and twenty-two bishops, in their annual charges, pronounced distinct condemnation on the Oxford heresies. Then commenced a general *stampede* for Rome. Many of the weaker disciples had already given in their adhesion to the Pope, but now the great body of the leaders followed in a similar direction. Newman, and Ward, and

*A singular illustration of the proverb that "extremes meet," occurs in the theological history of Germany. A little before this time, Strauss, after publishing his "Life of Christ," and denying the historical facts of the New Testament, complained bitterly that he should receive ecclesiastical censure for opinions which he held as a scholar, while he never preached them to the people.

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Wingfield, and St. John, and Bowles, embraced the Romish system in its fulness, and taunted their lingering brethren with a want of honesty and good faith. But some of these faint-hearted ones were too firmly rooted in their old attachments, or too strongly held by the sinecures of office, to sacrifice place to opinion. Their successive shifts and evasions are curious and instructive. Mr. Keble, after the condemnation of Tract No. 90 by the Vice-Chancellors of Oxford and Heads of Houses, protested that this judgment had no authority as the act of the University, but was an exercise of usurped authority. When the Convocation was ready to pass a similar judgment, and the Court of Arches condemned Mr. Oakely, he pleaded that ecclesiastic power vested in the bishops, and whenever his opinions were episcopally condemned, he should feel bound to resign his clerical office, and go into lay communion. When a large majority of the Bench of Bishops uttered unequivocal censure, he solaced himself with the pretence that his own bishop had not spoken; and when the bishop of Oxford joined in the same crushing judgment, Mr. Keble, with singular versatility, fell back on the Protestant right of *private judgment*, against which he had been contending for many years, and on his *personal authority* asserted that the acts of Convocation, of the Court of Arches, and the Bench of Bishops, were null and void, and that he was not bound to believe that to be in the Articles which the highest church authorities had no power to place there. The meek Churchman, the eloquent advocate of docile submission to episcopal authority, was suddenly converted into an Independent of the most radical type.

After the decisive utterances of the Episcopal body and the Church courts, and the secession of the Tractarian leaders, there was a temporary lull in the troubled waters, but the conflict was soon transferred to a more important arena, even to the Bench of Bishops.*

*The Crown, at this juncture, transferred the Bishop of Oxford to the diocese of Bath and Wells, as an indirect and well deserved censure for the gross evils developed under his administration.

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III. Condemnation of Tractarian tenets by the highest authorities of Church and State.

As we have already stated, the Tracts on their first appearance received a cordial welcome from all High-Churchmen. They were commended in Church journals, by zealous Churchmen on the floor of Parliament, and by prelates in their annual charges. When the evangelical party sounded an alarm, and men of high standing, like Whately and Faussett and Arnold, exposed the subtle tendency of their doctrines, they were regarded as bigots, and the London Quarterly derided the possibility of Oxford Fellows and Professors turning Papists. When Mr. Spencer and other perverts seceded from the English Church, it was eagerly denied that their apostacy was connected in any way with the issue of the Tracts; and when the increasing number of perverts removed all doubt on this point, the Bishop of Oxford deprecated hasty censure, saying that a few of the disciples were headstrong, but the leaders were immovable in their faith. "I have never believed," said the gentle prelate, "and never will believe that any of the *writers* of Tracts for the Ti mes will separate from their mother Church."

But the writers lost discretion by success, and developed their dogmas with a fatal haste. The defence of open perjury in No. 90 could not escape the censure of purblind authorities. The University promptly condemned it, and the mild reproof of the bishop closed the series. But their professed deference to church decisions, and their apparent reverence for the views of the Episcopate, (though never accompanied by an acknowledgment of their own errors, or a relaxed activity in promulgating their opinions,) won fresh favor and confidence, and the Bishop of Oxford publicly complimented their docile submission. Only when long tolerance inspired the hope that the majority of the church were with them, and they were betrayed into rash measures, and vilified the Reformers, and denounced the Church as moulded by the Reformation, and made subscription to its Articles consistent with a belief of the Tridentine Decrees, was the unequivocal sentence of Church authority pronounced on them.

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They had plausible grounds for a belief that boldness and resolution would carry a majority of the Church with them. Prelates, and churchmen of every grade applauded to the echo their censure of Parliament for interference with ecclesiastical affairs. They had imbued large numbers of students with their peculiar views, and their influence at Oxford seemed irresistible. When Dr. Hampden received from the Crown an appointment as Regius Professor of Divinity in the University, they zealously opposed him; for his views touching the right of private judgment, and the admission of Dissenters into the Universities, were specially obnoxious. Their zeal carried the Convocation by storm, and a censure would have fallen on the new Professor by an overwhelming vote of 473 to 94, had not the Proctors interposed and vetoed the proceedings. When the Proctors labored to procure the withdrawal of this censure, in 1842, the Tractarian opposition was again effectual, and by a vote of 334 to 219 the Convocation refused to revoke the former verdict.

The Scotch bishops expressed a hearty approval of their tenets, and founded a college for the specific purpose of training missionaries to teach them. American bishops echoed the commendation of their Scotch brethren. Bishop Onderdonk commended even the detested tract No. 90, and the majority of a council of clergymen voted to ordain Mr. Carey, who avowed Tractarian sentiments in their most offensive form; and the Bishop ordained him, notwithstanding the remonstrances of a minority of the council. But when, elated with confidence, the Tractarian party ventured to appeal to the highest church courts, to their chagrin and wonder the sentence was given against them, hopelessly and irrecoverably. The sentence was of a three-fold nature.

(*a.*) From the Oxford Convocation.

This body is composed of the officers, professors, fellows and graduates of the University, and from the character of its members its decisions have great weight. In 1843, the Convocation by a large majority condemned the doctrines of Dr. Pusey's sermon on the Eucharist. In 1845, by a majority more overwhelming, it declared the views of Mr.

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Ward in the "Ideal Church" to be utterly subversive of the doctrines of the Church of England. These unexpected decisions in the University, where the Tractarian views had been born and nurtured, fell like a night-mare on the party, and dissipating their ambitious hopes of supremacy in the Church, hastened the final apostacy.

(*b.*) From the Episcopal body.

The voice of the prelates was almost unanimous in their condemnation. The two archbishops, and twenty-two of the twenty-six bishops, disavowed their doctrines as in direct variance with the Articles of the Church of England. This unlooked for unanimity in a body where they had once found warm friends and supporters, completely crushed their hopes. At a later period, however, the bishops of London, and Oxford, and Exeter, modified their censures, and by the adoption of many of their tenets, infused new life into the party, when it was just expiring under the odium of the nation, and the censure of the church courts. We shall have occasion to recur to this fact in noticing the condemnation of the Crown.

(*c.*) From the Crown.

The Reformation transferred the headship of the Church of England from the Pope to the Crown and Parliament. The Crown appoints and removes prelates; judges and punishes heresy, and receives appeals from the lower church courts. From the very beginning of the present controversy the Oxford theology has found no favor with the Crown. This may be owing in large measure to the indecent violence in which leading High-Churchmen indulged, against the marriage of the Queen, and their personal abuse of Prince Albert, and to the long lease of power held by a Whig or Liberal Ministry.

The Crown has indicated its opinions by elevating evangelical churchmen to vacancies in the episcopal bench, and by conferring other important dignities on the same party. Within a few months, five new prelates have received promotion, not one of whom sympathizes with the Oxford theology. The Crown appointed Dr. Hampden, Regius Professor of Divinity in Oxford, in opposition to the censure of

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Convocation, by a majority of six to one; it subsequently advanced him to the See of Hereford, with this censure unrepealed, and compelled the Dean and Chapter to institute him in the face of their point-blank refusal and remonstrance. The Crown gave judgment against the Tractarian party, when the Court of Arches (the Queen's Ecclesiastical Court) silenced Mr. Oakely for holding opinions subversive of the Articles of the Church of England. This was a severe blow to the party, as they relied with confidence on the decision of Sir Herbert Fust, who presided in the Court, and was known to be a High-Churchman of unbending principles. The same Court has recently confirmed the sensence against Archdeacon Denison for heresy on the Real Presence, and censured Mr. Liddell for unlawful church decorations and ceremonials.

But the most important and decisive verdict against them was pronounced by the Judicial Committee of the Privy Council, in the famous action of Mr. Gorham against the bishop of Exeter. We have already said that several prelates adopted the Tractarian views with slight modifications. The bishop of Exeter gained an unhappy notoriety for his zeal in promulgating them. He introduced Romish vestments and ceremonials into the churches of his parish, till a general uprising of the laity compelled him to recede, and drew from him the bitter sarcasm, that since the Reformation the great body of laymen have been obstinately unceremonial. In his annual charges he upheld regeneration in baptism as a cardinal doctrine of the Church, and refused to marry or bury persons unbaptized. When his chaplain taught the most obnoxious Romish tenets, he defended him against the remonstrances of the clergy of his diocese. He avowed his fixed purpose to ordain no clergyman who did not accept baptismal regeneration with its correlate doctrines.

When Mr. Gorham received an appointment to a rectorship in the diocese of Exeter, he called on the Bishop to institute him. The Bishop refused, alleging that Mr. Gorham did not believe that infants were regenerated in baptism. After a long and wearisome delay, Mr. Gorham appealed to

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the Court of Arches. Sir Herbert Fust gave judgment against him, affirming that Baptismal Regeneration was a plain doctrine of the Liturgy, and a that clergyman who doubted it should leave the Church. The nation heard with amazement. The evangelical clergy trembled, and began to consult on the duty of seceding from the Establishment.

Mr. Gorham carried an appeal to the Judicial Committee of the Privy Council, the ultimate authority of the Church. The eyes of the whole nation turned to this court, awaiting its decision with eager anxiety. Statesmen looked on with forebodings, for the recent schism in the Scottish church warned them that earnest christian men would hold to their convictions, even at the sacrifice of stationand emoluments. High-churchmen could not conceal their exultation. The Oxford divines extolled the Bishop of Exeter, as the Champion of a pure church. They reiterated the judgment of the British critic, that "Baptismal Regeneration does not admit of being questioned, and those who deny it are not lawful members of the Church of England." Low-churchmen were despondent, and feared a decision which would compel them to imitate the non-conformists and the Free Church of Scotland, and depart in a body from the christian home of their fathers.

A decision, after long deliberation, was pronounced, clear and decisive against the Bishop. The Archbishops of Canterbury and York submitted written opinions to the Committee proving that the early Reformers did not hold the doctrine of Baptismal Regeneration, and could not intend to teach it in the Liturgy. The Committee ruled in accordance with their judgment, and ordered the Bishop to institute Mr. Gorham without further delay. The church was shaken to its centre by the decision. The obst'nate Bishop refused compliance, and solemnly excommunicated the Primate for heresy. Another prelate advised resistance, and declared he would not fellowship the Bishop if he yielded. High-churchmen raised the cry of Erastianism, and declared it an intolerable outrage that laymen should presume to interpret the doctrines of the Church. They advocated warmly an immediate separation of Church and State.

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The violence of the storm was soon spent. The Bishop, after fruitless appeals to the Upper House of Convocation and the Court of Common Pleas, fearing deposition for contumacy, retracted his bold words, and sullenly instituted Mr. Gorham. The High-churchmen concluded that Erastian oppression was more tolerable than loss of office, and resigned themselves to the chains of a State alliance; and a few consistent Tractarians, like Mr. Maxwell, completed their apostacy by an open union with Rome. The little Oxford clique that had originated the whole controversy with a professed desire to strengthen the authority of the church, neutralized their teachings by rebellion against its highest authorities. They issued a manifesto in reply to the decree of the Privy Council, setting forth two doctrines as possessing a cardinal importance:

1. "Remission of sins to all infants in baptism, in and by the grace of God, is an essential part of the Article, 'One baptism for the remission of sins.'"
2. "Any portion of the Church which abandons this sense of the Article, becomes formally separated from the Catholic body, and can no longer assure to its members the grace of the sacraments."

IV. The influence of Tractarianism on the Church of England.

We must regard its influence, viewed in the most charitable light, as wholly pernicious. Some of its indirect results may have been healthful. It has quickened the zeal of the evangelical party in the Establishment; added two thousand church edifices to the number of Christian temples, increased in equal proportion the number of ordained clergymen, and created new bishoprics at home and in the colonies. It has taken the lead in the popular movement for education, and secured for the Church the control of the public funds to educate the youth of England. The Established Church is doubtless stronger to-day in its relations to dissent than twenty years ago, and the current which was then sweeping away its chief bulwarks, has been diverted into other channels.

But the Church has lost in christian charity and spiritual power far more than it has gained as a State institution. It has lost its sympathy for the Continental churches, and pro-

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nounces their want of Episcopal ordination a cardinal error. It has broken fellowship with union efforts for philanthropic objects, and has no charity for dissenters, and its blind attachment to prelacy forbids hearty co-operation with the Evangelical Alliance. When the Primate, in a confidential letter to a lying Romanist, who pretended to be a converted dissenter, expressed his private opinion that Episcopal ordination is not essential to a valid ministry, a hue and cry was raised by churchmen, high and low, as if the Archbishop had fallen into fatal heresy, instead of uttering the opinion of all the Reformers. This idolatry of form palsies all spiritual effort.

The Tractarian movement has been a fruitful source of discord. Aspiring in its origin to introduce a perfect unity into the church, its history discloses only bickerings and strifes, and the most bitter animosities. Each year has been prolific in quarrels between bishops and their clergy; between rectors and their people, between the authorities of the State and the authorities of the church. Funeral trains have been turned from the grave-yard because the deceased had not received Episcopal baptism. The rites of matrimony have been refused, because one of the parties was unbaptized, and parties, long married, have been rudely charged with open adultery. Tractarian clergymen have assailed their bishops with language borrowed from the dialect of Newgate, Tractarian bishops have exercised the same liberty with the Primate, and both clergy and bishops through the press and in conventions, have expressed the utmost contempt for the decisions of the highest church courts. If the Gospel test of good fruits is applied to this movement, and the fruits of the Spirit are "love, joy, peace, long-suffering, gentleness, goodness, faith and meekness," the verdict on Belshazzar's palace wall must be recorded against it,—"weighed in the balances and found wanting."

It has also been the parent of a bold infidelity. From the halls of Oxford have gone forth, side by side with Tractarian disciples, a school of intellectual and earnest unbelievers. Two pairs of brothers have developed these opposite tendencies with melancholy power,—John Henry Newman and

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Richard Hurrell Froude, have been conspicuous figures in the company moving towards Rome; while F. W. Newman and J. A. Froude have taken rank as leaders of the zealous band who are mining at the foundations of historical Christianity. Nor can this connection of unbelief with churchly fanaticism be regarded as accidental; it stands in the direct relation of effect to cause. The Pharisee begets the Sadducee. Romanism, corrupting the simplicity of the Gospel, leads to Infidelity; and Infidelity, by its barrenness and despair, drives back to Romanism. The history of France for the last century is a perpetual oscillation between these extremes. When the elder Newman, by his favorite theory of development, made the Romish Church the natural growth of the Church of the Fathers, and the Church of the Fathers the natural growth of the Church of the Gospel; it was not singular that the younger Newman should carry the process a little farther, and make the Church of the Gospel the natural growth of the old religions, and the old religions the natural growth of the human soul. When the elder Newman asserted that that the contradictions of the Fathers were no more numerous or gross than the contradictions of the Gospels, and that the miracles of the Middle Ages were as credible as the miracles of the New Testament; it was not singular that the younger Newman, revering the opinions of his brother, and unable to believe the Fathers, or the Mediæval miracles, should reject, also, the Gospel and the miracles of Jesus. The elder Newman's treatise on "Development," and "Lives of the Saints," were fitting antecedents to the younger Newman's treatise on the "Natural History of the Human Soul, as the Basis of True Theology." The elder Froude's superstitious vagaries gave a legitimate parentage to the younger Froude's "Nemesis of Faith." When one considers the natural connection between superstition and skepticism, he will hold the Tractarian leaders morally responsible for that vigorous school of unbelievers, which makes the "Westminster" and the "Leader" their organs of utterance in England, and which enfolds in its fatal meshes many brilliant intellects, repelled from the Church by the ugly tumors under which

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the revivers of Romish follies have concealed its beautiful proportions.

The little band of scholars who commenced the series of Tracts for the Times, in 1833, hoping to strengthen the defences of the Church of England, little dreamed of the ultimate results of their movement. In a quarter of a century the seed sown has brought forth a fatal harvest. The Church of England is rent within by faction and discord; without, it struggles with two mortal enemies,—the Church of Rome, organized efficiently under an Archbishop, and suffragans, and led by zealous deserters from the Oxford party, and a band of unbelievers, learned, earnest and resolute.

V. The present condition of Tractarianism.

It is shorn of its strength, like Samson, not by the superior strength of its opponents, but by its own folly. The laboring mountain has produced a paltry mouse. Rarely have larger pretensions issued in meaner performances.—Rarely have eloquent teachers more signally refuted their own dogmas.

A cardinal doctrine in the school, the key-note of all the earlier tracts, was the reverence due to prelates, as the inheritors of apostolic dignity and power. But when their doctrines fell under the ban of the episcopate, in place of respectful submission they indulged in the wildest insubordination. College fellows scoffed at the censures as null and void; rectors disowned their bishops, and the Bishop of Exeter renounced communion with the Primate for archheresy. Proclaiming faith and obedience as two essential virtues, they illustrated their faith by an open denial of the Articles, and their obedience by refusing homage either to the English or the Romish Church.

They exulted in having found a sure basis for unity o doctrine, which would put at rest forever the dissensions of the Church; but before a score of years passed away, their own little company had broken into numerous factions, each claiming to hold the original basis of unity, and scouting the others' pretensions. They gloried in having found the one indivisible Church, divided into three co-ordinate

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branches, Romish, Greek, and English; but neither the Romish nor the Greek branch would recognize each other, and they both united in excision of the English claimant.

They boasted of an authoritative tradition to interpret the dark passages of the Bible, but soon found that tradition left them in deeper darkness, for none could decide whether its genuine utterances were silent at the end of the third century or the end of the seventh. Calling in the Fathers to interpret the Scriptures, they were driven to confess that the Fathers were more obscure than the Scriptures, and needed more urgently an authoritative interpreter.

Denouncing private judgment as the parent of rationalism, and exalting Church authority as a sure safeguard against the heresies of Germany, they soon appealed to private judgment as a shield against Church authority when it condemned themselves. They rested on their individual judgment to decide against the Church Courts, all important questions touching the nature of the Church, the period of its purity, the extent of its authority, and the meaning of its Articles. Professing to abhor Rationalism, they invented in self-defence the theory of Church Development, a theory in form and essence as distinctly Rationalistic as the naturalism of Paulus, or the myths of Strauss.

As one traces their downward career, he exclaims involuntarily, "How art thou fallen, O Lucifer, Son of the Morning!" They began by searching for spiritual life; they soon eliminated all life from religion, and resolved it into idle forms. They began by aspiring after a purer orthodoxy; they ended by adopting the worst heresies of Germany and Rome. They began with desires for the vital union of Christendom; they ended by excommunicating all Protestant churches, and by detaching from the Church of England two large bodies; one traveling to Rome, the other into the gloomy shades of unbelief.

Tractarianism stands convicted before the world of palpable error in interpreting the views of the English Church. We specify two or three dogmas in proof of our position.

It claimed that a true apostolical succession was an essential doctrine of the church, and that without an episcopal

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ordination there could be no valid ministry, or genuine christian graces. This dogma is revolting to reason, at variance with Scripture, and has no historical basis for its support. The old British Church was not Episcopal: it knew no higher office than Presbyter. The Saxon Church that succeeded it, and the Norman Church that displaced the Saxon, gave united testimony to the valid ordination of the British Presbyters. Bede, the Saxon chronicler, and the Norman prelates, Lanfranc and Anselm, admitted the validity of ordinations at Iona, where the hands of a Bishop had never been imposed. Wickliffe and Cranmer quoted with approval the testimony of Jerome, that "in the early church the office of Presbyters and Bishops was precisely the same." It is doubtful whether Peter Martyr and Bucer, the theological leaders of the Reformation, ever received episcopal ordination. All the leading divines under Edward VI. and Elizabeth admitted that the continental Churches possessed a valid ministry. The founders of the Church of England had no sympathy with this strange dogma, the creation of Laud and a degenerate age.

Nor were the Tractarians less in error in their assertion that Baptismal Regeneration has been the uniform doctrine of the Church. A candid critic must allow that the expressions of the Liturgy relating to the baptism of infants, admit of this interpretation, and naturally imply it; but it must not be forgotten that the iron will of Elizabeth decreed an indefiniteness in the language of the offices, to open a wide door for Romanists and High-churchmen, who would otherwise have been excluded from the church. The worldly-minded Queen wished to comprehend all classes within the Church, and give no offence to tender consciences. But if we may learn the opinions of the framers of the Liturgy from the uniform tenor of their other writings, we cannot doubt that they repudiated utterly such a dogma. There are reasons indeed for believing that the Baptismal office was drawn up by Bucer himself, as an exact copy of it is found in one of his letters to the Archbishop of Cologne; and neither Dr. Hampden nor Archbishop Whately could reject the modern interpretation with greater loathing than that sturdy champion of Calvinism, Martin Bucer.

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The party leaders were equally in error in disowning the royal authority, and clamoring for the revival of the Convocation of the clergy, as the only rightful Church government. The Church of England is an institution of the State, and has never enjoyed the privilege of self-government. The original object of Convocation, as asserted by the most reliable historians, was that the clergy might vote the amount of tax to be levied on church property, and escape Parliamentary oppression. The powers of Convocation are limited by explicit statutes.

1. It can only assemble by a summons from the Crown.
2. It can frame no new canons without the royal license.
3. It can publish no new canons till they have received the king's approval.
4. Even if authorized by the Crown, the canons cannot be enforced against the laws of the land and the royal prerogatives.

It was idle rhodomontade, therefore, for the Bishop of Exeter and his associates to raise the outcry of Erastianism against the established usages: to complain that the liberties of the Church were lost, and clamor for the revival of Convocation and a return to the purity of early days. Their arguments are weighty, if brought to bear against any vassalage of the Church to State authorities, or against the primal constitution of the English Church. But as the Reformation vested the supreme authority of the Church in the Crown, and every clergyman takes the oath of obedience, objections come with an ill grace from dignitaries who are pensioners on the Church treasury, and have voluntarily taken the oath of allegiance. An Independent may descant on the slavery of the Church, but the lips of a zealous churchman have been closed by his own free act.*

The condition of the Tractarian party is one of internal weakness. Its original force is spent, and it has lost the con-

*It is an unfortunate historical fact for the friends of Convocation, that its annual meetings were suspended on account of the intemperate and unchristian spirit of the Lower House. Its bitter asperities and ceaseless wranglings excited such universal odium, that prelates joined with statesmen in requesting its suspension, as essential to the harmony and peace of the Church.

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fidence of the people, become obnoxious to the crown, and fallen under the censure of the Church courts. It has no elements of inherent strength, for its primary principles have been often abandoned by its most zealous teachers, and when carried to their legitimate results have landed their disciples in Romanism and Infidelity. A system which has proved so disastrous in its results, is not likely to undergo a resurrection, though it may remain for many years as a pestilential carcass, in the Church.

Our article has expanded to such undue length, that we must forego certain criticisms which suggest themselves naturally and forcibly to a believer in church independency, and the right of private judgment.

We have space only for a single remark,—the Tractarian movement contained none of the lofty elements of Scriptural piety. It renounced the great doctrine of justification by faith, and ascribed salvation to the efficacy of sacraments; and enforced the appalling doctrine, that for sin after baptism there can be no assurance of pardon. We find no evidence, in the lives of its disciples, of stern spiritual conflicts; no experiences like the heart-wrestlings of Paul, and Luther, and Augustine, and Whitefield. The younger Newman testifies of his brother, that he always cherished an aversion to the society of spiritually-minded men. The journal of Froude, their canonized saint, makes no allusions to the Savior as the object of his devotions, and the editors defend the omission, as they had previously urged in the tract on "Reserve" a delay in communicating to inquirers a knowledge of the atonement. This journal, in recording the spiritual progress of the writer, has little to say of the weightier matters of the law, but expresses the keenest remorse for a trivial omission in mint, and anise, and cummin. When we turn from Paul's heroic struggles, so graphically portrayed in the seventh chapter of Romans, or Luther's agony in his convent cell almost unto death, to the miserable whining which Froude thought the essence of true piety; his bitter sentence on himself, because "he looked with greediness to see if there was goose on the table for dinner," and "broke his fast again, by eating buttered toast

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for tea," and his self-gratulation over a great moral victory obtained, by "tasting nothing till tea-time, and then only dry bread and one cup of tea;" we instinctively shudder, as if we passed from the cheering light of the gospel, into the thick darkness of Buddhist asceticism, and wonder that such caricatures of Christianity can gain a single convert.

Tractarianism was also guilty of a wide departure from Scriptural piety, by its justification of deception and fraud for the accomplishment of important ends. Its disciples subscribed to a belief in the Articles of the English Church; and the royal edict which enjoins subscription, specifies that the Articles are "framed for the avoidance of diversities of opinion, and for the establishment of consent touching the true religion," and that they "are to be submitted to in the plain and full meaning thereof, and to be taken in the literal and grammatical sense." It would seem that no man of common honesty could evade such definite safeguards. But all the Tractarian leaders defended the sentiments of Tract No. 90, and asserted that one could hold the Romish creed, and continue an honest member of the Church of England. Some of them retained rank and emoluments in the English Church for the express purpose of training their students and inferior clergy for apostacy to Rome.* Mr. Newman confessed, after his public submission to the Pope, that he had long avowed opinions which he did not hold, but excused himself by the plea, that such an avowal was necessary to relieve the perplexities of his position as a member of the English Church. Rome may call such double dealing "pious frauds," but we do not trespass on christian charity to call it mean hypocrisy, and falsehood of the lowest type.

The same *role* which Tractarianism has played in England,

*In this connection we may refer to a severe *bon mot* of Archbishop Whately, which though possibly unjust to the individual, is true of many of the party. When some of his clergy once spoke of the Oxford Professor as sound in the faith, and referred to his continuance in the Church, the Archbishop replied, "Nonsense; I know Pusey. He is the Charon of Perversion, and will not quit the boat as long as there is one left in the Church that he can ferry over to Popery. He plies the oar between England and Rome."

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may be repeated in this country on a smaller scale. Its leaven has been long working in the Episcopal Church, as it began to work in the English establishment. Its subtle miasma has passed over into the German Reformed Church, and the Mercersburg Review is re-enacting the part performed by the British Critic, and the Tracts for the Times, while an acute observer may detect many points of resemblance between Mr. Newman and Dr. Nevin, both in personal character and published writings. The next generation may gather the full harvest of these mischievous tares.

Art. V.—PRINCIPLES AND PRACTICES OF BAPTIST CHURCHES.

Notes on the Principles and Practices of Baptist Churches. By Francis Wayland. New-York: Sheldon, Blakeman & Co., 115 Nassau Street.

The principles and practices of Baptist churches have varied widely in different periods and in different places. The perfect independence of these churches, their limited intercourse with each other, and the influence exerted over them by Baptist immigrants from several European nations, have contributed to multiply and confirm the diversities in this country. It is obvious, however, that Dr. Wayland takes his standard of Baptist principles and practices from the New-England churches. It was quite natural that he should do so. Having always lived among them, he has enjoyed the best opportunities of becoming acquainted with their principles and practices, and of observing in what degree, and with what results, these have been abandoned.

For our part, we have no reverence for principles or practices merely because they have been adopted by Baptists. The early Baptists of this country were mostly pious, earnest, faithful men, whose toils, sacrifices and sufferings in the cause of Christ give them a strong claim to our grateful remembrance; but they were far from being infallible relig-

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ious guides. Baptists have ever held, that no religious principle or practice, unsanctioned by Scripture, is of any obligation. Their principles and practices, then, should be tested by this unerring standard. If they are Scriptural, they will endure: if they are not Scriptural, they will perish, nor can they perish too soon. True wisdom guards with equal care against stereotyped and venerated errors, and against plausible and deceptive novelties.

Christians, in all their diversified circumstances, have their peculiar temptations and dangers. A life of piety is a warfare; and in this war there is no discharge. Baptists of former times were not without their evil tendencies and perils. Being mostly poor, illiterate, and imperfectly instructed on religious subjects, they naturally drifted to the extreme of enthusiasm. Having more feeling than knowledge, and more zeal than discretion, they sometimes mistook their dreams and fancies for divine revelations, and gave loose in their religious assemblies to undue excitement and unseemly extravagances. They built on the right foundation; but with "gold, silver and precious stones," they mixed "wood, hay and stubble." They were good, laborious and disinterested, but in estimating their usefulness, considerable deductions must be made for their faults and failures.

They were destined, however, in another stage of their progress, to be affected by other and more alarming tendencies. Their worldly condition is greatly changed. Though a majority of them are still poor, or merely independent, many have become rich; and the usual effects of wealth have flowed in upon them. With prosperity have come learning, refinement, luxury, fashion, and a struggle for social eminence and influence. From the social circle the spirit of worldliness is gradually diffusing itself among the churches. From the extreme of enthusiasm, Baptists are fast running into the opposite and more pernicious one of heartless formality. The simple and earnest devotions of the fathers have been, in a manner, succeeded by a fondness for religious display, showing itself in the erection of costly and splendid houses of worship,—fastidiousness in the se-

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lection of pastors, giving a marked preference to learning and eloquence over piety—the cultivation of a style of music better suited to gratify the taste of amateurs, than to inspire the devotions of Christians—and, in fine, a greater readiness to pay the pew rents, than to attend the devotional meetings of the church. This evil, greater in the city than in the country churches, has not reached its full development in any of them. We do not believe that, among the thousands of Baptist churches in this land, there is one, a portion of whose members does not possess the spirit and adorn the doctrine of Christ. We speak of the obvious and increasing tendency to worldliness, which, if it be not speedily counteracted, must extend its blighting influence throughout the churches of our land. Formalism is the curse of Christendom. Enthusiasm, the excess of an earnest, excited, and ill-governed spirit, is an occasional and transient evil, frequently associated with noble purposes and eminent usefulness; but formalism is cold, earthly, skeptical, diffusing itself through the churches, in all times, and in all places, marring their beauty, paralyzing their energies, and preventing their usefulness. Like bigotry, it is confined to no communion. It has withered and blighted the Protestant churches of Europe. Its icy blasts are congealing into barrenness many churches in America, once verdant, blooming, and fruitful as the garden of Eden. It is more a matter of lamentation than of surprise, that Baptist churches should be infected by a spirit so congenial to depraved nature, so fostered by worldly prosperity, and so prevalent in other Christian denominations.

The voice of warning is imperatively demanded, to check the ruinous tendency to formalism so apparent in many Baptist churches. Such a voice is sounded in the book we are reviewing. Dr. Wayland's learning, experience, and high character entitle him to say what few could say with equal propriety and effect. The same warning, sounded by others, might be regarded as a proof of disappointed ambition, or of reprehensible aspiration after notoriety; and, at best, would lack the authority conferred by his ripe scholarship, mature judgment, and great reputation. Voluntarily re-

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tiring from the Presidency of one of the oldest and most distinguished Institutions of learning in the country, carrying with him the respect and admiration of its curators and patrons, in the full vigor of his mental powers, and enjoying a reputation commensurate with evangelical Christendom, none, surely, can suspect him of giving utterance to the mutterings of a chafed ambition, or seeking, by unworthy arts, to win popular applause. We rejoice that the first sound from his honored retirement is the earnest, faithful and timely warning in the volume before us. It was written for Baptists, and is, we presume, better adapted to Baptists of New-England, than to Baptists elsewhere; but it is worthy to be read by all men, and cannot be read without profit by sincere Christians. We shall proceed to review it with the same freedom, as if it had been written by some author unknown to fame.

The spirit pervading the work is excellent. If it contains a single harsh or unlovely expression, it has escaped our notice. Though devoted in part to the defence of Baptist peculiarities, it treats all Christians with due courtesy and kindness; and, in this respect, it contrasts most favorably with many books in which rudeness usurps the place of candor, and sectarian zeal of Christian faithfulness. The style of the volume is clear, simple and vigorous. The author was manifestly impressed with the importance of his subjects, and treated them in a direct, practical and impressive manner. In the work little attention is paid to system; but this defect is attributable to the desultory manner of preparing for a weekly paper the short numbers, of which the volume is composed; nor does the defect subtract from the interest or usefulness of the production.

In reading the book, we have noted some inaccuracies which we should not have expected to proceed from the pen of the Ex-President of Brown University. The phrase—"you was," *p.* 83, was probably either a typographical mistake, or a mere oversight of the author. We have, however, seen the expression in several works, and are not sure but that it is deemed correct when the pronoun is singular. But the same authority which sanctions "you" in the sin-

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gular number, requires that the verbs agreeing with it shall be in the plural form. If, however, it is thought best to say "you was," in the singular, let us be consistent, and say *you is*, and *you has*.

The expression, "baptism by immersion," *p.* 17, though sustified by the popular use of the term baptism, and perhaps by the practice of the early Baptists, involves a concession which Dr. Wayland should not make. If baptism signifies immersion, as he maintains in agreement with the most eminent lexicographers and critics, then the phrase—"baptism by immersion" is a solecism.

We read:

"They (Baptists) have also always held that the law of God, or, as it used to be called, the first covenant, required sinless obedience, and that without sinless obedience we could, on legal grounds, make no claim to salvation."—*p.* 17.

Such might have been the doctrine of the early Baptists; but we are surprised that the author of the "Elements of Moral Science" should endorse it. The language clearly implies, that, with sinless obedience, we may legally claim *salvation*. But this is a grave theological error. Where there is no sin, there can be no salvation; for the salvation revealed in the gospel is deliverance from sin. The mistake seems to have arisen from not duly distinguishing between justification and salvation. Those who have a "sinless obedience" may, on legal ground, lay claim to justification; for "the doers of the law shall be justified." Only the lost can be saved by the blood of Christ.

The following passage is found on page 21.

"As to the doctrine of regeneration, its nature, being an entire renovation of the moral character in consequence of a change of the affections, there has always been great unanimity among us."

We have not so learned Baptist doctrine. We have always understood Baptists, as well as the Bible, to teach, not that regeneration is a "renovation of the moral character *in consequence of a change of the affections*;" but that it includes, and, indeed, is chiefly, a change of the affections. Many of them maintained, in common with other Calvinistic divines, that regeneration is an instantaneous change

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in which we are passive; and that conversion is a gradual change, in which we are voluntary and active; but that any of them taught, by the tongue or the pen, that regeneration is a renewal of the moral character *consequent* on a change of the affections, is wholly unknown to us. We suspect Dr. Wayland must be mistaken in his testimony on this point. But if such has been the Baptist doctrine of regeneration, we repudiate it. Regeneration is, according to our conception of its Scriptural import, a figurative representation of that process, of which the Spirit of God is the author, and the Word of God is the instrument, and by which a man is changed from a state of nature to a state of grace. It begins in the heart—"that which is born of the Spirit is spirit"—but exhibits itself in purity of life—"he that is begotten of God keepeth himself, and that wicked one toucheth him not."

Were we disposed to be nicely critical, we might point out other seeming faults in the book, but as they do not subtract from its excellence and its usefulness, we forbear.

Some of the evils pointed out in the Notes are peculiar to the New England churches, or to churches which have adopted their "principles and practices." The incorporation of a society, with power, in certain important matters, to embarrass or control the measures of the church, is an arrangement of New England Baptists, which fortunately a large majority of the denomination have not adopted. It is a worldly policy of which it is not easy to speak in terms of reprobation too pointed and earnest. It is incompatible with the independence of the churches, subversive of the fundamental principles of our church polity, and must ultimately exert a disastrous influence. It is an innovation on apostolic usage, and an encroachment on their rights, to which the churches should "give no place by subjection, no, not for an hour."

The ordination of ministers by a council composed of pastors and laymen, as described in the Notes, if not peculiar to New England Baptists, is by no means general in the denomination. The practice adopted within the range of our observation, is this:—A church, after due trial, and

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sometimes, unfortunately, without due trial, of a candidate's character and gifts, invite several neighboring pastors, usually from three to five, to organize a presbytery for his ordination. The presbytery examine the candidate as to his piety, call to the ministry, and fitness for the work; and if they deem him ripe for ordination, they proceed to set him apart for the ministry, by prayer and the imposition of hands, and such other religious exercises as they may think proper. This method of ordination seems to us to be apostolic. The multitude of the disciples in Jerusalem selected the seven deacons, and set them before the apostles; "and when they had prayed, they laid their hands on them." The churches should choose their own officers, and the presbytery should ordain or not, according to their united judgment, without the control or aid of a council of laymen.

"We prefer," says Dr. Wayland, "the preposition *into* to *in*, in the apostolic formula" of baptism. We presume this is the proper translation of the Greek preposition in the apostolic commission; but he does not inform us whether the Baptists of former times shared in his preference. We suppose they did not. The Baptists of our acquaintance, satisfied with the common version of the formula, have used it precisely as they found it. If we are not mistaken the substitution of *into* for *in*, in the baptismal formula, is not a Baptist "practice," to be retained; but an innovation to be defended.

When our author affirms that Baptists have no authoritative creed, his language must be understood with limitation. Some Baptist churches have authoritative creeds, and some have none; but we have not at hand the means of ascertaining the relative proportion of these churches. On the subject of written creeds, we are as nearly neutral, as it is possible for the human mind to be. We see that churches flourish equally with creeds, and without them. The Philadelphia and Charleston Baptist Associations early adopted creeds; and, by a strict adherence to them, have secured for more than a century, a high degree of harmony and prosperity. It would be easy to point out other Associations, that, without written and authoritative creeds, have

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long continued equally sound in the faith, and been eminently efficient and successful. Many churches, with sound creeds, have become corrupt in doctrine and in practice; and other churches, without creeds, have shared in the corruption. From these facts we legitimately infer, that the well-being of churches depends not on the adoption or rejection of authoritative creeds, but on a steady and earnest adherence to revealed truth, which neither derives nor loses efficacy from being embodied in a formal creed.

Dr. Wayland affirms, that, whether desirable or not, an established confession of faith is with Baptists impossible. This, we suppose, is true. Their conflicting views on the expediency or lawfulness of adopting such a confession, as well as on the articles of which it should be composed, would present an insuperable barrier to its general establishment. But when he assigns, as the ground of this impossibility, the independence of the churches, we entirely dissent. *pp.* 13, 14. It is admitted that no authority, ecclesiastical or civil, can impose a confession of faith on Baptist churches; but may they not, in the exercise of their independence, adopt a creed, as their interpretation of the fundamental facts, doctrines and precepts of Christianity? Did not the churches of the Philadelphia and Charleston Associations establish authoritative creeds for their own guidance, without sacrificing their independence? All the Baptist churches in the United States might, for any obstacle presented by their independence, so far as we can perceive, in the exercise of their legitimate power, adopt a common creed.

Having briefly noticed some matters, which have special reference to the New England churches, or, at most, are not of general concern, we shall consider *some minor points, in regard to which we entertain views differing from those contained in the Notes.*

We concur with Dr. Wayland in the opinion, that only such notices should be read from the pulpit, as accord with the sanctity of the place, and the solemnity of public worship; but, whether they should be read at the commencement or the close of the services is surely of little moment.

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We prefer that they should be announced between the first prayer and the sermon, because the congregation is then fully assembled, and the diversion is least likely to interfere with the appropriate effect of the public service. The marriage ceremony may be safely left to be performed and modified according to the prevailing taste. What injury can giving a ring, as a pledge of conjugal affection, in solemnizing the rites of matrimony, inflict on the cause of morality or of religion? "I know," says the Doctor, "it may be said these are all trifles, wholly unworthy of public remark. To this I reply, If they are such trifles, why should we for the sake of trifles, destroy the visible unity of our own people?" *p.* 164. We are unable to perceive the force of the reply. "The visible unity" of Baptists consists, not in such trifles, as the time of reading notices in the pulpit, the form of the marriage ceremony, and the manner of conducting funerals; but in the maintenance of the same great principles of Christianity, the strict observance of the ordinances, as Christ and his Apostles delivered them to the churches, the adoption of an independent church polity, and the cultivation of brotherly love, and zeal for the glory of Christ. We think, on the whole, that the Doctor's love of "visible unity" has led him to place, in No. XXVII, an undue stress on several small matters, concerning which it is better to leave pastors and churches to the indulgence of their diversified tastes, and views of propriety.

Our author, after stating several obvious principles of church government, says, *p.* 181.

"It would seem from these principles, impossible that a church of Christ can be in *any proper and legitimate sense represented.*"

We may not clearly understand what Dr. Wayland means by a "proper and legitimate" representation. We readily concede that for *certain purposes* churches cannot be properly represented. They have no legislative authority. Christ is king in Zion. They are constituted by the King himself the supreme judges in matters of discipline. They cannot, therefore, be legitimately represented either for the enactment or the enforcement of laws; we do not perceive, how-

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ever, why they may not be represented for other purposes. Representatives may be invested with limited and strictly defined powers, whose proper exercise infringes, in no degree, the independence of the churches. They were organized by the Lord himself for the conversion of the world; and they are fully empowered to use all means, not in contravention of the laws of God, for the accomplishment of this beneficent purpose. Their right to select their wisest and best members, to represent them in a Convention for devising and executing plans for the accomplishment of this purpose, seems to be involved in their independence. The action of these representatives, within the limits prescribed, would bind the churches, not according to civil but moral law. The decisions of such a representative body could be enforced, not by forfeiture and pains, but only by moral considerations; and this remark is as true of the decisions of a church as of a convention. The tendency of our missionary and other religious organizations, is to wrest from the churches the work for which they were divinely constituted. In our schemes for evangelizing the world, we have, in a great measure, ignored the churches of Christ. Our Societies must do the work; the churches may be dispensed with, or must stand by, to behold the triumphs of our self-constituted agencies, or, at most, must serve only as recruiting instrumentalities for the missionary army. Dr. Wayland, if we mistake not, is inclined to follow out this tendency to its full results. On the contrary, we think it worthy of grave consideration, whether our whole system of operations for extending the kingdom of Christ does not call for a careful revision. We know that in some portions of our country, a decided reaction against this system has commenced, and a demand is beginning to be heard, that the churches shall be re-instated in their prerogatives and functions in the work of saving the world; and while we deprecate any hasty and rash departure from the established method of operating, we would encourage the earnest inquiry, whether there is not "a more excellent way." Nor does it appear to us to be exactly correct, to say, as Dr. Wayland does, that representative bodies "have met with favor, and obtained influence

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among us only through ignorance of their real character." Associations, the oldest, and most prevalent of our denominational institutions, are, in some sense, representative bodies. Their powers are strictly defined, and they have been watched by the churches with jealous care; but still they have maintained their influence, and, in many parts of the country, have been changed from advisory councils into very efficient missionary organizations.

Having stated briefly the points on which we differ from Dr. Wayland, and noticed a few of his remarks which should, we think, be received with some limitations, it now affords us great pleasure to express *our full concurrence in his main positions.* On some of these subjects we propose to enlarge, partly to bear concurrent testimony, and partly to add some things which he has omitted.

The views of Dr. Wayland on *church music*, we do most heartily endorse. We have long been of the opinion, that our popular church psalmody has utterly failed to excite a devotional spirit. It is pleasing to the ear, but artificial, affected and powerless. In country and village churches we have seen large assemblies melted into tears by the earnest singing of familiar hymns to simple, plaintive tunes; but we have yet to see the first tear shed, and the first devotional excitement, under the influence of an artistic choir, aided by the solemn tones of a high sounding organ. During the finest performances of this kind we have seen amateurs of music listen and smile, and the mass of the congregation unconcerned and listless. We rejoice, that a better and more religious taste in reference to christian psalmody is beginning to prevail in the churches. The leaders of this branch of divine worship admit the desirableness of returning to more simple, spiritual and devotional church music, in which the whole congregation may readily unite.

On the subject of *instrumental music* in Christian worship, Dr. Wayland touches lightly and cautiously. He does "not deny that something of this sort may be useful to harmonize the voices of a congregation." But is it necessary for this purpose? Does not earnest congregational singing prevent or drown slight discords in voices? Is not the

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music of our lecture rooms conducted profitably without any such harmonizing instrumentality? The Doctor, however, appears to object to instrumental church music because of its expense. "The organ requires an organist. The organist requires a leader and several other professional singers to constitute an appropriate choir. This involves a heavy expense." *p.* 151. We fully agree with the respected author in the opinion that instrumental church music is objectionable on account of its cost. In view of the many and pressing demands for money to support our educational and missionary schemes, this single consideration should banish it from our houses of worship.

At the risk of being deemed presumptuous, we must, however, take higher ground than that occupied by the author of the Notes. We maintain *that instrumental music is not allowable in Christian worship.* The reasons for this position shall be furnished briefly, candidly, and, we trust, modestly.

Instrumental music was, by divine appointment, introduced into the temple service.—2 Chron. xxix: 25. We cannot, however, from this fact legitimately infer the lawfulness of employing it in Christian worship. The genius of Judaism and the genius of Christianity are widely different. Judaism was distinguished by its pompous ceremonies. All its ritual was designed and adapted to impress the senses and the imagination. Its magnificent temple, glittering with gold and gems; its mitred priests, with urim and thummim, and gorgeous vestments; its altars, smoking with daily sacrifices; its great orchestra, filled with Levites, playing "with cymbals, with psalteries, and with harps;" and its Shekinah, the symbol of Jehovah's presence, marked a prophetic economy, adapted to the infancy of the world, and destined, in due time, to be succeeded by a spiritual dispensation. Christianity appeals, not to the senses and the imagination, but to the understanding, the heart, and the conscience. It demands a spiritual worship, and its rites are eminently simple. The services, suited to the Jewish, are unsuited to the Christian dispensation. Dancing was probably a part of the temple service; but who would infer from this fact the propriety of introducing the dance into Christian worship?" Pss. cxlix. 3, and cl. 4.

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Christ, who founded the churches, instituted the forms of their worship. These were wisely and graciously adapted to promote the knowledge, piety, and usefulness of the saints. It is incredible, that anything was omitted which could have rendered their worship more profitable to themselves, or more acceptable to God. No man or set of men can reasonably hope to improve the modes of worship, instituted by Christ in the primitive churches. Among the prescribed acts of their worship was singing; and the manner of its performance was clearly pointed out, and was in perfect harmony with the spirituality of the new dispensation: "Speaking to yourselves in psalms, and hymns, and spiritual songs, singing and making melody in your heart to the Lord." Referring to the worship of the primitive churches, Augusti, quoted by Coleman, Primitive Church, *p.* 370, says,

"Sacred music must at this time have consisted only of a few simple airs, which could be easily learned, and which, by frequent repetition, became familiar to all. An ornamental and complicated style of music would have been alike incompatible with the circumstances of these Christian worshippers, and uncongenial with the simplicity of their primitive forms."

Of instrumental music in Christian worship, we find not the slightest trace in the New Testament. It will not, we presume, be contended by its most zealous advocates that it was adopted in any of the Apostolic churches. It may be insisted, however, that their circumstances were unfavorable to its introduction. But why so? They might have found it inconvenient or impracticable to procure such large and costly organs, as now send their high sounding tones through our spacious, metropolitan houses of worship; but the Jews had among them a variety of musical instruments, suited to their tastes, and coming within the means of the poor; and some of these instruments were used in the temple worship, as well as the organ. Now, if instrumental music was adopted to the genius of the new dispensation, and suited to kindle the flame of devotion and promote piety, it is strange that Christ and his Apostles failed to give it a place among the appointed means of Christian edification.

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Instrumental music, as a part of religious worship, was unknown to the churches in the period of their greatest purity and success. In the days of Constantine, according to the testimony of Coleman in his Primitive Church, it had not been introduced among them. Christian psalmody had retained its primitive simplicity. Congregations united in singing psalms, familiar and solemn hymns, "making melody in their hearts to the Lord." From the period of Constantine, the churches, elevated and secularized by prosperity, began to depart from "the simplicity of their primitive forms." First, choirs were appointed to lead, and next to perform the singing of the churches; then followed, sometime in the fourth century, instrumental music; and, finally, church music became a mere theatrical exhibition. Neander, quoted by Coleman, says,

"We have it to regret, that both in the Eastern and Western church, their sacred music had already assumed an artificial and theatrical character, and was so far removed from its original simplicty, that even in the fourth century, the Abbot Pambo of Egypt complained that heathen melodies had been introduced into their church psalmody."

Organs, now deemed in many places essential to the solemnity and respectability of Christian worship, were introduced into churches, in the eighth and ninth century, from the theatres; and served to complete the desecration of church music to purposes of taste and amusement.

The use of instrumental church music sanctions a principle, which opens wide the door to every innovation which fancy or superstition may seek to introduce into Christian worship. The principle is this—that religious worship is to be regulated, not by the authority of Christ and his Apostles, but by the taste, policy, or caprice of the worshippers. The surplice, the mitre, the crosier, the lighted tapers, the incense, the ringing of bells, the gilded cross, consecrated images, and we know not what pious absurdities, as well as instrumental music, may find ample protection under the folds of this expansive principle. We protest against the adoption of a principle, so latitudinous in its character, and so mischievous in its tendency.

If we are not greatly deceived, the tendency of instru-

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mental church music is to secularize devotion, and to change singing from a duty to be performed, into an exhibition to be witnessed, by the congregation. In times of deep and pervasive religious feeling, instrumental music is either suspended, or felt to be an encumbrance. Who would wish to hear the tones of the organ, when sinners are anxiously inquiring for the way of salvation? Who, on such an occasion, would not feel that instrumental music is uncongenial and intrusive? That churches using it have retained a good degree of spirituality and efficiency no more proves its lawfulness, than does the healthfulness of some who habitually use intoxicating drink prove its desirableness, as a beverage. They flourish, not by its use, but in spite of its pernicious influence. The opponents of instrumental church music may safely challenge a comparison of the spirit and the efficiency of the churches which reject, with those of the churches which adopt it. It will appear, if we mistake not, that, as a general thing, the most worldly, fashionable and inefficient churches have supported instrumental music in their worship; while churches of apostolic piety and simplicity have rejected it.

The subject of *church government* is very important, and deserving the most careful consideration. In the views of it, presented by Dr. Wayland, except so far as they relate to church representation, we cordially concur.

Many years ago a Baptist minister, of reputation for piety and wisdom, remarked in our presence, that Baptist churches need a stronger government. The opinion, coming from such a source, made a deep and abiding impression on our mind. We saw evils in our church polity. It appeared, that other Christian denominations had adopted forms of government better adapted to secure the ends of church organizations than that of Baptists. A more careful examination of the New Testament, and a more extended observation of the tendencies of different ecclesiastical polities, have entirely effaced the impression. The evils of the independent, or congregational polity lie on the surface, and speedily and certainly correct themselves. We have known many excitements and difficulties, and some unjust decisions in

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Baptist churches; but we have no recollection of any permanent injury having been done to a church member. Reflection, the abatement of passion and prejudice, and the interposition of disinterested brethren never fail, soon or late, to repair the injury. But the evils of strong, despotic church governments are vital, and multiply and increase from year to year. Their uniform tendency is to depress the people and exalt the clergy. The present religious condition of Europe furnishes melancholy proofs of the correctness of these remarks.

We have, however, an apposite and instructive illustration on this subject nearer at hand. Some years ago a portion of the Baptist churches in this country were misled by the peculiar views of Mr. Alexander Campbell. Their views gave rise to heated discussions, painful alienations, and, finally, to schism. The conflict, agitation and division were greatly to be deplored; but they were limited, almost entirely, to the churches and Associations infected with the heresy. Other churches heard of the excitement, sympathized with their brethren in their difficulties, and were ready to offer counsel; but had no responsibility in the matter, and were unharmed by the storm. Every church adopted such measures as seemed to them proper to abate the evil; and there the difficulty ended.

Some years afterward a difficulty arose in the Presbyterian church. Doctrines, deemed unsound by a portion of the church, were propagated in Western New York, and in other places. But under Presbyterian church government the corrective could not be applied where the evil was felt. The subject was carried by appeal before the General Assembly, a representative body, invested with legislative and judicial authority. After agitating the church for several years, from its centre to its circumference, it resulted in the division of the body into two nearly equal parts. Now, mark one unfortunate effect of the system of government! In many portions of the country, the Presbyterian churches were agitated and split asunder, not because they differed in their views of Christian doctrine or of ecclesiastical polity; but because they differed as to the best method of correcting

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evils in the churches of Western New York, and in other places—evils which might have been corrected as effectually, and much more promptly, without foreign influence. Under Baptist polity the schism, with all its attendant mischiefs, would have been confined to the infected churches; and the others would have been left to devote their energies and influence to the evangelization of the world. From this comparison, we see that what seems to be the weakness, is really the strength, and, what seems to ensure the division, in truth promotes the harmony, of Baptist churches.

The most valuable part of Dr. Wayland's Notes is that which relates to *the call, qualifications, and training of ministers*. We commend it to the earnest attention of both pastors and churches. We will furnish an extract from it:

"To sum up what we have said, in a few words. We believe that every individual whom God has called by his grace is under the most solemn and imperative obligations to labor not only indirectly but directly, for the extension of the cause of Christ. No man can be religious, unless he be a religionist. To this work he must consecrate his whole being, and this work he cannot delegate to another.

"In this work there are various departments of service, each one having his own gift, one after this manner, and another after that. To suppose Christ to call a man to be his servant, and have nothing for him to do, is absurd. Among these gifts is *aptness to teach*, or a power bestowed in different degrees, to address men on the subject of their souls' salvation. On some men this gift is bestowed so largely that they are called to devote their whole time to this service. On others it is less largely bestowed, and these may very properly combine labor in the ministry with some secular pursuit. It is surely sufficiently common for a man to begin with the ministry and end by uniting it with a secular calling; why may not a man, with equal propriety, commence with a secular calling, and end by combining it with the work of the ministry?

"That this is the Apostolic plan, is, I think, evident to any one who will candidly read the New Testament. That this view of the ministry is according to the mind of the Spirit, is, I think, evident from the success which has attended it wherever it has been adopted, whether in heathen or in Christian lands." *pp.* 79, 80.

It appears from the above extract, and more clearly from the work at large, that the writer deems no specific amount of learning, but only an aptness to teach, requisite for the Christian ministry. He grounds his opinion on the teaching of the New Testament, and the success which has everywhere attended the course that he recommends. Of the Scriptural argument for its support, which we fully endorse, we shall say nothing, but propose to offer some facts and

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figures in confirmation of the argument derived from the success of the plan.

The colony of Virginia was settled by Episcopalians. The English Episcopal hierarchy was established with the colonial government. For a century and a half, the strictness of the colonial laws against dissenters, and the vigilance of the clergy, suppressed all dissent from the Establishment. About the middle of the last century, the spirit of inquiry in regard to rights, both civil and religious, began to be awakened. It was apparent that the bands, which had long kept the masses under restraint, were about to be broken. At this eventful period, the Presbyterians and Baptists, in violation of the colonial laws, and in the face of persecution, made their appearance in the colony, to preach the gospel, and to propagate their respective peculiarities. There was a wide difference in the prospective success of the two denominations; and they pursued a widely different policy. The Presbyterians were led on by that distinguished divine and eloquent preacher, the Rev. Samuel Davies. They restricted their ministry, with rare exceptions, to men who had received collegiate education. Their ministers, as a class, were pious, intelligent, dignified and laborious. Governed by what seemed to be a wise and far seeing policy, they made vigorous efforts to occupy and control the populous and growing towns, and wealthy rural districts—the strongholds, as they were deemed. In the cause of education, they made early and commendable efforts; and, by their foresight and activity, or, perhaps, by the mere force of circumstances, they gained the control of funds contributed for general education. They constituted a highly respectable, and highly respected Christian denomination; free alike from the extravagances of fanaticism, and the convivial excesses of the colonial clergy.

Under widely different cirumstances, and with far less of worldly policy, did the Baptists begin their career. Their ministers were mostly poor, unlearned and obscure. It cannot be questioned that they were men of earnest piety and sound sense, and were diligent students of the Scriptures; and that some of them were endowed with great

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natural eloquence. Nor should it be forgotten, that among them soon appeared a few men of highly respectable mental culture and literary attainments—men who would make their mark in any age, and in any community. Encouraging, as they did, all believers to exercise their gifts in calling sinners to repentance, or edifying the saints, it is not surprising that some ran before they were called, and spake when they should have been silent; but still the talents of the brethren were developed, and cultivated, and employed in the most effective manner for the furtherance of the Redeemer's cause. For the most part, these rustic preachers, for reasons which readily occur to the mind of the reader, avoided the cities, towns, and more refined country neighborhoods, and went into the highways and hedges to preach the gospel to the poor, the ignorant and the neglected. Among these, they found ready hearers and docile pupils. Their manners, habits, and modes of thinking and speaking, made them congenial companions of the masses, gave them a ready access to the homes and hearts of this class, and a moulding influence over their character. These early Baptist worthies were guided very little by worldly policy. They made no effort to get possession of the strongholds. They made no special exertions to proselyte men of influence to their cause. They committed some serious mistakes, fell into some excesses, ran into some extremes, and subjected themselves and their principles to an odium which their ecclesiastical descendents still have cause occasionally to lament. They were more pious, more earnest, and more aggressive than the Episcopalians of that day; but less learned, less dignified, and less politic than the Presbyterians. In doctrine, they agreed with the Presbyterians, and, in the main, with the pious party—a very small one—in the colonial establishment; but in regard to church polity, Christian ordinances, and ministerial qualifications, they differed essentially from both.

A century has passed away—a pretty fair period for making an experiment—and we are now to compare the results of Presbyterian policy with those of Baptist shortsightedness. The Presbyterian Synods of the Old School

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and New School, in the State, number about seventeen thousand communicants, with above two hundred ministers and licentiates. The Baptists, exclusive of the anti-mission Associations, exceed one hundred thousand, with about four hundred and fifty ministers; or they are six times as numerous as the Presbyterians, with nearly three times as many ministers. The Presbyterians possess, in proportion to their number, more wealth, and have been trained to more systematic effort, and to more liberal pecuniary contributions for the support of the gospel, than the Baptists. The Presbyterian ministers are all, or nearly all, well educated and respectable ministers; many of the Baptist ministers are men of liberal intellectual culture; many others, without the advantages of a systematic education, are men whose minds have been disciplined by study, intelligent, and able to wield an influence for good, quite equal to that of the best educated; and the rest, with various degrees of talent, natural and acquired, in their respective spheres, are laboring, with different measures of success, to extend the Redeemer's kingdom.

But the full force of this important comparison has not yet been presented. The early settlers of the colony being, as has been observed, Episcopalians, were confirmed Pedobaptists. They differed far less in their religious views and practices from Presbyterians than from Baptists. In becoming Presbyterians, the colonists retained their baptism, the right of communing in the church in which they had been reared, and many of their notions of ecclesiastical polity, and united themselves with a church of high respectability; but, in becoming Baptists, their views of Christian ordinances and church polity were entirely changed, their religious connexions were utterly severed, and they exposed themselves to ridicule, reproach, and sometimes to more serious evils. Nor is this all. The Presbyterians were strengthened by numerous immigrants from Scotland and the North of Ireland. The Valley of Virginia—the most fertile and beautiful portion of the State—was first settled by Scotch and Scotch Irish, who brought with them from their father-land the doctrines and forms of Presbyterianism, and

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planted them in the land of their adoption. To this day, their descendants are the staunchest and most unyielding Presbyterians, and compose a large portion of the aggregate strength of the denomination in the State. But the Baptists gained few accessions by immigration, especially in the last century; and, even in the present century, their gain from this source has been far less than their loss by emigration; a loss which, we believe has been proportionably greater among them than among Presbyterians. Yet, with all these disadvantages, and others that might be named, the Baptists have multiplied in comparison with the Presbyterians in the ratio of six to one.

But, it may be asked, have not other causes besides the encouragement of an uneducated ministry contributed to this difference in the success of the two denominations? Doubtless they have. We ascribe this success in part to the soundness of Baptist principles and practices, which commend themselves to the consciences of earnest, unsophisticated readers of the Scriptures—a claim, however, which will not be conceded by our brethren of other denominations. But we are of opinion that this success may be traced chiefly to the views of Baptists on the call, qualifications and training of ministers. By encouraging all to preach, who furnish evidence of piety, a call to the ministry, and ability so to speak on the subject of religion as to interest and profit their hearers, Baptists have succeeded, not only in greatly multiplying their ministers, but in calling to the ministry some of the brightest ornaments of the Virginia pulpit. Under the Presbyterian system, Lunsford, Straughan, Kerr and Andrew Broaddus, renowned for their scriptural knowledge, eloquence, or success in winning souls, to say nothing of a host of living and departed worthies, would never have entered the pulpit; and, without their labors and influence, the Baptists would be as far behind the Presbyterians, as the Presbyterians are now behind the Baptists.

Before we dismiss this subject, it is proper to guard against a perversion of Dr. Wayland's views of ministerial education. He does not oppose, but earnestly advocate it. We need educated ministers for various and important pur-

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poses, which uneducated ministers, however pious and efficient, cannot accomplish. Thoroughly educated ministers, other things being equal, must always occupy the most responsible positions, and exert the widest and most valuable influence. Whatever may be the natural gifts or Christian graces of a minister, sound learning will increase his intellectual and moral influence. No man, who does not feel his need of education, and deplore his want of it, is fit for the Christian ministry. The extent to which any minister should pursue a systematic course of education, should depend on his age, aptitude for learning, opportunities for study, prospects of usefulness, and the counsel of experienced and judicious brethren. Young ministers are far more likely to err in neglecting, than in pursuing with excessive zeal, a systematic course of education. It may be set down, as a general truth, that young ministers, who enjoy fair advantages for acquiring a good education, and who, from aversion to study, impatience of restraint, or a conceit that they can preach well enough without farther training, fail to profit by these advantages, will not honor their calling, of they do not bring disgrace on it. If a young minister has, what every young minister ought to have, a deep sense of his ignorance, a high appreciation of learning, a fondness for study, and an earnest longing to be useful to souls, he may be safely left, in the matter of education, to be guided by his own impulses and by divine Providence.

Dr. Wayland's views of the *individual responsibility of church members to labor for the promotion of Christ's cause* are universally admitted. But how shall these views be carried into practice? We heard, as did thousands of ihristians, the thrilling statements of Dr. Oncken, when he was in this country, concerning the zeal, labors, sacrifices, sufferings and perils, of the German Baptist churches; and of the increase and prosperity which God had granted them. These churches are truly apostolic in their spirit, discipline and works. Our brethren, every where, who had the pleasure of hearing the artless, earnest, sensible addresses of this German apostle, were interested, convinced and deeply affected. But conviction is one thing, and cor-

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responding practice quite another. We admire the German Baptists, but we do not imitate them. We extol the self-sacrificing, laborious, apostolic spirit of Oncken and his companions in toil, but we do not imbibe it. We have among us right hearted ministers, and right hearted laymen—who live, and toil, and would, if called to it, suffer for Christ—but where are the right hearted churches? Among the thousands of Baptist churches in this country can we find one, whose members, realizing their responsibility to Christ, are all earnestly and faithfully co-operating for the promotion of his kingdom and glory? If Dr. Wayland, or any other man, can devise some means by which the current of worldliness in the churches may be arrested, and by which they may be incited to carry out their principles, and to follow the examples which they admire, we will honor him as a benefactor. We know, that, if they prayed more, they would live better: and if they lived better, they would pray more. We are convinced, that if they read and studied the Scriptures more diligently, they would have stronger faith; and, if they had stronger faith, they would more highly prize and more carefully study the Scriptures. We are sure, that if they felt more deeply interested in the subject of religion, they would talk more about it; and that, if they talked more about it, they would be more deeply impressed with its importance. We share these convictions in common with all sincere Christians; and yet we neither pray more nor live better; neither search the Scriptures more, nor have increasing faith; neither talk more about religion, nor have a deeper impression of its transcendent value. Our confidence is in God. The Baptists have been guided by a wisdom, not their own. As their past success has been the result, not of a profound policy, nor of a masterly organization, but of an overruling Providence, which has tried, chastised and humbled them; so we may hope, that the same gracious Providence will fit them to accomplish the important mission to which they seem called—the maintenance of the ordinances as they were delivered to the churches, and the spirituality of the kingdom of Christ. But should the Baptists, proving unworthy of their

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noble lineage, their sacred principles, and their important mission, become secularized and effete, as many other Christian denominations have done, they will perish, and will deserve to perish; or, if their existence on earth should be continued, it will be only that they may fill up the measure of their folly and guilt, and furnish another illustration of the judgment of God against those "who hold the truth in unrighteousness." But as Paul said to the Hebrew Christians, so say we to Baptists: "But, beloved, we are persuaded better things of you, and things that accompany salvation, though we thus speak." We feel assured that God designs you for a high, and noble, and far-reaching purpose, for the accomplishment of which he has been fitting you by centuries of conflict, suffering and toil. The principles which we advocate, and by which we are distinguished, are indestructible. If every Baptist on earth should prove unfaithful to his profession and to his trust, these principles will find other and more worthy advocates, through whose agency they will spread, flourish, and finally triumph. While the Bible shall last, they will have a sure home, and an impregnable defence.

As the work of Dr. Wayland is devoted to an exhibition of the departures of the Baptists from the approved principles and practices of their fathers, it seems proper, and it may serve to relieve the deep shades of the picture, to show that the Baptists have abandoned some of their principles and practices, which are more honored in their breach, than in their observance.

The Baptists, in former times, sadly *neglected the support of their ministers*. The evil was perhaps not so great and so common in New England, as in other places. But we know, that in many places, partly from false views of duty, partly on the plea of poverty, and partly from the secularity of pastors, they were permitted to toil from year to year, in want, not only without stipulated remuneration, but without those spontaneous and generous gifts which would have indicated an appreciation of their self-denying labors. The grand-father of the writer was a Baptist preacher, who boasted, that his children should never bear the reproach

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that their father received money for preaching the Gospel. Within the period of our memory, this bad practice of the Baptists has been, in a measure, we are sorry we cannot say wholly, forsaken. The principle, that they who preach the Gospel should live of the Gospel, is generally maintained; but some neglect it entirely in practice, and others carry it out very imperfectly. Still their departure from this principle and practice of the early Baptists is obvious, and demands a grateful acknowledgement. It only remains that they should perfect the reformation so auspiciously begun, and carefully guard against the opposite and far more mischievous extreme, of giving to popular ministers such extravagant salaries, as will excite the cupidity of unhallowed genius.

The Baptists have, in a good degree, departed from the practice, so prevalent thirty years ago, of *drinking intoxicating liquors*. This practice was not peculiar to Baptists, but was common to all classes of society, and all denominations of Christians. Drunken church members and drunken ministers were then far more common than they are now. The Baptists did their full share of drinking, and furnished their due proportion of the victims of intemperance. But a great and favorable change has taken place in the denomination, as well as in society generally. Now, drunken church-members are rarely seen, and drunken pastors, so far as we are informed, never. Whether the same change has occurred, within the range of Dr. Wayland's observation, we cannot say; but if it has, we are sure he will place it, as an offset against some of the evils which he so faithfully portrays.

Much *sounder principles of Biblical interpretation* are adopted by the Baptists of the present day than by their fathers of the past age. The practice of *spiritualizing* the Scriptures, as it was termed, was almost universal. Not only the illiterate and the visionary, but ministers of good education and sound sense, indulged in the most fanciful expositions of Scripture. To use an expression which we have somewhere seen, they "allegorized plain common sense into pious absurdity." We could furnish, if they were not unsuited to the gravity of this discussion, most

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ludicrous specimens of this extravagant and ingenious, but most unsound method of interpreting the Scriptures. If, however, the reader is curious on this subject, he may examine Dr. Gill's commentary on the good Samaritan, and search out as many other expositions of the same sort as suit his taste. The day of allegorical preaching has passed away, to return no more. For years we have not heard a single sermon of this kind; and we are quite certain, that the children in our Sunday Schools would now smile at sermons which, in our youthful days were not only heard with patience, but were accounted ingenious, deep and powerful. If Dr. Wayland has not noted this departure from one of the practices of our fathers, he is indebted to his point of observation for the failure. No one change in the history of the Baptists has been so obvious to us; and perhaps none should be more joyously hailed, as an indication of progress.

Dr. Wayland maintains, and no doubt correctly, that there has been a great failing of late years in the individual efforts of Baptists to advance the cause of Christ. It has not, however, escaped his notice, that their combined efforts for the purpose have increased in number and efficiency. They are not doing what they might do—nor what they ought to do—nor what, we trust, they are destined to do; but in the aggregate—in Sunday Schools—in Missions, domestic and foreign—in Bible and Tract distribution—in Education, general and ministerial—they are doing much; and their efforts have been crowned with a measure of success, fitted to inspirit them in the fulfilment of their great mission.

To conclude, when we consider the departure of Baptists from the principles and practices—the spirituality, simplicity and faithfulness of their fathers—we find much cause for warning, watchfulness, prayer and reformation. But, when we contemplate the evils from which they have escaped—the steadfastness with which they have ever adhered to the main principles and practices that distinguished them—the efforts which they have made to extend the kingdom of Christ—the success which God has granted to their exertions—and

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the gradual and increasing diffusion of their distinctive principles, we are persuaded, that, as they have had a history, so they will have a future. We are not a prophet, nor the son of a prophet, but, unless we misread the signs of the times, Baptist principles are destined to have a more rapid spread in the future than they have had in the past. There will be hindrances to their progress. Some churches may become worldly and formal—some pastors, guided by the popular taste, may forsake the old paths—here and there defection from our principles may occur, but the host will move in the right direction.

It only remains that we should urge our readers to peruse Dr. Wayland's book. It has been a long while since we read a volume with such sincere and unmingled pleasure. It is destined to have a wide circulation, and to accomplish great good. We trust it is not the last work which the venerable author will send forth from his retirement, to enlighten, cheer, and bless the churches.

Art. VI.—CAUSES OF THE DECLINE OF INFANT BAPTISM.

Biblical Repertory, and Princeton Review. January, 1857. *Article IV. The Neglect of Infant Baptism.*

The Mercersburg Review. January, 1857. *Article IV. The Church System, and the Heidelberg Catechism.*

The Doctrine of Baptism, as taught in the Holy Scriptures, and held by the Protestant Episcopal Church. Protestant Episcopal Society for the Promotion of Evangelical Knowledge.

None who believe in the divinity of the Great Teacher, can doubt the ultimate triumph of the truth He taught. Though greatly hindered by the assaults of its enemies, and the errors and perversions under which even many of its professed friends have vainly sought to bury it, it will at length win its way to universal acceptance. It may, in the

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future, have to pass through many severe and even bloody conflicts, as it has done in the past, but it will conquer. Truth after truth will be vindicated and established; error after error will be exploded and forgotten, until at last Christ shall reign supreme over all human minds and hearts. It is gratifying to the Christian not only to *believe* this, but to have his faith confirmed by the actual "signs of the times." Within a few years, several Baptist writers have directed attention to the fact that a practice which they are compelled to regard as unscriptural and pernicious has been steadily decreasing especially among the Evangelical denominations in the United States. They have presented it as at least a presumptive argument for their principles, that in a community like our own, where the Bible is more universally revered and read as the only Rule of Faith, where thought is more untrammeled, and where true enlightened piety is more widely prevalent than in any other part of the world—*Infant Baptism* gives unmistakable evidences of decrepitude and decay. They regard it as an onward step in the progress of the spiritual kingdom of Christ, and hail it as the dawn of that brighter day, when among all His professed followers there shall be but "one Lord, one faith, one baptism."

Prof. T. F. Curtis especially, in his very able and valuable work on "the progress of Baptist Principles in the last hundred years," has clearly exhibited this gradual decrease of infant baptism. His conclusion, from numerous statistics adduced by him, is: "In one sentence, then, infant baptism is now completely the exception, where it used to be the rule. If the Presbyterian returns furnish a fair average, out of twelve infants born, eleven go unbaptized. A hundred years ago, the proportions were nearer the reverse."

In every discussion however, the disputant gains a signal advantage, if *the facts* from which he seeks to draw his conclusions, are conceded by his opponent. What might otherwise have been ridiculed as the exaggeration of a fancy stimulated by hope or blinded by prejudice, becomes a stern reality, which must be accounted for. So in the case before us. We need not summon a single Baptist witness. We

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need not laboriously collect statistics, nor compile the testimony of the enemies of infant baptism. The work has been done, and well done, by its friends. They have supplied us both with *the facts*, and with the *reasons* which prove that this decline of infant baptism is steadily progressing, and is the result,—not as they endeavor to persuade themselves, of any temporary "neglect," or partial decay of vital piety in their churches, but—mainly of the consistent application of principles essential to true Christianity, and reiterated in every form by Evangelical Pedobaptists. These *facts* and *reasons* we propose to notice, and although Prof. Curtis, in the volume already alluded to, has almost exhausted the subject, yet as new testimony has recently been given, and other concessions, not cited by him, may be adduced, our task will not be altogether a supererogatory one.

Article IV. in the January number of the "Princeton Review" the able Quarterly of Old School Presbyterianism, contains ample statistics on this subject, prepared with great care and thoroughness. The conclusion of the writer is thus expressed:

"We must confess that the more we have considered the subject, and the more facts we have been able to obtain, we have been so much the more satisfied, not only that there is increasing disregard for the baptism of children, in our sister churches, but also, that throughout the whole of our own church there is an increasing neglect of this blessed ordinance." * * * * * * 'Two-thirds of the children of our church unbaptized! The very statement startles us. Indeed we hesitate in making it, and would fain hope we are mistaken. But we fear it is sober, solemn truth."

From tables compiled from the annual reports to the General Assembly, exhibiting the proportion existing between the number of members and the children baptized in the Presbyterian Church in the last fifty years, excepting 1813, 1822, 1823, and 1835, he proves that:

"Fifty years ago there were about 200 children baptized for every thousand communicants; now about 50—only one fourth as many. Fifty years ago there was one child baptized for every five members; now but one for 20! In 1811 there were only 23,639 communicants, and yet there were 4,677 baptisms. And yet in 1856, with *ten times* as many members, we have only *twice* as many baptisms of children; or to be perfectly ac-

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curate, had the baptisms borne the same porportion to the communicants in our church last year, that they did in 1811, 46,249 would have been the number reported, instead of 11,921; showing (with the proportion of 1811) 34,328 children excluded from this holy ordinance within the past year, being almost three-fourths of the infant members of the church!"

After careful investigation and consideration, he is "driven with pain to the conclusion that there cannot be less than one infant subject for baptism for every six members in the whole church, and consequently we must conclude that whilst there were but 205,041 children reported as baptized during the last 20 years, the reports should have amounted to 618,339, leaving not less than 413,298 unbaptized. Thus have more than two-thirds of the children of the church been "cut off" from the people of God by their parents' neglect, and by the Church's silent acquiescence therein."

This view he confirms by the statistics of the Episcopal Church, where "during the past two years, there has been one baptism for every 5.7 members." "They have only half as many members as the Presbyterian Church, and yet report twice as many members baptized." His tables show moreover that this "diminution has been gradual. For years and tens of years has there been a constantly decreasing ratio, and there has been no sudden change of the proportion."

He adds also: "It would seem invidious to name churches, but there are many, as can be seen by examining the Minutes of the General Assembly, who number 300, 400, and 500 communicants, and yet from year to year there are only 2, 3, 5, or 10 baptisms reported." We know of more than one, two, or three elders and deacons, in a State in which we have resided for years, who refuse altogether to have their children baptized; * * * yea, and the minister who insists on the duty of attending to this *sacrament*, is in danger of making himself odious."

"In the Reformed Dutch Church, in the year 1855, there were reported 38,927 members, and 2,448 children baptized, being one child for every 15.9 members, or 63 to the thousand. In 1856 there were 40,413 members, and 2,754 children baptized—being one for every 14.7 members, or 68 to the thousand."

The state of things is even more alarming in the New School Presbyterian Church, and in the New England Congregational Churches. In 1856 the former church reported 138,760 members, and 3,394 infants baptized, showing a proportion of only 24 baptisms for every thousand members.

"If then there ought to be one baptism a year for every six members, within the last eighteen years there should have been amongst the New School 400,413 baptisms, instead of 62,250, the number reported; that is 6 children out of 7, or six-sevenths of their children, being 338,163, are unbaptized! all of them of 18 years old and under." Again, "We readily see that in the Congregational churches of New England, infant bap-

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tism is beyond a doubt dying out. In Vermont (in 1855) we have but 7 baptisms to every thousand communicants; in New Hampshire but 14; in Maine 16; and in all the other Associations but 19; the average being only 16 to the thousand!"

The Minutes of the Maine Congregational Conference for 1856 report 237 churches, with 16,786 members, and yet but 237 infants baptized, during the year, being an average of only one for each church, or about 14 to every thousand members. Nor do many who still continue to practice this rite do so from a deep conviction of its sacredness as a religious duty. The Princeton Review says on this point,

"How very often is it the case, that an ordinance which should be regarded as a delightful privilege to the parent, is regarded rather as an ordinance of the Church! Perhaps it is considered a respectable way of naming the child, or of making a display of its habiliments to the congregation."

A leading Methodist Journal complains of "the retreat of infant baptism into a corner," and another comments with severity upon the fact that frequently even ministers "hurry over it as if it were a thing of no consequence." Men of high standing in some of the principal Pedobaptist denominations, who have renounced infant baptism after long and severe struggles between duty and the many ties which bound them to their early christian homes, have assured us that they left behind them thousands who were tortured by doubts on this subject; and the fact that annually upwards of fifty Pedobaptist ministers and many hundreds of members unite with the Baptist churches, affords additional proof, if any were wanting, that a deep and powerful influence is at work undermining the foundations of the system. It has greatly lost its hold upon the public conscience even of its professed friends.

Nor is this state of things confined to our own country. We learn from good authority that many of the young Protestant pastors of France repudiate infant baptism, and a recent letter from the French correspondent of a prominent Congregational paper, affirms "that in many churches, there are members who decidedly oppose the baptism of children." "Several missionaries of the Evangelical Society do

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not baptize any more children." "The idea that every one must become by conversion, and not otherwise, members of a Christian church, and that the profession of the Christian faith must be personal and spontaneous, has led little by little, many of the best minds amongst those who are opposed to an established church, to abandon the notion of infant baptism."

Several pastors of the Reformed State Church in Paris have declared it as their belief that "Pedobaptism is not only anti-scriptural, but anti-christian, yea, the negation of Christianity," yet by a singular inconsistency, they still consent to remain in the State Church, and to administer the rite to children, while striving to lead the parents gradually to "an acknowledgement of the truth."

But the *causes* of this prevailing and increasing neglect of infant baptism are of far greater importance than the fact itself.

The Princeton Review assigns the following:

1. The greatly increased efforts of Anti-Pedobaptists to disseminate their sentiments. 2. The neglect of pastors to give proper and full instructions in regard to this sacrament. 3. The careless and improper administration of the ordinance. 4. The failure of the church to recognize baptized children as members after baptism. 5. Neglect of family worship. 6. The administration of the ordinance at week-day services instead of on the Sabbath. 7. The baleful influence resulting from the era of New Measures.

We do not propose to discuss these in detail. All of them doubtless have their influence, and have contributed more or less to bring the ordinance into disrepute. So far, however, as it is intimated that these causes are merely superficial and temporary in their character, to be remedied by an increase of piety, by greater vigilance and stricter discipline on the part of pastors and churches, we think the Review altogether in error.

That this neglect does not proceed from want of spirituality and devotion, is proved by the fact that the decline of infant baptism in the different denominations is by no means in proportion to the low state of vital piety in those denom-

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inations respectively, but rather the reverse. On this supposition the Roman Catholic and other High Church bodies are more spiritual than the Evangelical sects! We cannot believe that these churches—which for the last half century have been increasing in their missionary activity, in their liberality and labors in all religious, educational and benevolent enterprises, as well as in the number of their converts, and the erection of new houses of worship—are really suffering under so deadly a blight of their piety, as the above statistics of infant baptism would indicate. No. Many of these very churches, as well as thousands of Baptist churches, which altogether reject the rite, enjoy revivals of religion, are honored by the Spirit in winning many souls to Jesus, and are not at least distinguished from other churches by their lukewarmness in the cause of Christ. The difficulty lies far deeper, even in the vital principles of the Gospel itself, in those views of the Church of Christ, and those precious doctrines, distinctively known as Evangelical, and with which infant baptism is inconsistent. These views and doctrines are earnestly and powerfully proclaimed from many a Pedobaptist press and pulpit, they are commending themselves as never before to the public mind, they are dearer than life to millions of Christians, and as rapidly as their incongruity with infant baptism and church-membership is clearly apprehended, is the ordinance abandoned to deserved neglect. The TRUTH, after having been for ages with its locks shorn, and eyes blinded by persecution, Superstition, and human tradition, now freed from its prison-house and breathing the air of liberty, has laid its powerful grasp upon the main pillars of the Pedobaptist temple, and they are tottering to the very base.

There already exist in Christendom *two* strongly marked parties. The question at issue between them is a central one, and destined finally to eclipse all minor differences, and to array the host of nominal Christians into two great contending armies, engaged in desperate and perhaps final conflict. These two parties may be distinguished as the *Sacramental* and the *Unsacramental*. The latter are advocates of a

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spiritual religion, in which faith and love must give value to all outward rites, otherwise worthless or wicked; the former are champions of a system of sacraments, which are the divinely appointed vehicles of grace. Baptism, as the first ordinance or sacrament to be administered, becomes therefore the main turning point of the controversy. The one believe regeneration to be effected by the Spirit of God, *through the Word*, heard or read, and believed; the other, by the Spirit, *in baptism*. The first regard baptism as a symbol of blessings received *by faith*, and accompanied with grace to the subject, only as God always blesses the spiritual reception of his *truth*, and obedience to his commands; the second, on the contrary, consider baptism as a holy sacrament, which has its efficacy and power not from the mind of the worshipper, but by an intrinsic power in the transaction itself, independent of the faith of the recipients.

The difference between these systems is heaven-wide. If one is true, the other must be false. There can be no compromise, no reconciliation between them. It is a death-struggle between the religion of God and the religion of man, between the lovers of Christ and the Bible, and the lovers of tradition and the Church.

In this controversy all Christians must take a decided stand. And they are doing so. The process is rapidly going on before our eyes. As in a crystal goblet filled with muddy water, we can see the impurities gradually sinking to the bottom, increasing the mass of sediment below, and leaving the pure water at the top, while the space between is still discolored with the many particles slowly but surely settling down to their proper place, so is it in Christendom. The defenders of Sacramental grace are clearly marked on the one hand, and the Baptists on the other, while the interval between is filled with Pedobaptists in the various stages of their career towards consistency, either going down into the mystical regions of baptismal regeneration, or coming up into the open advocacy of *faith above all, and before all ordinances.**

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* The *Lutheran Observer*, of Baltimore, an organ of the Evangelical Party, thus laments this tendency:—

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In this all important controversy, Evangelical Pedobaptists are in heart and doctrine ranged with the Baptists, and as the truth breaks upon them that they never can successfully repel the charge of inconsistency urged against them, by both their formalist and Baptist opponents, or make their Scriptural views and arguments harmonize with their practice, until they abandon infant baptism, they are forsaking it.

We propose therefore to name a few particulars in which this inconsistency appears.

I. In their views of the Church of Christ. The Church of Christ is now, and has been in all ages and by all sects considered separate from the world, a society distinguished by *holiness*, and enjoying God's peculiar favor. The New Testament is so full of evidence on this point,—speaks so repeatedly of the Church as "the body" of Christ, "the household of God," "the habitation of God," "the temple of the Holy Ghost," "the bride, the Lamb's wife;" and of its members as "sons and daughters of God Almighty," "the brethren" and "friends" of Christ, the "redeemed and beloved of the Lord," "heirs of God, and joint heirs with Jesus Christ," that amid all the corruptions and perversions of the Gospel, this great *idea* of the sanctity of the Church has never been eradicated from the hearts and minds of men. It is recognized equally by the Romanist, and the Baptist, by the strictest orthodoxy and the greatest heresy.

"It is well known that a spirit of High Churchism has also unfortunately found its way into our own beloved Lutheran Church. It is folly to deny this, or attempt to disguise it. There is, beyond all controversy, a tendency among some of our most esteemed and beloved brethren to go *backward*. Liturgical forms, internal sacramental efficacy, sacramental religion, sacramental mysticism, gowns, surplices, bibs, extravagant ideas about the true church, &c., are being adopted." * * * Not many years ago we had but a single Lutheran Synod in the United States, and that a very small and unimportant one, that adhered to the unscriptural peculiarities of symbolism, and that Synod was characterized by a distinguished minister (now an advocate of symbolism himself) as "the dregs of the Church;" and now we have at least *six or seven Synods*, while other Synods are partially tainted."

The deplorable increase of Sacramentalism in the Episcopal Church, and in the German Reformed Church, under the influence of the Mercersburg Review, is well known.

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But in its *practical application* there exist the widest extremes. The Sacramental party, including the Church of Rome, the Tractarian, and High-Churchmen of every denomination, apply it by maintaining that in baptism are imparted the requisite qualifications for admission into this holy body, with all its exalted privileges. The child is by baptism made "a child of God, a member of Christ, and an heir of the kingdom of heaven." The Baptists apply it by refusing to admit into the church any but professed believers in Jesus, already "renewed" by Divine Grace. The Evangelical Pedobaptists attempt to compromise the matter—to maintain the sacred character of the church, and yet to find a place in it for those who are by them considered unregenerate. The attempt is vain, and is rebuked by the writings of many of their most distinguished men, and by the enlightened convictions of multitudes of their members.

Let us look at their own testimony on the subject.

We will begin with the Princeton Review, which in this same number, (p, 154-5,) refers as follows to "Protestants in general, and Presbyterians specially."

"Christ before the Church has ever been their guiding principle. Practically, the governing, if not the avowed principle of all anti-Protestant communions, has been the Church before Christ, and Christ only through the Church. Their fundamental principle has ever been, and still is, that union with Christ can be secured only by union with the Church. The fundamental principle with Protestants is, that union with Christ secures union with the Church."

Rev. Dr. S. Schmucker, Professor of Theology in the Gettysburg Seminary, an able divine of the Lutheran Church, in a discourse entitled "An elemental contrast between the Religion of *Forms* and of the *Spirit*," has said:

"Union with Christ, by a living faith, is the basis of union with the Church." Again: "According to Rome, the sinner gains access to Christ through the Church; but according to Protestants, he gains access to the Church through Christ, (that is, by faith in Him.")

D'Aubigne, the historian of the Reformation, writes:

"Christianity is an individual work: the grace of God converts soul after soul. Each soul is a world in which a creation peculiar to itself must be accomplished. The Church is but the assemblage of all the

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souls in whom this work is wrought, and who are now united, because they have but "one Spirit, one Lord, one Father."

Dr. Candlish, a distinguished minister of the Free Church of Scotland, says:

"It is not through the Church that I come to my God, but through God I come to his Church. It is not a wholesale procedure on the part of God toward the Church collectively, that wholesale procedure becoming available through the admission, often unconsciously, of one and another into the communion of the Church, but God deals with us according to our nature as men, reasonable, intelligent, conscientious, free, living agents. * * * He comes to *me*, and, through the blood of his Son, he makes terms of peace with me, drawing me to himself, and then makes a Church out of believing souls on earth, and ultimately a Church in Heaven, not by any wholesale process, but by units, one by one, soul by soul, man by man, being brought personally, individually to His bar."

He also stigmatizes the opposite doctrine as "the very error of Popery and Puseyism."

In a statement of the "Distinctive Principles of the Protestant Episcopal Society, for the promotion of Evangelical Knowledge,"—a society composed of "several of the Bishops, and a respectable number of the Clergy and Laity" of that Church,—we find the following definition:

"Our Society holds that *the Church* is 'the blessed company of all faithful people,' or of all true believers in Jesus, abiding in communion with Christ by a living faith. Of all, and *only such* does the Church, as 'the body of Christ' consist."

Is it replied that these statements are made with reference only to the Church *invisible*, "the body of Christ"? We answer that many of them cannot be so understood: and that, if the Church, in its *essence and idea* is "a congregation of saints," all *visible* churches ought to conform so far as human imperfections will admit, to the Divine ideal. But on this point also we have abundant testimony.

Rev. Dr. Brown, Chairman of the British Congregational Union, in an address before that body, in 1854, thus expressed himself:

"Let it be remembered, that one of the fundamental principles of the constitution of *our churches* is, that, as far as a man can judge, their members be Christians. This is an essential part of our Scriptural charter, according to which alone we expect to enjoy immediate connection with the Divine Head; this is a main arm of our religious strength, by which we are more powerful for doing good than if we were sustained

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by governments, or patronized by princes; and this is a distinguished portion of the glory of our churches. *Fail here*, and we all but fail entirely." "To increase the world in the Church, is to paralyze the Church and to delude the world."

Rev. Dr. John Harris, whose recent death is so deeply deplored as a great loss to Christendom, speaks thus of the Church:

"Assimilation is the law of our nature, but the tendency of this principle in the world is to hasten its moral decomposition; whereas in the Church it is intended to renovate and restore the moral health, and thus render the Church the salt of the earth. But to secure this end, it is evident that the members of the Church must possess a character essentially different from the rest of the world. And this radical change must take place prior to their admission, otherwise there is no guarantee that the world will not absorb and modify the Church, rather there is the strongest probability that the principle of assimilation will operate to the triumph of the world, and the destruction of the Church."*

Says Rev. James Hamilton, minister of the Scotch Church, London, one of the most popular preachers and authors of the day:

†"Union with Christ is an indispensable preliminary to union with the Church of Christ." "The Church of the living God consists of regenerate men. The union for which the Lord Jesus prayed, was a union of spiritual men, a union not of mere professors, but of his true disciples. Any other union is little worth—a union of professors with professors, of one dead Church with another dead Church—is but a filling of the charnel house, a heaping of the compost pile." "A union of dead professors with living saints, this union of life and death, is but to pour the green and putrid water of the stagnant pool into the living spring. It is not to graft new branches into the goodly vine, but to bandage on dead branches, that will but deform it. It is not to gather new wheat into the garner, but to blend the wheat and chaff again together." "It is not to gather new sheep into the fold, but it is to borrow the shepherd's brand, and to imprint it on dogs and wolves, and call them sheep."

But enough.—In these selections from representatives of different denominations, we have given but a few specimens of the Evangelical Protestant view of the Church, which runs through all their literature, and all their preaching, except when they touch the subject of infant baptism.

It is not strange that intelligent, reflective men, when

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* Great Teacher—Essay 2, Sec. 4, p. 204.
† Dew of Hermon—pp. 116–117.

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they are thus repeatedly told that the Church of Christ in its essential nature is a society of *believers, and believers only*,—that this is the *Protestant* view of the Church, and absolutely indispensable to its purity and power, have suggested to them many unanswerable difficulties as to infant church membership. They believe in the doctrine of human depravity,—that "that which is born of the flesh is flesh;" that grace is not hereditary, but that the offspring of Christian parents are "by nature children of wrath, even as others,"—that they inherit carnal hearts, which, unless regenerated by Divine power, will in due time exhibit the "works of the flesh" in hostility to God, and in all forms of sin. Are not then all the "unregenerate," whether infant or adult, necessarily forbidden admission into Christ's Church? If the Church is indeed a "spiritual house," what right have men to place any but "living stones" in its walls? If it is "the household of God," on earth, what room is there in it for any children, but the children of God? If its duties, privileges and responsibilities belong only to *converted* souls, what propriety is there in introducing infants *before their conversion?* Will not a Church composed of such incongruous, nay discordant materials, be inherently weak, like the image seen in prophetic vision, "part of potter's clay, and part of iron"?

Either the doctrine of native depravity must be denied, or these views of the church must be modified, or infant membership be abandoned.—Some Pedobaptists adopt one of these alternatives, others another.

A writer in the Methodist Quarterly Review, holds:

"That the infant occupies the same general ground as the adult convert: he is justified from guilt, his nature is so far renewed as to offer no moral obstacle to the sanctifying power of grace."

And he accordingly argues that the

"Fitness of infant baptism lies not in any regenerating power in the rite itself, nor in consideration of the faith of the parents, but the ground of the claim lies in the *child's own present personal state of grace;*"

thus utterly abandoning the doctrine of human depravity.

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Another, shocked at so bold a denial of one of the cardinal doctrines of the Gospel, expresses himself in more guarded terms :—

"God requires his Church to be *holy*. The Scriptural qualification for admission into it in the case of adults is *genuine piety*. Consider next that God authorizes, nay, requires believing parents to cause their children to be baptized, and so to be introduced into his Church. What is the intention of God in this proceeding? Is it that these children, so introduced into his holy Church, shall *remain* in it? Any other supposition would lay him open to the imputation of fickleness. Does he intend they shall remain in it *without piety?*—This is not supposable. The only supposition is that he *intends to renew them.*"

But what God intends he always accomplishes. Now, a vast number of these infant church-members are never renewed, but die in their sins. This *fact* proves that this supposition is perfectly absurd and baseless. A similar remark will apply to the ground taken by the *Princeton Review*, and many other writers."

"That membership in the visible Church is founded on a *presumptive* membership in the invisible, until its subjects, by acts incompatible therewith prove the contrary, and thus to the eye of man forfeit their standing among God's visible people;" and that the ground of infant baptism is "a presumption that the children of the Church are and will prove to be the real children of God, until they dispel that presumption by their own misconduct."

But do not the doctrines of natural depravity, and of the necessity of regeneration for every human soul, prove that this is a most unwarrantable "*presumption*" indeed; and does not the melancholy fact that vast numbers of these very "children of the Church" live and die in sin, show that it is false to "presume" them converted in infancy? God has promised to bless the pious example and the faithful training of Christian parents, but he has not authorized either parent or child to "presume" a work accomplished, before it is done, and especially when, as may be clearly shown, that very "presumption" tends to operate as a fatal obstacle to the conversion of the child.

They all find it, however, a most difficult problem to determine the exact relation of baptized infants to the Church, and in their confused and contradictory views, furnish additional proof of the want of a substantial basis for the doctrine.

The Princeton Review confesses—

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"We have met with few who have reached a mode of apprehending the matter altogether satisfactory to themselves." "Great diversities of opinion and practice prevail in reference to the kind of membership involved, and the doctrinal and practical consequences which thence result."

Large masses of Evangelical Christians in our country, deny that the baptized children are members of the church, until they become so by their own personal and professed faith and repentance. Others hold that they are only *quasi* members; others like Dr. Dwight and other Congregational writers, that they are members of the *Church Universal*, but not of any particular organized church. The general view of the Old School Presbyterians and Lutherans is that children of believing parents are *born church*-members, and that their baptism is but a recognition of their birth-right, while a large section at least of the New School Presbyterians, say that they become members *by being baptized*, and not before.

Nor is their practice less discordant than their theory, though they generally agree in treating these "children of the Church" as "outsiders," admitting them to no church privileges, and subjecting them to no discipline, until they personally profess conversion, and are received into "full fellowship." The very language almost invariably employed in speaking or writing of church-members, completely ignores this large portion of the Church. They are not usually enumerated as members in the statistics of the Pedobaptist Churches, not even by the Princeton Review, in the article already referred to, while advocating their claims to such recognition. When they make a profession of religion, they, equally with the "aliens from the covenant" who are then baptized and received with them, are said to have "*joined the Church.*" *

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* A striking instance of this occurs in an account of a revival in Newark, Del., published in the St. Louis Presbyterian. The writer, a Presbyterian clergyman, says: "One hundred and forty-two have been *admitted to the various churches* of my charge. . A number, especially of those who are quite young, have *deferred uniting with the church* till the Spring. Among the inquirers, also, were a number of children, from twelve to fourteen years of age, with regard to most of whom it was deemed advisable to postpone *admission into the church* for some time to come.

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The Presbyterian General Assembly, at its session in St. Louis, in 1855, adopted the Report of the Board of Education, containing the positions—"That our standards fully recognize baptized children as members of the visible Church:" and "that appropriate *discipline* is implied in the idea of church-membership;" and making suggestions as to the kind of discipline suitable for their "infant church-members." But it will be asked, 'is not participation in all the *rights* and *privileges*, as well as the discipline, of the Church, also implied in the idea of church-membership?' And yet this same body adopted, and act upon a rule which cuts off these very members from one of the most precious privileges of the Church. "Our Church prescribes *true piety* as the qualification for admission to the Lord's Supper."—Nor was this all.—During the session the following overture was presented:

"Are not baptized persons, who are regular attendants, and contribute to the support of the church, though not regular members, entitled to vote?"

Upon this question a long debate ensued, during the course of which, various opinions were expressed as to these irregular members. Mr. Alexander thought—"they were indispensable to the support of some of the churches, and were many of them really among the most hopeful members." Dr. Wines said,—"these persons had failed to assume the road taken for them by their parents, and were, in that view, covenant breakers." Some contended that they "should be allowed to vote in the election of pastors." Others urged their disfranchisement, and cited cases where "the members of the Church were controlled by persons attending the Church, and the person of their choice expelled." We believe the whole matter was finally referred to a committee, to report at a subsequent meeting. The

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The great majority of the subjects of the revival, were those who were *religiously educated*, and were regular attendants at church." Were not these "religiously educated" persons, children of pious parents, and therefore already "in the church?" How strange that the professed *conversion* of those who, by the theory, were church members *before their conversion*, led the pastor to "postpone their *admission into the church.*" What contradiction and confusion!

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entire discussion however, exhibits the difficulty of finding a place for these unregenerate members in the Church of Christ. The Scriptures speak of but two classes,—Christians, and the ungodly,—church-members and "aliens from the Commonwealth of Israel." But here a third class appears, unknown to the Bible. An unscriptural distinction has been invented between different members of the Church, and we hear now of "baptized non-communicants," "full members," and "members not in full communion." They certainly occupy an unenviable position. Church-members without Church privileges, and exposed to the stroke of discipline, for simply continuing as they were when enrolled, without their own consent, in the Church! This discipline has, it is true, been seriously neglected, but earnest efforts are now put forth, in various quarters, to revive it. Its neglect has been said to * "fill the Church with baptized sinners;" and accordingly the Church is summoned to "cut off from the people of the Lord," the baptized children, "who, when they arrive at adult age, continue in impenitence and unbelief." Can any one deny the propriety of such discipline? Is not a church guilty of gross inconsistency in claiming membership for her baptized children, and when they grow up unconverted, and even wicked, allowing them to retain their membership without censure? Those are plainly right who demand the arraignment and excommunication of such ungodly members. And yet how shall the rule be applied? To do it would be indeed consistent, but suicidal. Very few are converted until they have spent at least some time in sin, and have justly exposed themselves to exclusion. To keep the church pure therefore, the guillotine must be kept constantly at work. Nearly all the "baptized non communicants" would be branded with a degrading stigma, at their entrance into active life. Let this practice but prevail as it ought, and infant baptism would not survive a single generation. It would be regarded as an outrage by the multitudes whom it would stigmatize, and would justly exasperate against

* Presbyterian of the West.

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the church those to whom it must look for future support. How could they love a church which first forces them into its pale without their consent or responsibility, and then forcibly ejects them as unworthy of its fellowship, although when admitted they were known to possess the *very same unregenerate nature*, for acting in accordance with which they are now excluded.

The more this question of the relation of baptized infants to the church, is agitated, and the more the necessity of disciplining them when they grow up in sin, is urged, the more clearly will be seen the difficulty of preserving a Pedobaptist church, a "spiritual society." The only way to do it, is the present inconsistent one of completely ignoring the baptism and membership of infants, or to exclude them as soon as they exhibit positive proof of unregeneracy. In either case infant baptism must receive a death-blow—in the first, by being reduced to a lifeless form; in the second, by being the occasion of oppressive and insufferable tyranny.

II. Infant baptism is inconsistent with the Evangelical view of the nature and value of the Sacraments.

We will first let the Princeton Review instruct us on this point:

"To preclude misconstruction in any quarter, we observe at the outset, that these articles (of the Presbyterian Church) deny all intrinsic efficacy to the sacraments as such. They avail nothing to those who do not exercise faith in the things of which they are the signs and seals. They are profitable to such only in so far as their faith is quickened and strengthened by beholding the sensible emblems which make the "word visible," and the seals whereby God ratifies to us His exceeding great and precious promises. They no way contravene, they strenuously uphold that great Protestant principle, that we get no more from any sacrament than we take by faith."*

D'Aubigne writes:

"Without doubt we believe the sacraments are means of grace, but they are so only when faith accompanies their use."†

‡The Protestant Episcopal Society for the promotion of Evangelical knowledge, declares that:

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* Princeton Review, Vol. 29, No. 1, p. 21.
† Puseyism Examined, p. 44. ‡Statement of Principles, pp. 39-40.

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"From the whole view of the subject, furnished by the Bible, it appears evident that the sacraments have a wholesome and saving effect on those only whose hearts God has previously prepared for their right reception. They are equally with the *Word* addressed to *faith*, and to the appropriate religious affections which accompany faith, and which show that the Holy Spirit has opened the understandings and renewed the hearts of their receivers. * * * * In both, these truths are addressed to the understanding, the faith, and the affections; and the difference in the *measure* of the effect produced by each, so far as there is a difference, seems to spring from the fact, that truth in the *Word* is carried by the Spirit through the ear or through the eye, used *alone;* while truth in the sacraments is carried by the Spirit through several senses simultaneously used."

Rev. Dr. Schmucker, of the Lutheran Church, states that

"The Protestant system makes the sacraments exhibitions of *divine truth*, and thus means of grace, whilst that of Rome gives them an *ex opere operato* influence, as indispensable channels of divine grace;" and "that a *previous moral qualification* is distinctly required in Scripture for the reception of the Sacraments. In the great commission of our Saviour, *faith* is absolutely demanded." "*Without faith* baptism is of no profit." *

But why need we multiply quotations, when all our Evangelical literature is filled with similar sentiments; when, with one voice, all who protest against the errors of Oxford and Rome, declare that "the advantage to be derived from partaking of the ordinances, depends upon the prayerful contemplation of the truths they set forth," and the blessing of God upon *intelligent* obedience to his commands. In fact, it is impossible for Evangelical Christians to combat successfully the advocates of sacramental grace, without taking this position, and it is invariably taken, even by Pedobaptists, in their controversy with High-Churchmen. The language of Scripture in reference to baptism is so strong, the blessings connected with it so many and important, that unless they are attributed exclusively to *believers*, to those in whose hearts the Spirit has already wrought a gracious work, it is impossible to avoid the conclusion, that the Romanist is right in ascribing regenerating, justifying, and sanctifying power to the ordinance itself.

Again. Baptism is repeatedly spoken of by Pedobaptist writers and preachers as "a *profession* of faith." In this

* Elemental Contrast.

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ordinance, says one, "we solemnly agree to discharge the duties of the Christian life." "The baptized person who is really advantaged by the rite, is one who is able, with a good conscience, to make *the profession of repentance and faith*, and the promise of obedience which are then required." * In every argument to prove the *duty of adult* baptism, it is assumed that this is God's appointed way of professing his name before men, and of uniting with his Church on earth, and it is admitted and proved that "knowledge, faith and repentance" are a necessary preparation for the proper observance of this ordinance.

But, on these grounds, where is the propriety of infant baptism? Are infants *believers?* Have they the "moral qualifications" required by the Scriptures previous to baptism? Are their understandings and affections capable of being impressed by *the truth* symbolized in this ordinance? Are they "spiritually regenerate" before they are brought to the baptismal font? If not, then (by the statements already quoted) are they not utterly destitute of the Scriptural qualifications for baptism, and must not all who are thus baptized in infancy, lose all the advantages and blessings which God has connected only with *believer's* baptism?

Is baptism Christ's appointed mode of making a profession of faith? Then what right has any man to administer it to a helpless babe, who has no faith, and can make no profession? If infant baptism was universally observed, would it not be impossible for any to *profess Christ by baptism*, and would it not, therefore, entirely set aside Christ's appointed mode of professing his name? If baptism is no blessing to the *unbeliever*, while to the *believer* it is "a means of grace," and the source of pure spiritual enjoyment, is it not cruel to deprive God's children of so precious a privilege, by baptizing them while in unconscious infancy, and thus preventing them from being baptized after their conversion to God?

These, and similar perplexing questions, will force themselves upon the attention of thoughtful Pedobaptists. Ev-

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* Doctrine of Baptism, P. Epis. Evan. Knowl. Soc., p. 48.

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ery sound argument they hear against baptismal regeneration will undermine the very foundations of infant baptism. The age is eminently a *practical one*, and the people will ask, with reference to this ordinance, "*cui bono?*" The sacramental theory gives a bold and consistent answer: In baptism the child is made a new creature, "is engrafted into Christ, and thereby receives a principle of life, afterwards to be developed and enlarged by the fuller influxes of his grace." *

But if "the sacraments have value only as faith accompanies their use," it is as clear as the sun that infant baptism is valueless. The baptism of a child, without faith or knowledge, when contemplated in the light of the truth, that "the letter, without the spirit, is dead," appears utterly foreign to the Christian system, an unseemly patch of new cloth upon an old garment.

Various attempts have been made to reconcile this inconsistency. Luther, as is well known, maintained, on several occasions, that "children *believe in baptism itself;*" that "a certain *beginning of faith* exists in infants," and that "they are baptized on their *own faith.*" But few, we presume, would now defend a doctrine so incredible and absurd. Others, with the Evangelical portion of the Episcopal Church, say that

† "Infants may be baptized as well as adults, *because they make* the same previous *profession of repentance and of faith.*" * * * * The sponsor is but the mouth-piece. The child is the actual party to the covenant. The repentance, faith, purpose of obedience, and desire for baptism, are *those of the child*, not of the sponsor. This *every one knows is not a reality.* But it is taken to be a reality. The church treats it as such, and upon the strength of it proceeds to administer the Sacrament."

That is, upon a *fictitious* profession of a *fictitious* faith, a solemn ordinance of Jesus Christ is administered to a being who has not a single qualification which he requires as preparatory to its administration! No, "it is not a reality;" God, who searches the heart, cannot accept it as such, and intelligent, pious men cannot long continue to substitute an

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* Dr. Pusey—Tracts for the Times, Vol. 1, p. 24.
† Doctrine of Baptism, p. 93.

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injurious fiction in the place of God's own commandment to *real believers*, to be baptized as a *personal*, voluntary profession of faith.

Others, again, with Dr. Hodge, * teach that "infants are baptized on the faith of their parents." But it is one of the fundamental principles of Protestantism, "that every man is naturally a sinner individually, he is required to repent individually, to believe individually, and perform *all his religious obligations* individually. These obligations cannot be performed *by proxy*, by parents for children, or by children for parents." Dr. Hodge has correctly taught in another place, that † "to be baptized in the name of the Father, Son, and Holy Ghost, implies a *voluntary dedication of ourselves* to God, as our Father, Redeemer, and Sanctifier." If so, the "dedication" must be made by each convert, intelligently, joyfully confessing by that act his *own faith*, and not the faith of his parents.

In short, upon Evangelical principles it is impossible to maintain infant baptism and adult baptism upon the same ground. They are *two baptisms*, essentially different in their subjects and design. According to those principles, the first is a mere dead ceremony, with nothing in the spiritual state of its subject to give it vitality. The other is an act of spiritual worship, of cheerful *obedience* to Jesus Christ. A believer having with the heart received Jesus as his Saviour, in baptism voluntarily "puts on Christ" before men, making a good confession, and enjoying "the answer of a good conscience" toward God. To him it is no unmeaning service. It symbolizes to his mind the great doctrines in which his new born spirit rejoices—the washing away of sin by the blood of the Lamb, the cleansing of the soul by the Holy Spirit, the death, "burial," and resurrection of his Saviour, and his own death to sin, and new life in righteousness. Often, as when Jesus ascended from the river Jordan, the Spirit like a dove descended upon him, and the Father's approving voice was heard, so have his followers felt in this sacred rite, the peaceful influence of the

* Commentary on Ephesians, p. 324.
† Way of Life, p. 264.

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dove-like Spirit, and heard the whispers of a Father's love. And often does the Christian pilgrim, in the wearisome journey of life, look back to that hallowed scene, as the panting traveler in the desert thinks of the green and beautiful oasis where he quaffed the water of life. He remembers his first love, he recalls his solemn vows, his early resolutions of fidelity to Christ, when first he enlisted as a soldier of the Cross, and he is thus recalled to duty, and animated with new vigor to fight the good fight of faith. Contrast with this the baptism of an infant—brought by others, either passively, or perhaps with boisterous resistance, and without one heavenly emotion, or holy purpose, without knowledge, or faith, or love, subjected to a ceremony to him utterly unmeaning. The heart has nothing to do with it, the memory retains no recollection of it, and a knowledge of the very fact that it has been performed, depends entirely on the testimony of others. The child makes no profession, utters no vows, enters voluntarily into no covenant with God. Baptism, one of the most important acts of the Christian life, with all its delightful associations and mighty influences, is thus virtually *annihilated.* The two ordinances are totally dissimilar—Pedobaptists themselves being judges—and even if the obligation of infant baptism could be proved from the New Testament, it requires little discernment to see that it cannot and ought not to be a substitute for the only baptism spiritually valuable, that of believers.

This inconsistency of infant baptism with the whole system of Evangelical religion is clearly seen by the Sacramental party, and powerfully urged by them against the system. The Roman Catholic taunts the Presbyterian with practising the baptism of infants as "a mere empty form."

"It confers no grace, they allow. It is not necessary to salvation, they maintain. It signifies a washing from the guilt of original sin, and the new birth, (as their catechism teaches,) but they all deny that the child is so washed, or born again; they regard and treat him, and teach him to consider himself when he grows old enough to understand it, as being the child of Satan just as before. Now this we call a mere empty form and ceremony, which confers no grace, and signifies what is not a reality, but a mere sham." *

* St. Louis Leader.

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So the Mercersburg Review, appropriately echoing the sentiment of its Romanist leader, says:

"This system trains its children—so far as it attaches any importance to it—not as Christians, but sinners. * * * Though the parents and the Church have professed faith in their behalf, and they have received what the Scripture calls "the washing of regeneration," and "the putting on of Christ," yet they are instructed that they are unregenerate, unbelieving, impenitent, and children of wrath. *Why* then is infant baptism retained? It is retained loosely, and as a mere traditional form. It is looked upon with doubt and indifference—it is first practically neglected, and then theoretically cast out." †

If, to all this, it is replied that baptism is of service to the child, because it lays parents under additional obligations to train it for God, and secures for it the sympathies, prayers and care of the Church; and that in this pledge of "Christian nurture," this teaching and training, is found its true ground—it may be answered that the commands of God, and the tender love which pious parents always feel for their children, furnish obligation enough to urge this delightful duty upon them, without perverting for this purpose an ordinance of Christ designed for a totally different end. With much that is said by Pedobaptist writers on the subject of "Christian nurture,"—the importance of preoccupying the infantile mind and heart with sacred truth, of seeking by a lovely example, and patient, prayerful, persevering labor to bring the little children to Jesus at the earliest possible moment,—Baptists heartily agree. There is nothing in their views to hinder them from using every means which Christ has placed in human hands for this great work, but on the contrary, everything to encourage and stimulate them to its faithful performance. But to teach an unregenerate being, as even Evangelical Pedobaptists do, that it is "a child of the covenant," that it has received "the seal of God's favor," and has been enrolled as "a member of the house and family of God," is to quiet the conscience, to make it comparatively satisfied with its condition, and to prevent the great doctrines of regeneration by the Spirit, and justification by faith alone, from exerting their legitimate influence on the heart. But

† January, 1857, p. 93.

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these doctrines are the hope of the church and of the world. Let the antagonism which exists between them and every consistent theory of infant baptism but be recognized, and thousands will abandon the practice. These perplexing questions will drive them to their Bibles. But in vain will they search there for a single example of infant baptism, a single precept commanding it, or any information as to the benefits therewith connected. They will find on the contrary all their Evangelical views of the Church and the ordinances confirmed by the Scriptures—a church of professed believers only, and *faith* essential to the vitality of every act of worship. They will find infant baptism depending upon doubtful inferences, and ingenious arguments, which have every one been in turn refuted and repudiated by its own champions; and they will gladly leave this unsubstantial, slippery, and beclouded region for the broad, solid path, illumined by the light of heaven. All the hallowed associations connected with a rite, handed down from their fathers, and venerated as a beautiful mode of dedicating their children to God; all the strong and tender ties which bind them to the churches of their first love, and all the prejudices of education, will not be able to resist the mighty power of truth. The days of infant baptism, among Evangelical Christians, at least, are numbered. Notwithstanding the untiring efforts of its defenders from the pulpit and the press, to prop up this decaying ordinance, its decline continues, and it is inevitably doomed to find its last refuge among those who claim it as their peculiar glory, and to whom it properly belongs, the High-Churchman and the Romanist. The only way to check its decline is to reform all Evangelical literature, to alter its definitions of the Church, and its views of the Sacraments—to make the baptism of infants a *bona-fide blessing* to them, the "sign and seal" of a *reality*, not of a fiction or presumption—in short, "to unprotestantize the Church," and return to the lifeless and soul-destroying dogma of Sacramental grace.

F. W.

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Art. VII. — SPURGEON AS A PREACHER.

"*The New Park Street Pulpit, containing Sermons preached by the* Rev. C. H. Spurgeon, *during the year* 1855. *Vol.* I."

"*The Pulpit Library Sermons, by the* Rev. C. H. Spurgeon, *Vol.* I." London: James Paul, 1856.

"*The Modern Whitefield.*" — Sermons of the Rev. C. H. Spurgeon, of London. With an Introduction and Sketch of his Life, by Rev. E. L. Magoon. New York: Sheldon, Blakeman & Co., 1856.

"*Sermons of the Rev. C. H. Spurgeon.*"—(Second Series.)—Sheldon, Blakeman & Co., New York, 1857.

It is a fact in the history of pulpit oratory, which ought no longer to be blinked, that the sermons which have most powerfully moved the common mind, have always been marked by certain peculiarities of matter, language and illustration. Different from each other they are, in many lesser points, but in the main features they all bear a general family resemblance, which distinguishes them from the mass of discourses which are composed by learned and experienced pastors, and intended to edify the pious of their flocks, or to lead to the cross the unbelievers of their congregations. Before hearing Mr. Spurgeon we had come to some conclusions as to the general nature of his eloquence, apart from the special attraction of his delivery, his youth, and his personal appearance,—apart from the piety of the preacher, and the zeal, spirituality, and co-operation of his flock,—apart, also, from the gracious co-working of the Divine Spirit, whose all-powerful agency is, on no account to be ignored, in any fair estimate of the causes of ministerial success. Waiving for the present the statement of these conclusions, it is sufficient here to say that we were fully confirmed in them when we heard the young preacher on various occasions, and under circumstances that were

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likely to call out all his powers, and display them in an advantageous light.

As you stand among the crowd at his chapel, waiting to enter, you see a young man to whom all give way, as he lifts his hat, and bows along his path to the vestry. Many who stand on the outer edge of the throng, are glad to catch even a glimpse of the young preacher, as they have but a faint hope of gaining a place where they can hear him. They see so much good nature in his face, and so much civility and heartiness in his manners, that they are more eager than before to listen to the sound of his voice. They are sure that he does not think himself holier than other good people, or lifted by his honors above the poorest of London's poor. Upon taking your seat in a crowded pew, you observe none of that profound silence which usually reigns where a congregation of strangers are merely waiting to hear some great but unknown preacher. The kind and cordial deacons in white cravats are very busy giving a place to this comer, and promising one to that, presently. From the seat behind, you overhear two young converts talking anxiously in an undertone, about a young friend, for whose conversion they say they are praying, and they hope that Mr. Spurgeon may have a message for his poor soul to-night. Soon every voice is hushed, and all eyes are turned towards the pulpit. In walks a young man, with an air of perfect abstraction.—His erect attitude, and his slow and careful step, suggest to you the idea of a hollow man of glass, who could not be jostled in the least without spilling something, and which would be broken into a thousand pieces, were it by any accident to come in contact with the side of the pulpit. But the stateliness vanishes the moment he commences talking about the hymn which he is going to read. He evidently would banish all formality, without loss of time, and fasten the attention of his audience on the holy work they have come to do. The hymn being read, the entire congregation join in the song, with hearty and honest spirit. It is no mere feeble

"Quavering and semi-quavering care away."

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It is no plaintive air, sung by a choir, nor yet is it a solo, executed by some leader of an operatic *troupe*. It is a plain, old, homely hymn, such as poor people carry about in their hearts and memories, repeat at the fireside, at the family altar, and while plying their tasks;—such as the pious mother sings to her infant while rocking the cradle, and the ploughboy sings to the Gods of the winds, the birds and the brooks;—such as the godly craftsman sings to the timing of his tools, and the patient porter hums to his heavy tread, as he trudges along the smoky lane.

Then follow his readings and expositions of the Holy Word. His talent for exposition, which he regularly exercises, is truly extraordinary, and is no doubt enriched by considerable study. Without being nicely critical, his remarks are discriminating, and at the same time pithy and practical. He excels in spiritualization, and in happy turns of devout thought, and sidewise views of familiar passages. His prayers are marked by fervor, simplicity and brevity. He gives a loose rein to his imagination in his prayers even more than in his sermons; and his utterances of adoration and praise are often truly sublime. His importunities and pleadings, especially for the aids of the Holy Spirit, are humble and earnest.

Mr. Spurgeon is a little below the common stature, with a person that inclines to the thick and plump. The color of his eyes is black, that of his hair dark chestnut, and his complexion is bloodless; his face is a medium between the circle and the square, and approaches either according to the point from which it is viewed. It is rather sleek and inexpressive, and as the lymphatic prevails in his temperament, it is in keeping with a spirit naturally cheerful and content. In his general figure, he does not promise to become a St. Bernard, tall, thin, delicate and fleshless. His joints are by no means firmly set; and he has a curious litheness of limb. One is at a loss to comprehend how the oily and the adipose could long keep the company of so firm, active and persevering a mind. His voice is full, clear and musical. It is not commonly raised above the conversational tone, and is never heard in vociferous bursts

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and fulminations. It is singularly adapted to the expression of the plaintive and the pathetic. He is not a rapid or fervent speaker, being never caught up and carried away with his subject, but rather keeping that firm footing whereby he is able to catch up and carry away his audience. His gestures are few and natural. When animated with high thoughts, he looks aloft, and has the rapt and enthusiastic air of Power's new statue, *Il Penseroso;* when his ideas are familiar, he stoops over the pulpit, rests on his elbow, and sometimes ungracefully places his breast on his open Bible. His general manner is serious, frank, and calm, yet tender, and genial. He has more humor than wit, but little of either has yet ever appeared in his sermons, and it may admit of a doubt whether either has much share in his mental composition.

With such advantages of person and manner, he associates higher qualities, which he possesses in common with most of those great preachers, who have been the favorites of the people. One of the most conspicuous of these qualities is boldness. This young preacher's boldness manifests itself in various ways. We cannot concur with those who say that he is very impudent, though he may sometimes seem very impudent to those who do not consider that it is not optional with this lad whether he will only utter such truths as would adorn the modesty of a youth who has no higher call than that of talking in a parlor. He may also seem very impudent in the eyes of those pulpit orators of the metropolis, whose audiences are thinned in numbers by his superior attractions, and very impudent to those senior laymen to whose ears the force of the naked truth is too painful. And still it must be allowed that he has a moderate amount of impudence, which it is hoped that his growing graces will temper.

His boldness oftener shows itself in manliness and even nobleness of thought. Of all preachers, save Paul, Chrysostom has ever seemed to us most excellent in this regard. But he reserves it mainly for great themes and great occasions, whereas Spurgeon has a faculty of ennobling common and familiar subjects by taking high and extended views of

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them, or by having the courage to set a plain truth on a higher and more suitable pedestal that it was wont to occupy. He invests the work of saving souls from death with a godlike dignity; he restores to their place of moral grandeur, the miracles of Christian experience, and, without permitting the unregenerate man to pride himself in the impulses of his humanity, he teaches the poorest saint to glory in the riches of present grace, and the hopes of heavenly glory. His boldness also assists him to maintain his independence. Many young preachers are enfeebled by officious advisers, or, corrupted by persons of some consideration in the church, who imagine themselves to be, and would have the young pastor believe they really are, the makers and destroyers of clerical reputations. Their counsels are to be his law, their usages his precedents, and their example his guide. Not unfrequently some old man sets himself up as dictator, and as the young man has not the hardihood to resist the authority of grey hairs, he dutifully places his hand into that of his blind and trembling guide, not considering that according to Solomon "the hoary head is a crown of glory" only when it is "found in the way of righteousness," and not considering that the young prophet who could resist the tempting offer of half a kingdom was turned aside into the way of destruction by the advice of "the old prophet." There are those who think Mr. Spurgeon very audacious in adopting as his motto, *Cedo nulli*, "I yield to none." But it seems to us that he would have been really more audacious if he had made the multitude of his counselors, or any one of them, the keeper of his conscience and of his reason, the regulators of his zeal, and the taskmasters who should assign him his field and his work. Advice would not be given so freely as it is, if it were prepared at any great cost of thought, and if the adviser were made personally responsible for the results in time, and at the last judgment.

Our preacher's boldness often takes the shape of frankness. Somebody has well defined eloquence to be simply *speaking out*—a definition that is especially applicable to the highest eloquence of the pulpit. The Gospel is an inward light

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whose very nature it is to shine, whether through the lips or in the life. The man of God is or ought to be so filled with the spirit of all grace, and so habitually swayed by the principles of the Gospel, that he has nothing to fear from flinging forth all his uppermost thoughts, and giving voice to his most transient emotions. And this he may do, without bolting out what his reason and conscience forewarn him not to say; without uttering what is immodest, laughable and coarse; without that stick-at-nothing kind of impudence which regards neither person, time nor place. Mr. Spurgeon often betrays a positiveness and even dogmatism, which his boldness assists to sustain. He knows that cool and connected reasoning would be lost upon most of those who go to hear him, and that it is worse than in vain to argue plain questions with cavilers and skeptics; that as we correct the senses by reason, so we ought to correct reason by the heart; that, if he can first convince the conscience and move the affections, then reason will not only do its office better than before, but will not, as it is often to be feared it will, continue turning over the question and starting doubts about it, on purpose to keep the moral sense fast asleep.

Another quality that pervades his discourses is clearness, in the fullest sense of the word. When we consider that Mr. Spurgeon's themes conduct him down into the deepest mysteries of Christian experience, and aloft away into the clouds and darkness of the Divine purposes and Providence, —that he stops not on the confines of this world, but penetrates far into the unlimited light of Heaven, and the smoke and glare of hell—when we consider these things, along with the fact that his mind is naturally of a poetic order, it is surprising that his ideas should be couched in a language so luminous and distinct, that the most ignorant and feeble-minded of his flock could find no difficulty in comprehending them. We must hazard the assertion that no preacher of any note, in our language, is so great a master of the quality in question, if we except John Bunyan, who well understood its power as a means of moral aggression. In the "Holy War" he mentions "Plain-Truth-

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Hill" as one of those mounds which were cast up outside the walls of Mansoul, and upon which were stationed slingers, to throw stones into the beleagured town. Most orators become verbose and obscure when they are seized with a grand or sublime thought, but this young preacher, in common with a few orators, such as Demosthenes, Chatham and Robert Hall, has the rare power of expressing grand and sublime ideas in language the most simple and unambitious. He makes it his boast, that like Whitefield, he uses "Market Language," though in fact it is something quite superior to it. However, it is such plain and pure old English as brings him into full sympathy with the people, and enables him to exercise lordship over their hearts.

This preacher has formed one habit of mind which affords him great assistance amid his crowded engagements. This is a habit of assimilation.—"I can't make out," said a minister to him, "when you study, Brother Spurgeon. When do you make your sermons?" "Oh!" he replied, "I am always studying—I am sucking in something from everything,—if you were to ask me home to dine with you, I should suck a sermon out of you!" Most active is the process by which his intellect converts the fruits of his reading and observation into its own nature and substance. Let it be a striking fact in science, a curious work of art, or some rural scene, a popular saying or a poetic quotation, or an anecdote, or an event in history, or some classic myth, or Rabbinic legend,—it is sure to pass to its place in the depths of his memory, there to await the fires of his heart to melt it into the common mass of discourse, and project it upon his audience. When you examine some of his discourses critically, you are reminded of those masses of lava, into which precious stones and pieces of gold have been kneaded by the action of subterraneous fires. Most speakers and writers possess this faculty, but few ply it with such burning earnestness as to melt finer substances into the original matter so completely that it is well nigh impossible to separate them. Let it not be supposed, however, that this habit of assimilation hangs as a clog upon his soaring genius,

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forbidding it to mount superior to all merely human sources of information. Those who judge these sermons by the rules laid down in our theological schools, may perhaps say that some of them are second-rate, but they cannot say they are second-hand. We live at too late a day in the march of centuries for borrowed eloquence to make any great commotion, even in England, where it is most tolerated. When the real Jupiter thunders, he shakes the heavens and the earth, but when your mock Jupiter Salmoneus manufactures noise, he simply stuns my ears and shocks my nerves. While, therefore, his habit of assimilation does not diminish aught of his power to create, it is a source of that freshness and fruitfulness of thought for which his sermons are remarkable. He has revived that mode of treating religious subjects which was pursued by most of the old Puritan preachers.—Like them he has not been ashamed to labor with a view to furnish the people with a variety of "things new and old." He has, at the same time, offered them something more delicious than they were accustomed to receive, more delicious because new to them, though in reality it is older than that which they have generally regarded as the oldest. He has now supplied them with the "old corn of the land," after they had been fed forty years with the daily manna in the wilderness. The mass of modern church-goers are strangers to some of the better qualities of the old Puritan preachers and orators. They have seldom, if ever, tasted the sweetness, juiciness and wholesomeness of Bunyan, Baxter, Flavel, Bishop Hall, Leighton, Gurnell, Thomas Brooks, Matthew Mead, and Thomas Watson. Serious, quaint and pedantic as these writers sometimes are, they nevertheless abound in luscious clusters of heavenly thought, in beautiful lessons of experience, and in a generous unction and thorough practicalness which came of long and varied afflictions, leisurely study and devout meditations, duly combined with laborious activity in the care of poor and persecuted flocks. Mr. Spurgeon has deeply imbued his mind with the spirit of these old writers, and, without copying the style, or quoting much of the matter of any of them, he has been led by the reading of them up to

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the sources of their inspiration in the oracles of God. He has thus pursued a course which will enable him to overtake, if not to go before them.

The pathos, which is another characteristic of Mr. Spurgeon's eloquence, is rather the result of his compassion for human woe, his power of personification, and his skill in the delineation of scenes in the life of the poor, than of any melting sensibility that is natural to him. Often bringing tears into many an eye, he hardly ever weeps himself. Indeed, he appears to be deficient in what the Romanists ascribe to some of their saints—"the gift of tears." His neighbor, Rev. Gordon Hall, who occupies the pulpit of Rowland Hill, has far more sensibility than he, but much less power to excite that of his congregation. So far from grief being necessary to excite grief in others, sheer dissimulation of woe may suffice.

"False tears, true pity move."

Besides, there may be something in the subject itself, or in the occasion, or in the circumstances of the audience, to elicit a degree of feeling to which the speaker is a stranger. Our orator finds the true pathos in the scenes of common life, for they appeal to the sympathies of our common nature. The parable of the prodigal son touches all hearts, because all cherish affecting memories of father, brother, boyhood and home. And accordingly our preacher tells, perhaps, of a mother's love for a wayward son, or her tenderness to a sick daughter; of the poor father's daily toil to keep his family from starving, or of some Magdalen's repentance and pardon. Perhaps he describes how some stout-hearted father was bowed down by overhearing his little daughter praying for him, or how some wandering son is brought to his knees by the reading of an old letter, discolored with the tears of his now sainted mother. He is fully aware that he cannot come at the feelings of some except by a circuitous path. In his account of a preaching tour in Scotland, he says: "I knew that you must often enter the heart by ridicule. Tender hearts may be entered by pathos, but hard hearts must be touched by something

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telling and singular." These last must, in his opinion, be made to smile, before they will weep. We must, however, avow ourselves to be of the number of those who doubt the necessity of raising a laugh before we can start a tear, and who doubt the genuineness of that pathos which is obliged to resort to such means of attaining its object; for we know that the buffoon can make people weep through sheer excess of mirth. What are such tears worth? The debauchee can weep in the morning following the night of his revel, but are his tears those of a contrite spirit?

But our preacher is sometimes compelled to go back still farther, in order to find his way to the hearts of the dull and untutored multitude. He must first arrest, and then hold their attention—a difficulty of which those preachers who customarily address refined and educated congregations have little knowledge. In one of his sermons in Park Street Chapel, Mr. Spurgeon said:

"I am not very scrupulous about my manner of doing good. I told the people of Scotland, when they said I preached in such an extraordinary way that they really did not understand me, 'Why, bless your hearts! I would preach standing on my head, if I thought I could convert your souls, rather than preach on my feet'!"

Whitefield, Berridge, Rowland Hill and Cecil, occasionally resorted to tact and ingenuity to recall the vagrant thoughts of their congregations. It is a fact not generally known to classical scholars, that Demosthenes himself employed a little pleasant artifice to rebuke the inattention of the fickle Athenians. While he was one day speaking to them upon a state of political affairs, he observed that something had diverted them from what he was saying. Whereupon, he immediatety broke off his argument, and told them that he had something special to relate, if they would lend their attention. The curiosity of all was awakened. "Two men," said he, "having bargained for an ass, were traveling from Athens to Megara on a very hot day. Both strove to walk in the shadow of the ass. One insisted that the other had hired the ass, and not his shadow, and the other maintained that he had hired the ass and his shadow too." At this point, Demosthenes began to retlre from the assem-

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bly, but the Athenians besought him, with vehement cries, to return and finish the story, when the orator re-appeared and said, "O, ye Athenians, will ye attend when I speak to you of a shadow and an ass, and will ye not attend when I speak of the great interests of the State?"

It must not escape our consideration, that these sermons are thoroughly Biblical in doctrine. No undue prominence is given to a favorite dogma, and no argumentation is employed in its defence or promotion. Ever bold in confessing himself a staunch Calvinist, he devotes but little time or space to the direct furtherance of any one point of his cherished faith. Taking the ground that Calvinism long ago fought and won the battle, he conceives it to be his duty to sit down among the trophies of the victory, and arrange the articles of a safe and abiding peace with all poor, weaponless sinners. "It is my firm belief," says he, "that what is commonly called Calvinism, is neither more nor less than the good old gospel of the Puritans, the Martyrs, the Apostles, and of our Lord Jesus Christ." The doctrines which have been of late most generally preached in England, are Arminianism and Rationalism; and inasmuch as they had obtained great popularity, it has beeu justly thought to be the sign of a mighty reaction in religious opinion, to find a man obtaining great fame by a bold preaching of what are called the Doctrines of Grace. And we cannot help believing, that Mr. Spurgeon owes much of his success in winning souls to the Cross, by his open and uncompromising declaration of the doctrines in question. Sir James Mackintosh has recorded an opinion on this subject, which is worth the most serious attention, coming, as it does, from a historian and a philosopher who stood aloof from every Christian persuasion, and, it is to be feared, from Christ himself. In his journal he says: "The revival of religious zeal is indeed common to all Christian communions; and I found remarkable symptoms of it last year among the Jews in Holland. But I do not know how to explain what seems to be a pretty certain fact, that in proportion as it becomes ardent, it approaches more or less to a Calvinistic form." *

* Life of James Mackintosh, Vol. ii, p. 427, (Journal, Sept. 12th, 1825.)

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To a mere philosopher, it might indeed seem strange, that a system which ascribes so much to the divine sovereignty and grace, and whose practical workings seem to him to be intended to waste the energies of the soul in the barren contemplation of what was in the Infinite mind before the world was, and to paralyze all its moral powers, by leading it to brood over its own helplessness—that such a system should, in its actual operation, rouse it to the most strenuous endeavors to obtain the free and unmerited gift of salvation.

Another ingredient of his excellence as a preacher, is the directness of his applications. Like Massillon and Baxter, he makes frequent use of the pronouns *he*, *you*, *thee* and *thou*, and whenever you hear him, you feel that you are brought not only in contact with the speaker, but with his subject as well. You feel that religion is not merely the great interest of mankind in general, but your own personal concern. His warm and frequent interrogations, also, produce the same impression upon you. He is not careful to regard that cold rule of criticism which forbids their use, except for the purpose of clinching an argument or urging a conclusion.

In nothing are modern sermons more deficient, than in the length and closeness of the application. Mostly occupied with exposition, illustration, or discussion, they afford little space for "uses," and these are often vague and pointless. The Pharisees of eighteen centuries ago, or the Papists of distant Italy, would be warned and instructed very effectually were they present to hear, but unhappily they are not present, and the Phariseeism and Romanism in the hearts and lives of those who are, could not be exposed without molesting much peaceable self-complacency, and much comfortable good will. A great number of passages might be quoted from the sermons of Mr. Spurgeon, to prove that he has rebuked the worst sins of a corrupt capital, and urged considerations for abandoning them at the foot of the Cross with moving earnestness, and pointed and straight-forward freedom.

The following passage will illustrate, in part, what we have just said with respect to his applications:

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"There was a feast once, such as I think, scarcely ever was seen. Ten thousand lamps lit up the gorgeous halls, the king sat on his throne; and around him were his wives and concubines. They ate, they drank, the bowls were filled to the brim, and merrily the hours danced on. Loud was the Bacchanalian shout, and loud the song. They drank deep, they drank curses to the God of Jacob; they took the sacred wine cup, and they poured in there their unhallowed liquors; they drank them down, and drank again, and the merry shout rang through the halls; the viol and harp were there and the music sounded. List! list! list! it is the last feast that Babel shall ever see. Even now the enemies are at the gates. They come! they come! Oh! Belshazzar! read that writing there—"Thou art weighed in the balance and art found wanting." Oh Belshazzar stay thy feasting, see the shaft of God. Lo! the death shaft! It is whizzing in the air! it has pierced his heart! He falls! he falls! and with him Babel falls! That feast was a feast of death. "Better to go to the house of mourning than to the house of feasting" such as that. I have read thy record O mistress of the house! I say, woman! I have read thy record, and it is enough. I need not cross thy threshold; I do not want to see thy magnificent temple; I never wish to sit in thy splendid halls. It is enough! I am satisfied. Rather would I sleep nightly in my shroud, and sit on my coffin, and have my grave-stone in the wall of my study, and live in a vault forever, than I would enter that house of feasting. Good God! may I be kept from sinful mirth! may I be kept from the house of sinful feasting! may I never be tempted to cross that threshold! Oh! then, young men, who art enchanted by its gaiety, charmed by its music, stay! stay! for every plank in the floor is rotten, every stone that is there, is dug from the quarries of hell; and if thou enterest into that house thou shalt find that her steps lead down to hell, and go down to the chambers of everlasting woe."

It has often been remarked, that the sermons of Whitefield are destitute of striking remarks and gems of thought, and that they do not betray extensive reading, or afford much food for the understanding. A shrewd critic is of opinion, that though Mr. Spurgeon's sermons do not display such broad flashes of eloquence, and such gifts and graces of declamation, yet their efficiency is of a higher and better grade, because they are addressed more to the two-fold nature of man—the intelligence not less than the feelings. Accordingly, his sermons abound in sayings, allusions, and metaphors which suggest thought and nourish meditation. Here are a few of them:

Although my house is not so with God.—"It is necessary that you should have an "although" in your lot, because if you had not, you know what you would do; you would build a very downy nest on the earth, and there you would lie down in sleep. It was said by the old writers that the nightingale never sang so sweetly as when she sat among thorns, since say they, the thorns prick her breast and remind her of her song. So God puts a thorn in your nest in order that you may sing. * * * * Your soul, without trouble, would be as a sea if it were without tide or motion; it would become foul and noxious. As Coleridge describes the

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sea after a wondrous calm, so would the soul breed contagion and death."

Ambition in the Churches." The next enemy to peace is ambition, "Diotrephes loveth to have the pre-eminence," and that fellow hath spoiled many a happy church. A man does not want perhaps to be pre-eminent, but then he is afraid that another should be, and so he would have him put down. Thus brethren are finding fault, they are afraid that such an one will go too fast and that such another will go too fast. The best way is to try to go as fast as *he* does. It is no use finding fault because some have a little pre-eminence. After all, what is the pre-eminence? It is the pre-eminence of one little animalcule over another. Look in a drop of water. One of these little fellows is five times as big as another but we never think of that. I dare say he is very large, and thinks 'I have the pre-eminence inside my drop.' So we live in the little drop of the world not much bigger in God's esteem than a drop of the bucket; and one of us seems a little larger than the other; a worm a little above his fellow worms. But O how big we get! and we want to get a little bigger, to get a little more prominent but what is the use of it? for when we get ever so big, we shall then be so small that an angel would not find us out if God did not tell him where we were. Whoever heard up in heaven anything about emperors and kings, small, tiny insects? God can see the animalculæ, therefore he can see us; but if he had not an eye to see the most minute, he would never discover us."

Memory." Oh! my friends, is it not too sadly true that we can recollect any thing but Christ, and forget nothing so easily as him whom we ought to remember. While memory will preserve a poisonous weed, it suffereth the Rose of Sharon to wither,"

Troubles are needful clogs to the soul." Some people call troubles weights. Verily they are so. But if trials be weights, I will tell you of a happy secret. There is such a thing as making a weight lift you. Give me pulleys and certain appliances, and I can make a weight lift me up. A gentleman once asked a friend concerning a beautiful horse of his, feeding about in the pasture with a clog on his foot, "Why do you clog such a noble animal?" "Sir," said he, "I would a great deal sooner clog him than lose him; he is given to leaping hedges." That is why God clogs his people. They want a tether to prevent their straying, and then God binds them with afflictions to keep them near him."

The journey of Life.—"What varied scenes the traveler will behold! Sometimes he will be on the mountains; anon he will descend into the valleys; here he will be where the brooks shine like silver, where the birds warble, where the air is balmy and the trees are green, and luscious fruits hang down to gratify his taste; anon he will find himself in the arid desert, where no life is found, and no sound is heard except the screech of the wild eagle in the air, where he finds no rest for the sole of his foot—the burning sky above him and the hot sand beneath him—no roof, no tree, and no rock to shelter himself; at another time in a sweet oasis resting himself by the springs of water, and plucking fruit from palm trees. One moment he walks between the rocks in some narrow gorge where all is darkness; at another time he ascends the hill Mizar; now he descends into the valley of Baca; and, he climbs, the hill of Bashan, a high hill is the hill of Bashan; and yet again going into a den of leopards, he suffers trial and afflictions; such is life—ever changing."

Like Christmas Evans, our preacher occasionally makes use of allegory, and gives life, complexion and action to some of the sermons by the employment of domestic per-

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sonifications, but our space will not allow us to quote some beautiful passages of this description which we had marked.

It is not possible by so few extracts to give any sufficient notion of Mr. Spurgeon's power as a preacher. And some of those who shall read all his sermons, from begining to end, may he disappointed in not meeting with more of those nicer literary excellencies which they have been accustomed to admire. Such should consider that as this young Timothy's mission is to move multitudes of the ignorant and thoughtless, it is the part of wisdom in him to paint in that bold fresco which at once strikes all eyes and moves all hearts, rather thau in that delicate miniature which might please the glassed eye of the connoisseur, but which could not be so much as seen by a great crowd of the common people. It is this very kind of preaching which is but folly to the philosopher and but blundering to the critic, that, after all, somehow converts philosophers, and brings even critics to repentance. Let the reader further consider that much which renders any popular sermon effectual, is not to be printed. The melodies of the voice, the language of the eye, the graces of gesture and the enlivening presence of a vast congregation, cannot be reduced to writing. Once see and hear the man, and then you sit down and find meanings in his printed sermons which the mere words cannot express. A nobleman that went to see the sword with which Scanderberg had performed his great exploits, remarked, with a disappointed air: "The sword is no great matter, after all." "True," said a by-stander, "but your lordship will please recollect that you see only the sword, and not the arm that wielded it."

Mr. Spurgeon's style is simple, terse, easy, idiomatic, and picturesque. It is remarkably free from mannerisms, being natural, and therefore lively, flexible and variable.—At most times he talks right on, in a plain, prudent, common sense way, and yet he has a peculiar command of good, old-fashioned English. While he is by no means deficient in the knowledge of its more modern elements, he always wisely prefers to employ the Saxon. His sentences are rather laconic than periodic, and as he does not think in long,

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connected trains of argumentation, the successive sentences are separate dictates of the intellect, such as the generality can readily comprehend. There is in many of them a self-sufficient, head-strong fling, and a firm, stalking tramp, which mark the peculiar movements of his mind. Still he has nothing of the measured tread and slow evolutions of Milton, and Jeremy Taylor, nor has he the circumlocution of Chalmers, Edward Irving, and Henry Melville—those divines who declare the will of Heaven while they are walking round in a circle. The gyromancies of these last would quite confound and bewilder many of Mr. Spurgeon's plain and unlearned auditors. His method is simple and lucid, but he never allows it to hamper his imagination, or to curb his feelings. He oftener descends to the familiar and colloquial, than he ascends to the sublime and awful, for which he has a high, though not the highest capacity.

With respect to his habits of composition, he assured us that not one word of his sermons is written before delivery, and that the only use he makes of his pen upon them is to correct the errors of the stenographer. His happy faculty of mere mental composition, and of remembering what he thus composes, saves him much time and drudgery. He can exercise it anywhere; but probably with more success in the pulpit, while he is giving utterance to what he has pre-arranged in his mind. Learning not to need manuscript out of the pulpit, is the best preparation for not needing it in the pulpit, and he who in his study can think well independently of it, will, in the pulpit, think better without it; for the excitement occasioned by speaking what he has premeditated—if that excitement does not produce too deep feeling—will summon new thoughts to fill up the old ranks, and lead whole divisions of fresh recruits into the field.

It would be sacriligeous to subject to severe criticism sermons which have been the channels of saving grace to so many sinners; have received the imprimatur of Heaven, and have been so eagerly heard and so extensively read by great numbers of every class of society, and of all Christian denominations. Even the vipers of the London press, who

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have been accustomed to render unto God and unto Cæsar nothing but black and unmingled venom, have forgotten their malice while listening to this young preacher, and witnessing, if not feeling, the blessed effects of the grace and truth of which he is the instrument. Nevertheless, we may speak of some of the faults of his preaching, if we do it without irreverence and without censoriousness. His sermons display an exuberance of fancy, and an inordinate love of poetic quotations, in the frequent introduction of which, his good memory is by far too prompt and complaisant. These lines of poetry are often so woven into the prose as to pass for original matter with those who are not deeply read in the effusions of the muses, and more than one critic—and we are perhaps among the number—has admired as his own what he had borrowed, and carelessly thrown among his own. Then there are many fine little phrases and sentences of his own, which display more fancy than is compatible with the force and fervor of natural composition. Let him give us more imagination and less fancy; the wild flowers of an uncultivated soil are always attractive where they are not too numerous. Corinna, the learned Theban lady, reproved Pindar, whom she had five times overcome in a trial of skill, for having scattered the flowers of Parnassus too prodigally through all his works, remarking to him that men sow with the hand, and not with the sack. However, we may reasonably hope that the lapse of years and the maturity of the faculties will substitute ripe fruit for these natural blessings of youth.

There is another fault still more boyish; but showing a far less certain sign of promise. We refer to the dismal punning in which he has more than once indulged. In his sermon "Storming of the Battlements," he thus sorrily amuses himself:—"Says the man 'I *can* make myself better.' —Oh, blessed day when God directs his shot against that. I know I hugged that old idea a long while, with my "cans," "cans," "cans;" but I found my "cans" would hold no water, and suffered all I put in to run out." Hear another: "Ah! ye who have never been entranced by the precious sound contained in that one word, Jesu; ye who

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know not that Jesu means I-ES-U, ("I ease you"); ye have lost the joy and comfort of your lives, and must live miserable and unhappy." We need not say that so heinous a pun is a great blot upon a sermon. It is hardly deserving of a place among the quibbles of the Rabbins, the interpretations of the Cabalists, or the Rosicrucians.

Mr. Spurgeon is wont to exercise a censorship over his brethren in the ministry, which seems rather to offend than to improve them. Like some of our own evangelists, he helps to swell the ribald outcry of the profane against the ministry in general. Now, instead of holding up to public scorn solitary cases of clerical folly and dullness, impiety and unfaithfulness, and then by sweeping assertions, spreading that scorn over the entire ministry of England, and by implication telling his audiences that it is the fault of their pastors that they did not repent long ago,—ought he not rather to show them that their condemnation is all the heavier because they have not heeded the minister whom they have been permitted to hear. "Pride, Covetousness and Envy," says Luther, "are three dogs that should never be allowed to come into the pulpit." Mr. Spurgeon is not covetous, and he has no occasion to envy either the gifts or the graces of any preacher now living.—It can only be pride that can prompt him to look down with contempt upon those whose talents and acquirements make them able and successful preachers and pastors for the few rather than for the many. Who was the instrument of Mr. Spurgeon's own conversion? A man of his own talents,—a man capable of causing such a general excitement and furor? Far from it.—He was, according to his own account of him, —"a tall, thin man, with a feeble voice," who preached "in a little place of worship." A man whom he had never seen from that day, and probably never will see till they meet in Heaven. May not Mr. Spurgeon, without any neglect of his prophetic vocation, be a little more charitable to those ministers whom neither nature nor grace have qualified to follow in his own steps? There are, no doubt, in London, many pastors under whose care not a few of the young converts in the New Park Street Church might place

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themselves, with a better hope than they now have a right to entertain, of growing up to be men and women in faith, in knowledge and in charity. Shall this Paul who plants, tax with inefficiency Apollos who waters, because he cannot plant also? Why may not men of different gifts discover in each other the same spirit, and their equal relation to the work of contributing to the perfection of the saints? Why should not the son of thunder give the right hand of fellowship to the son of consolation? Why should not the Evangelist cordially co-operate with the pastor, and the pastor with the Evangelist, and all with the missionary?

Our young preacher has also added to the number of his adversaries by denouncing the whole system of collegiate and theological education now in operation throughout the world. He recommends that those who are called to the ministry, be placed under the tuition of some pastor for the acquisition of all the knowledge and wisdom requisite for their work. We will not here dilate on a question which is already practically, and as we think, wisely, settled, at least in our land, and for the present generation of American pastors.

The question has often been asked on both sides of the Atlantic—"What is the great secret of Mr. Spurgeon's popularity?" It has seemed to us that all those who have publicly ventured an opinion on this point, have failed because they have hazarded a generalization from one or two darling facts. We rather incline to the view that we should take into the account not only all Mr. Spurgeon's peculiar talents and attractions, but especially also the grace and providence of God. This is, if we mistake not, his own way of regarding his success. He confesses that he sees a thousand chances, as men would call them, all working together like wheels in a great machine, to fix him just where he is; and he looks back to a hundred places where if one of those little wheels had run awry, he might have been occupying a very different position.

We must confess, that for ourselves, the spectacle which is presented by Mr. Spurgeon's preaching to the poor of London, is more affecting than the hearing of the most

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pathetic strains of his eloquence. No wonder that it cheered the sad heart of John the Baptist, when in prison he was told that Christ was preaching glad tidings to the poor, and that it prepared him joyfully to lay down his neck for his fidelity to the souls of the rich. See what crowds of artisans are turning away from the halls of the political meetings, of the infidel lectures, and the minor theatres, to gather about Mr. Spurgeon's pulpit. See the weary laborers of Bankside, going to hear him even on the nights of the week days. See twelve thousand of the working people of Bethnal Green, flocking around him in the open field at Hockney. Take a nearer view.—Fix your eyes on individuals here and there. See that poor harlot, who was a few minutes ago passing the doors of the New Park Street Chapel, determined to cast herself off Blackfriars Bridge. She thought she would step in and for the last time hear something that will prepare her to stand before her Maker. She is just in time to hear the text, "Seest thou this woman?" The preacher speaks of Mary Magdalene, her sins, her washing the Saviour's feet with her tears, and wiping them with the hair of her head. There stands the woman, melted with the thoughts of her own past life, as she hears it described, and more melted with the description of the pardoning love of Jesus. Thus is she saved from death, temporal and eternal. Go and hear him, ye Thackerays, who satirize the lying, the lust, and the vanity of the English aristocracy, without offering any remedy therefor.—There is a man who is offering the remedy to the vices of some even of these. Go and hear him, ye Dickenses, whose stories of the shame, the loneliness, the misery and the patience of London's poor, have dissolved many a fine lady in tears, without opening her hand to imploring woe. There is a man of liberal and loving soul, who actually shakes hands with all this dirt and rags, searches for the hearts that are buried beneath it, and holds them up to the light of the cross, where they fledge their wings and soar to the glories of Heaven. Go and hear him, ye who are secretly glorying in the large donations ye have made for the benefit of the poor. There you will find a man who in body, soul,

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spirit and grace, is God's own donation to the poor, preaching to them the good old Gospel of His grace, in good old English words, and by the aid of His good Spirit, leading them to the Good Shepherd, "God's unspeakable gift."

Art. VIII.—NOTICES OF NEW PUBLICATIONS.

The Inspiration of the Holy Scriptures: Its Nature and Proof. Eight Discourses preached before the University of Dublin, by William Lee, A.M., Fellow and Tutor of Trinity College. (New York: Robert Carter & Brothers, 530 Broadway. 1857. pp. 478.

This is one of the noblest contributions recently made by sanctified learning to our Christian literature. Next to the evidences of the Divine origin of Christianity itself, no controverted theological question is more fundamental and important in its bearings, than that here discussed. Are the Holy Scriptures the inspired words of God? Or do they merely *contain* the truth, mingled with human errors and imperfections? Even professed Christian teachers have not always answered these questions in a satisfactory manner. On the one hand admissions have been made, and theories adopted fatal to the infallibility of Scripture; while on the other, its claims to Divine authority have been asserted with a dogmatic and narrow-minded blindness to the difficulties attending the subject. The dangerous tendency to rationalistic views of the Bible, promoted by the learned labors of German neologists, and of Coleridge, Jowett, Morell and Davidson in England, cannot be counteracted by declamation or by dogmatism. It is refreshing, therefore, to find in this volume a Christian scholar, thoroughly familiar with the literature of the subject, bringing to the defence of "the Divine authority, the infallible certainty, and the entire truthfulness of every part of the Scriptures," a wealth of learning, a candid, fair, yet reverential spirit, and a conclusive logic, in which he is unsurpassed by any of the advocates of a laxer view.

In the first lecture the question is stated; each book of the Old or of the New Testament forms "an essential part of an organized whole," revealed by the eternal Word,, and inspired by the Holy Spirit. But the Bible contains a human as well as a Divine element, and the opposite views respecting inspiration have arisen from the undue prominence given to the one or the other of these elements,—the "mechanical" theory ignoring the human element, and most modern theories exaggerating this to the neglect of the Divine. The problem to be solved supplies two conditions: (1.) The co-existence of the Divine and human elements; (2.) The fact that certain portions of the Bible are *not*, strictly speaking, revelations of new truth. The first condition, he says, is satisfied by the "dynamical" theory of inspiration; the second, by the distinction between revelation and inspiration.

The second lecture proves, by copious citations from the most distinguished Jewish writers and Christian fathers, that "the Divine inspiration and heavenly origin of the Scriptures" has been "the immemorial doctrine of the Church of God." The third exhibits the indissoluble connection and co-equal authority of the Old and the New Testaments, and

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shows that the *Logos* was the Revealer in both. The fourth and fifth lectures contain a statement of the *peculiar* theory of the author,—the distinction between *revelation*, (or the direct communication from God to man, either of such knowledge as man could not of himself attain to, or which, from whatever cause, was not known to the person who received the revelation,) and *inspiration*, or that actuating energy of the Holy Spirit, guided by which, men chosen by God have officially declared his will, either by the mouth or the pen. This distinction is clearly set forth, and shown to be Scriptural, and essential to the explanation of all the facts in the case.

The sixth and seventh lectures exhibit the Scriptural proof of the *plenary* inspiration of both Testaments. The proof texts are admirably classified—and the whole argument so conducted as to prove conclusively that the Scriptures assert *for themselves* the highest claims as the inspired Word of God. The last lecture is a recapitulation of the whole, and a vindication of the Bible from various objections, such as: "the sacred writers contradict each other;" or "they contradict profane history;" or "they are at variance with the results of science," in which the author displays equal humility and learning, reverence for God's Word, and ability to defend it.

This brief summary, however, can give but a faint idea of the value of the work. Although it is literally *crowded* with the fruits of most extensive and varied reading, and is therefore peculiarly adapted to the library of the scholar, still no intelligent Christian would fail to be interested and profited by it. Although its author is a member of the English Church, it betrays no such exclusiveness as to prevent its usefulness among other denominations. Probably, few theological questions are destined to undergo a more thorough sifting than this, and our author seems to us to occupy a safe and almost impregnable position.

Memories of Bethany. By the author of "Morning and Night Watches," "Words of Jesus," "Mind of Jesus," "Footsteps of St. Paul," "Evening Incense," "Woodcutter of Lebanon," "Great Journey," "Family Prayer," &c. (New York: Robert Carter and Brothers.)

Bethany, the home of Mary, Martha and Lazarus; the scene of one of our Saviour's most impressive miracles, and of some of his most sublime words; the home where he loved to retire from the toils of his public ministry, and the spot whence he ascended to heaven, is a consecrated place to all his followers. This book aims to reproduce the "Gospel Home Scene" of Bethany—"one of the very loveliest of the Bible's domestic portraitures;" to interpret the "Bethany Sayings" of Christ, and to draw from them lessons of instruction and consolation. The writer has caught the spirit of his subject, and the volume is pervaded with that tender, devout, and humble piety which can be obtained only where Mary sat. With sufficient beauty to render it attractive, it blends information enough to shed a pleasing light on the sacred narrative, and to invest with new interest that sacred spot, "still fragrant with the presence of Jesus."

Tales and Takings, sketches and incidents from the itinerant and editorial budget of Rev. G. V. Watson, D.D., Editor of the N. W. Christian Advocate. (New York: Carlton & Porter. pp. 466.)

A collection of miscellanies, from the compiler's pen and paper, with a few selections from other sources. The "Tales" and "Sketches" are generally brief, most of them said to be "facts," and illustrate various

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points of morals, or of Christian and ministerial experience. The "Takings"—a singular title by the way—consist of "*neglige* descriptions of prominent Methodist preachers." The most interesting one to general readers, will probably be the sketch of the once celebrated "John Newland Maffit." We cannot praise the taste displayed in many of these "Takings." As a specimen of the author's descriptive powers, take the following; "Mr. Jobson may be described in general terms as a short, fat, burly, homely man. His feet are as short as those of a Chinese, his hands and fingers are short, his legs are short, his nose is short, his neck and ears are short, the latter looking like the half of a plump blue peach, stuck flat on to jowls as round and plump as a Yankee pumpkin." The book may serve to pass away a leisure hour pleasantly, but can never take a permanent place in our religious literature.

Scampavias, from Gibel Tarek to Stamboul. By HARRY GRINGO, (LIEUTENANT WISE, U. S. N.) (New York: Charles Scribner. 1857.)

The queer title of this book corresponds to its character. Light, dashing, "free and easy," it gives a record of the author's merry life on board a man of war, and among the classic scenes of the Mediterranean's shores. It is rather an account of his personal adventures, and of *the people* he met with, than of the *places* visited. His canvass is filled with pen and ink sketches. "The Maid of Athens, now Mrs. Black," "a nice, comfortable little woman," the "King and Queen of Greece," "the Grand Seignor," "the petticoated Athenians," "cheating merchants," "thieving beggars," "piratical hotel-keepers," "fat landladies," and a host of minor figures, are perpetually crossing and re-crossing the stage. As an officer in the U. S. N. he enjoyed signal advantages, being frequently admitted to a nearer view of royalty than most ordinary travelers. We regret that he has gone out of his way to administer a rebuke to the American Missionaries in Greece, (p. 227) and to endorse the language of the Greek enemies of the Gospel: "Leave our religion alone." "Don't proselyte among us, or ridicule our saints, or smuggle your Bibles by barrel-fulls over the country, or try to force your religion down our throats." And that too, when he describes these very Greeks as "spending all day in the wine shops, playing draughts and dominoes, and tippling," and a "considerable portion" of them getting "drunk," at "the feast of the Greek Passover." Such a religion as that ought not to be let alone. We regret also to see a work by an American Naval officer, occasionally disfigured by profane and irreverent expressions. – Pp. 104, 110, 326. With these exceptions the volume will furnish agreeable light reading.

The Desert of Sinai: Notes of a spring-Journey from Cairo to Beersheba. By Horatio Bonar, D.D. Kelso. New York, Robert Carter & Bros., 1857. 12mo. pp. 408.

Another book on an old field; one more individual impression of scenes on which a thousand differing eyes have looked, and a hundred self-directed pens have written. No new book on such a field can fail to be stored with all the old impressions that are available, together with the addition of something new.

Dr. Bonar has a rich vein in one direction, and few mines have more. His study of the practical and experimental portions of the Old Testament, guides his eye while in the Desert of Sinai. The student in the department of Biblical Archæology and criticism generally, will differ from him occasionally; but the kernel of the grain he reaches, while others feel perhaps more the importance of the hull, without whose protection the grain cannot mature.

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His book is strictly what it purports to be, a "Spring Journey from Cairo to Beersheba," through the "Desert of Sinai." He goes whizzing, as few before him have had the opportunity, from Alexandria to Cairo by *railroad*.—He remains there but a few days to view the Pyramids, &c.; and then is on the Camel's back, upon his Desert Journey.

Influenced evidently by a mistaken idea of Dr. Robinson's view of the miracle of the crossing of the Red Sea, he prefers to consider its location to have been far south, where the sea is wide and deep. A miracle, however, is *not* (as Hume falsely defined it, and then overthrew a man of straw of his own making,) an exhibition of power *contrary to* nature; but a miracle is *super*-natural, or *above* nature. Moses' miracles were all in the line of *natural* occurrences in Egypt, but *above* nature; and Christ's healing the sick was God's *ordinary* kindness to man, shown in an *extra*-ordinary manner. The universal tradition of the Arab writers, for centuries, and of Christians and Jews farther back, especially the foundations of the three Egyptian fortresses Pihahiroth, Baalzephon and Migdol, *between* which Israel encamped, and whose foundations now are seen,—these unmoved landmarks fix the spot of Israel's crossing; while the view of Robinson is accordant with the true idea of miracles, both in the Old and New Testament. The same mistaken idea of the views of Burkhardt, Robinson and others as to miracles, has led to Bonar's criticisms in reference to the manna.

The route to Sinai, and thence north to Gaza, is one that an old traveler delights to follow a new companion in; while Dr. Bonar has made the very desert bud and blossom with flowers for the lover of the rich volumes of Moses and the Prophets, so studded is every page with apt Scripture quotations. At Sinai, the American scholar will regret that he did not visit the valley *east* of Sinai, which, within the last ten years, most eminent German and French scholars, besides many an American rambler, have been permitted to encamp in "before the Mount," as Israel and early Christian pilgrims used to do. He will feel remunerated, however, for this loss at one point, by something new and valuable at another. The old home of the patriarchs in the Philistines' country, at the south of the Plains of Gaza, to be found, doubtless, where Dr. Robinson fixed its location, is the terminus of Dr. Bonar's described route; and it is a rich field to stop in. Here is Ruhaibek, corresponding to Rehoboth, as Dr. Robinson has well argued. Here is Jebal Um-Gerar, as another private journalist has marked it, corresponding to the Gerar of Isaac's day. The Christian untravelled will feel the glow of kindred sympathy, as he revels with such a writer as Dr. Bonar in the fields where Abraham, Hagar and Ishmael lived and parted, and where Isaac passed the vigor of his life; while the traveler who may have gone over it as did Dr. B., will say with him in the concluding paragraph of his volume, "Not for many Petras would we have missed this region. It has nothing striking: it is homely all over. It has nothing marvellous, like the great City of the Rock; but it has something more congenial, more heart-thrilling than the ruins of ampitheatres, or temples, or arches, or tombs. It has the memories of more ancient days, and the visions of a truer life floating about its fields. It has the happy yet solemn associations of patriarchal faith and love linked with all its scenes."

Central Africa. Adventures and Missionary Labors in several countries in the Interior of Africa, from 1849 to 1856. By T. J. Bowen. 12mo. 371 pp. Charleston: Southern Baptist Publication Society.

In addition to the above attractive title, we subjoin the Table of Contents, presenting subjects interesting and important, and which are in this work treated

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with a master hand. At present we have not space to do more than heartily endorse the commendation which the press generally has bestowed upon Mr. Bowen's book; but so highly do we esteem it, and so anxious are we to bring it, and the facts which it presents, prominently before the public mind, that we have engaged for our next number, from a pen well calculated to do the subject justice, an article embracing a full and extended review of its pages.

Contents: A brief view of African Explorations and Missions.—Monrovia and Liberians.—Native Tribes in Liberia.—Soil, Farms, and Productions of Liberia.—Future Prospects of Liberia.—Travels in the Country of the Gollas, in 1850.—Voyage from Monrovia to Badagry, in 1850.—Badagry and the Slave Coast.—Abbeokuta and the Egbas.—Breaking up of the Slave Trade.—An attempt to pass through Iketu, in 1850.—Incidents at Abbeokuta, in 1851.—Visit to Iketu, in 1851.—Visit to Bi-Ollorrun-Pellu, in 1852.—Visit to Awaye, Oke-Efo and Ijaye, in 1852.—Beginning of the Yoruba Mission.—Visits to Ilorrin, in 1855.—A Journey from Yoruba to Sierra Leone, in 1856.—Geography of Yoruba.—Seasons and Climate.—Geology, Plants and Animals of Yoruba.—Ethnological facts and traditions.—Physical, Intellectual and Moral Characteristics of the Sudanese.—Social Life in Yoruba.—Religion and Government.—On the means of Regenerating Africa.—An Appeal for Missionaries.

L. Scott & Co.'s Re-Publications. We beg to call attention to the advertisement of Messrs. L. Scott & Co.'s Re-publications of the four British Quarterlies, and of Blackwood's Magazine. We know of no way of securing so much first class reading for so little money, as by subscribing to them. The character of these works is too well known to need description at our hands. They often contain articles on subjects specially interesting to the Christian reader. The last number of the *Westminster* has one on the "Revision of the English Scriptures," which, however, we have not yet read; and the *North British* one on Chalmers, which some have surmised to be from the pen of Isaac Taylor.

Art. IX.—LITERARY AND THEOLOGICAL INTELLIGENCE.

☞ N. B.—Many notices of New Publications, and the American Literary Intelligence, prepared for this number, are necessarily deferred, for want of room; although the present issue of the Review contains several pages more than the prescribed number.

English.

The English publishers have issued a second edition of Conybeare & Howson's *Life and Letters of St. Paul.* In external appearance it conforms very much to the American re-print, and is more convenient than the quarto size. It has been thoroughly revised, but appears to have undergone no very important changes. But few positions have been retracted or modified. The additions consist in some further illustrations, chiefly geographical, of portions of the former text. The authors announce the discovery of the long lost Lassea, (Acts, xxvii: 8,) in the island of Crete.

A new edition of the *Voyage and Shipwreck of St. Paul*, by James Smith, Esq., was advertised to appear some months ago. It was to be extensively re-wrought, and furnished with charts, views, and additional wood-cut illustrations.

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Rost & Palm's Greek Lexicon, on the basis of Passow, is to be translated into English, and edited for the use of colleges and schools, by the Rev. J. E. Riddle, and Rev. J. T. White. It has been in a course of preparation for the last two years, and will soon leave the press. The character of the original work authorizes us to expect an addition to our helps in Greek study, the value of which can hardly be over-rated.

German.

Prof. Margold, of the University at Marburg, has put forth a monograph on the "*False Teachers in Pastoral Epistles.*" The critics award to it uncommon merit. His results go to establish the authenticity and Pauline origin of the Epistles.

The fifth edition of Gesenius's *Hebr. and Chald. Handwoerterbuch*, has appeared, under the supervision of Dr. F. E. C. Dietrich.

We have the second volume of the excellent Heubner's *Praktische Erklarung des N. Testaments*, containing Luke and John. The first volume contained the Gospel of Matthew. It is the work of a man of heartfelt reverence for the Word of God, and though prepared under the disadvantage of being drawn partly from the deceased author's manuscripts, and partly from the notes of students, promises to be one of the most useful commentaries for general readers which Germany has produced.

Saalochuetz has published the second volume of his *Archæologie des Hebraeær*, an important contribution in this branch of study. The completion of his plan requires a third volume.

We have received the sixth and concluding part of Hagenbach's *Kirchengeschicte*, of the 18th and 19th century,—a third edition, greatly improved. No German work can be named which treats of the conflicts, reverses and triumphs of Protestantism, during the period surveyed, in a more engaging and instructive manner than this admirable History. All the great names of Germany in literature and theology, for the last ten centuries, appear on its pages illustrated with personal sketches which bring the men before us with life-like reality. Another peculiarity of this work is, that it sets forth so distinctly the internal causes which have affected the course of Protestant opinion in the Churches of Europe, since the days of Luther. As a source of information respecting the origin and decay of the old rationalism of Germany, it is one of the best guides that it has fallen to our lot to examine. The author's sympathy with Evangelical doctrine appears to more advantage here, than in some of his other performances.

It may be well to mention Hupfeld's *Die Psalmen*, translated and explained, the first volume of which has been for some months before the public. It embraces the first twenty-one Psalms. As a philological production it is a masterly work, displaying in full measure the exact and ample learning for which the author is so well known. He has laid all authorities under contribution, but rises above all and decides for himself. Lexical discussions respecting single words, sometimes extend over several pages, in which he deserts the former guides and breaks his own path. But the linguistic is the strong side of the work. The religious and even the poetic contents of the Psalms have no adequate justice done to them. Some of his principles of interpretation are not to be approved. It is a pity that such a preface as we read here should be found in such a work. Before inviting us to listen with him to the strains of "the sweet singer of Israel," he treats his readers to a singular history of the personal feuds and controversies in which he has been engaged. Hengstenberg and Ewald receive a large share of the author's attention in this review of his literary entanglements. One is forced to cry out:—*Tantæne animis cœlistibus iræ?*

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The first part of the second volume of Movers' *Phœnicians*, under the special title of *Das Phœnitzishe Æterthum*, issued since his death, is a work of rare interest. It is occupied chiefly with an account of the commerce and the maritime enterprise of the Phœnicians. Some of his conclusions differ from those generally received. Ophir he places in Eastern Africa, instead of India; which is improbable, especially in view of Lassen's investigations, tending to show that all the products of Ophir have Sanscrit names. Movers suggests some curious etymologies of words in Hebrew, derived from the Greek, and in Greek, derived from Hebrew. The nautical skill of the Phœnicians, he places, in some respects, far above the Greeks. He maintains that their ships could out-sail those of any other ancient nation. He devotes one chapter to the slave-trade, as carried on by these old rovers of the sea. A second part is to appear, which will treat, among other topics, of the geographical discoveries of the Phœnicians. Every Biblical scholar, as well as the archæologist, will welcome such efforts to extend our knowledge of a people allied so closely in their origin and history to the Hebrews.

Stier, author of the "*Reden Jesu*," is carrying through the press a continuous commentary on the Old and the New Testament. Apart from this, he is orrecting Luther's Translation of the Bible.

A second edition, largely improved, of Havernick's *Introduction to the Old Testament* is coming forth, under the direction of C. F. Keil. The portion on the Penteteuch is published.

O. Strauss has written a popular treatise on *Nineveh and the Word of God.*

Meyer's Exegetical Works continue to enjoy such favor that he has issued a third edition of the part on the First Epistle to the Corinthians.

A fifth edition of DeWette's *Commentar ueber die Psalmen*, has been prepared by Dr. Gustav Baur, of Giessen, favorably known for his able work on Amos. The editor is admitted to have made additions of great value.

Dr. Naegelsbach has appeared as the author of a new *Hebraische Grammatik*, the fruit of many years experience as a teacher. A reviewer in the Lapziger Reportorium, commends it in terms of high praise. The author has aimed successfully to unite the practical form of Gesenius's Grammar, with the more philosophical method of Ewald. A copious index adds very much to the utility of the work. It maks a volume of 260 pagess.

Brueckner has correated and enlarged once more his excellent Hebrew *Lesebuch.*

The recent catalogues announce the following Biblical works as in the market: A third edition of Luecke on the Epistles of John, supervised by F. Bertheau; a second edition of Hertwig's Tables as introducing the Books of the Old Testament; Ulfila's Scriptures of the Old and New Testament, in the Gothic language, with the Greek and Latin Text, accompanied by notes, a Vocabulary, Grammar, and Historical Instructor, by H. F. Massmann; the fourth part of Fritzshe & Grimm's Exegetical Hand-Book on the Apocrypha of the Old Testament, containing the four books of the Maccabees, (an important auxiliary to the study of the Hellenistic Greek); Schwartz on the History of the latest Theology; and W. Neumann, Jeremiah of Anathoth, the Prophecies and Lamentations of the Prophet, explained according to the Masoretic text, as far as to the 17th chapter.

Ewald, the Hebraist, has been trying his hand on the inscription upon the famous sarcophagus found at Sidon, in 1855. He has laid the results of this attempt before the Royal Society of Sciences, at Goettingen. An intelligent critic makes the following remark on the subject of this essay: "Considering how little certain knowledge we possess of the language, the customs, the political relations and the religion of the ancient Phœnicians, and also the uncertainty and obscurity of their mode of writing, rendered still more difficult, often, by the mutilated state in which it occurs on monuments, it is hardly to be expected that any two explanations of the same inscription would agree in all respects. It will surprise no one, therefore, that the interpretation of the Sidonian inscription which the celebrated master of the Semitic language gives us here, differs in important points from the attempts of his predecessors. As is to be expected, Prof. Ewald applies great critical acumen to the work; especially he takes care not to adopt such explanations as thrust themselves, so to speak, on the observer; and very properly, since apparent similitudes frequently prove, on closer examination, to be deceptive. We think, however, that the learned author goes too far in the other direction, and assumes far fetched significations as established, or seeks to establish them. Some of his conjectures of this nature give, indeed, a very good and consistent sense, but can hardly find general approval. Dr.

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Ewald places the composition of the inscription at the time when Sidon flourished at the height of her power, before the epoch of the ascendancy of Tyre.—The dissertation before us contains some important contributions to our knowledge of the Phœnician language, and an appendix, of particular interest, on the proper names of the Phœnicians. H.

ECCLESIASTICAL RECORD.

Ordinations.

James W. Bullock, Mayslick, Ky., Dec. 20.

E. M. Brown, Muscatine, Ill., January 3.

Levi Bath, Grass Lake, Michigan, Dec. 10.

Henry M. Barnes, Warren, Bradford Co., Pa., Feb. 3rd.

A. F. Bauer, Wilmington, Delaware, Feb. 10th.

Barnabas Baker, Columbia, Missouri, Jan. 25.

Joseph H. Carter, Huntsville, Missouri, Jan. 18.

J. T. Catlett, Jackson Co., Ga., Dec. 26, 1856.

Benjamin F. Chapman, Bear Creek, Ill., Dec. 7, 1856.

M. C. Clark, Harrodsburg, Ky., February 8.

Wm. Corthell, Waldoboro, Me., March 4th.

W. H. Davis, Portland, Kentucky, Feb. 3d.

J. G. Fish, Goshen, Indiana, January 7.

G. E. Flint, Triangle, New York, Jan. 28th.

George P. Guild, Jerseyville, Ill., Dec. 18.

Benjamin Gray, Pekin, Ill., Jan. 28.

J. Ganum, Brookfield, Conn. Feb. 4th.

John Granger, Tioga Centre, N. Y., Jan. 28th.

James B. Haynes, Panther Creek, Ky., Feb. 7th.

G. W. Jenks, Hamburg and Genoa, Mich., Dec. 25.

Joshua Kelly, Muncy, Pa., Dec. 27.

W. J. Kermott, Almond, N. Y., Jan. 28th.

L. Kinney, Derby, Vt., Feb. 5.

F. P. Lang, Westford, N. Y., March 11th.

W. E. Lyon, Seville, Ohio, Dec. 23.

Laurence Lowe, South Creek, Pa, Feb. 12.

Chas. D. Lewis, Caldwell, N. J., Dec. 31.

D. C. Litchfield, Bowdoinham, Me., Feb. 26.

John La Grange, Smithboro, N. Y., Jan. 28.

Wm. Munger, Rutland, Mich., Jan. 14.

A. A. McSwain, Double Springs, N. C., Jan. 9.

Emmett T. Mason, Buffalo, Va., Dec. 30, 1856.

Peyton S. Montgomery, Ashville, Ala., Dec. 28th, 1856.

A. R. Newton, Farmington, Ill., Jan. 7.

John Owens, Salem, Ohio, Jan. 29th.

Howard Osgood, Flushing, N. Y., Feb. 12.

Wm. D. Pritchard, Sawyer's Creek, N. C., Dec. 17.

Wm. M. Parsons, Brooklyn, N. Y., Dec. 11.

Newell N. Reynolds, Tioga, Pa., March 11th.

D. G. Swanston, Chatham Co., Ga., Feb. 1.

W. E. Sym, Leeville, Ohio, Dec. 23.

Wm. Tilley, Hume, N. Y., Dec. 4.

James Teed, Eatontown, N. J., Feb. 10th.

James Underdue, Carrsville, L. I., Feb. 11.

Thomas E. Vassar, Poughkeepsie, N. Y., Jan. 29.

H. T. Weatherby, Warsaw, N. C., Jan. 31.

James C. Wright, Newbern, Ala., Jan. 11.

James E. Wiggin, Ware, Mass., Feb. 10th.

John G. Williams, Black Swamp, S. C., Feb. 21.

A. J. Walker, Lowell, Vt., March 4th.

William. N. Wyeth, Montrose, Pa., March. 18th.

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Deaths.

J. G. Collom, Mt. Holly, N. J., Dec. 27th.
A. B. Cramb, Metamora, Ill., Feb. 19th.
J. S. Friess, Burlington, Mich., Feb. 2, aged 70.
Ira Foster, Philadelphia, Pa., Feb. 4.
T. L. Garrott, Paducah, Ky., Dec. 2.
Snelling Johnson, Moniteau Co., Mo., Dec. 9, aged 52.
Jno. T. Johnson, Lexington, Mo. Dec. [Dec.
Martin Leonard, Turner, Me., Jan. 13, aged 78.
Joseph Lane, Clear Creek, Miss., Dec. 3d, 1856, aged 64.
Alfred Nicol, Greenville, S. C.
Isaac Smith, Palermo, Me., Feb. 25, aged 62.
Gershom Silliman, Ill., aged 73.
J. S. Twiss, Burlington, Mich., Feb. 2d, aged 70.

Churches Constituted.

Moscow, Mich. Jan. 7.
Plymouth, Ill. Jan. 10.
Lawrence, Ill., Jan. 10.
Flushing, L. I., Jan. 17.
New Market, S. C., Jan. 11.
Big Fishing Creek, Va.
Greenwood's School House, Ky.
Ashland, Iowa, Jan. 31.
Le Claire, Iowa, Jan. 28.
Anthony's Creek, Greenbrier Co., Va.,
Hopkinton, Iowa, Jan. 1[illegible].
Loda, Ill., March 14.
Mariner's Harbor, S. I., March 12.
Beverly, Wash. Co., Ohio, Jan. 15.
Urbana, Ill., Jan. 4.
Union Park, Chicago, Ill., Feb.
Berean, Chicago, Ill., Feb. 9th.
Williamsburg, S. C., Jan. 11th.
McKinney, Texas, Nov. 1856.
Clinton, Iowa, Feb. —.
Kindrook, Mich., February 18.

Dedications.

Dubuque, Iowa, Dec. 21, 1856, cost $10,000.
Conklin, N. Y., Jan. 13.
Free St., Portland, Me., Jan. 28, re-dedication.
Gloversville, N. Y., Jan. 22, cost $15,000.
Gentre, Moreland, Pa., Jan. 1, cost $1,500.
Swift Creek, South Carolina, Dec. 21.
Whitney's Valley, Alleghany Co., N. Y., Jan. 28.
Brighton, Massachusetts, Feb. 11, cost $12,000.
Hartford, Wis., Feb. 28th.
Hornellsville, N. Y., Feb. 19.
East Corinth, Me., Feb. 11.
Belleville, N. Y., Feb. 5.
Central Church, Providence, R. I., Feb. 26, cost $50,000.
La Salle, Ill., Jan. 11.

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THE

CHRISTIAN REVIEW.

NO. LXXXIX.—JULY, 1857.

ART. I.—NATURE OF THE ARGUMENT FOR THE DIVINE EXISTENCE.

THE finite necessarily bears faint resemblance to the infinite, whether applied to space, time or quantity, considered as absolute, or in connection with rational existences. The circumscribed limits of the animalcule, which is only visible by means of the magnifying lens, bear no appreciable comparison, in extent, with the infinity of space, nor the momentary existence of the ephemera, with endless years. There is, indeed, a similarity, for one point of space, and a moment of time, as far as they extend, resemble limitless space and endless duration, though that resemblance or comparison is scarcely appreciable by us. So intelligent and rational beings who are finite, can have but a slight similitude to what we consider the Infinite Intelligence. The human mind, however, doubtless bears, in some degree, the image of God, as we conceive that mind. Spirit, in the abstract, as far as we can judge, is similar in all beings who are endowed with it, since, according to our notions, it is indestructible, and consequently eternal. It should be observed, however, that *created* mind is under the control of its Creator, and, consequently, its indestructibility and eternity are, after all, dependent upon *His* will, and it can have but an extremely limited resemblance to Deity. Still, if we can show that *He* has determined and promised that His finite,

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rational intelligences, though a part of His creation, shall exist forever, and eternally bear His image, that doctrine may be assumed as immutable from the immutability of Him who decreed it.

How can we, finite creatures, form a just conception of the Divine existence? It is certain that God is incomprehensibly infinite. The terms finite and infinite relate primarily to quantity as applied to space, duration and number. We commence with one part, and keep adding other finite and perfectly comprehensible parts until we are lost in infinity. So the ubiquity, eternity past and future, as well as the boundless extent and perfection of the power, wisdom, and other attributes of Deity, are beyond the full comprehension of the feeble intellect of man. But how do we know that a supreme ruler of the universe exists? To prove this, we need not, as some have done, institute a long metaphysical and mystical course of reasoning. The process is simple, being, in one branch of the evidence, the next step to direct intuition, and in another branch, but a little farther beyond. In both the proof is perfectly conclusive and irrefragable. The first is simply a *deduction* from our intuitive knowledge of our own existence. The second is derived from an examination of the world and all the works of creation as indicating, in their construction, design, and, of course, implying a designer.

We *know* that we exist. That being admitted, we ask, what *kind* of beings we are. A minute anatomical analysis of the human system reveals innumerable and wonderful marks of design, showing, beyond a reasonable doubt, that every function of the body and mind must have been intended for a particular purpose, clearly indicating a *designer*, whom we call God. This analysis has been made by Dr. Paley in his Natural Theology, in an unanswerable manner. He and others have also considered the marks of design in the formation of various inferior animals, as well as in that of the earth and heavens. There are other proofs of the existence of God, such as the universal consent of mankind, the beauty, order and harmony of the works of nature, the preservation of the world, a view of final cau-

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ses, remarkable judgments and deliverances, miracles and prophecies. But the two sources mentioned above lie at the foundation of all evidence upon this subject. A full examination and statement of these proofs would require volumes. We only propose, at this time, to show the *nature* of the evidence employed in establishing this great fundamental truth.

If we must rely principally for proof upon this subject, as we have intimated, upon the certainty of our *own existence*, and that of *other created beings and objects*, it will be necessary to ascertain, if possible, the exact grounds on which those primary truths are based.

How, then, do we *know* that we exist? We answer, simply and only from *intuition* and *consciousness*, * which is as clear evidence of any truth as we can possibly have. We *know* that we exist, and if we doubt in reference to it, that very doubt makes it certain that something exists within us which doubts. If not, how do we know that we have doubts? If I feel pain, I am *certain* that I feel it, and there is the same certainty that I *exist*. The same is true when I experience *pleasurable emotions*, or when I *think* or *reason*. I *know* that I have *feeling* and *thought*, and that fact necessarily implies my existence. No course of reasoning can make it plainer to me. Some have attempted to establish the truth of our existence by ratiocinative methods, but they have generally amounted to no more than a *petitio principii*. It was so with the great

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* *Intuition* is that act of the mind by which it perceives the agreement or disagreement of two ideas the moment they are presented. *Consciousness* is the knowledge of what is passing in the mind. In the case before us, intuition perceives the agreement between the idea of *thinking* and that of *personal existence*. The ideas are not identical, but harmonize with each other in producing the conviction of our existence. *Consciousness* perceives the action of intuition and all which is passing in the mind. Consciousness and intuition are frequently used in a general manner to signify essentially the same thing, viz: a knowledge of the mental process, and a conviction that the operation is or is not in accordance with truth. We use the terms thus here. It should be observed that *intuition* relates more to the reasoning powers than *consciousness* does. By using both terms, we indicate all of reasoning and all of observation, of which the mind is cognizant at the time.

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Descartes, in endeavoring to establish his religious system. He professed to receive nothing as truth which he could not demonstrate. He commenced with his own existence: "*Cogito, ergo sum,*"—*I think, therefore I exist.* Then, to prove that he had thought, he could have said: *Sum, ergo cogito,—I exist, therefore I think.* Such reasoning is merely a *petitio principii.* He could know the existence of himself or of his thoughts only from *intuition* and *consciousness*, and he could no more *demonstrate* those truths than he could any mathematical first truths. Fichte, a noted German philosopher and skeptic, in extending Kant's Critical Philosphy, describes what he calls his *Doctrine of Science*, (*Wissenschaftslehre,*) as resting upon a single fundamental principle, so certain in itself as to need no proof from without, and so comprehensive as to include the substance and form of all scientific knowledge. Such a principle, he asserts, is found in the simple proposition *I am I.* For everything *is what it is*, neither less nor more. This, he maintains, is a self-evident truth, and may be represented by A=A. Now substitute *I*, of which every one is conscious, for A, and insert the verb of existence *am*, of which also we are conscious, in place of the lines of equality, and we have the proposition *I am I.* Here are evidently the *subject, predicate and copula.* The truth of this proposition is certain, as it rests upon the ground that there is a perfect and known identity between the subject and predicate. We know that *we are*, and that *we are what we are.*

This is the basis of Fichte's religious system, and it is undoubtedly correct, though his idealistic and pantheistic deductions from it are very erroneous.

We *know* or are *conscious* that we *think* and *exist*, and can reason no farther. These truths are as certain as any reasoning can make them, and if a man will not allow such evidence he will be likely to doubt *everything*, and it will be useless to reason with him. A knowledge of the existence of our affections, desires, volitions, and all thoughts passing through the mind when we are awake, we derive from *consciousness.* This species of evidence is as conclusive as mathematical demonstration, and more direct. The latter

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is based upon *axioms*, and the proof of *their* truth is simply our *intuition* that they are true. In order to solve a mathematical problem, we are obliged to assume certain axioms as true from the evidence of intuition, and then reach the desired result by a course of reasoning. All of our real knowledge, no doubt, consists, as Locke observes, in the view which the mind takes of its own *ideas*, and the various degrees of knowledge in respect to clearness, arise from the different ways in which the mind perceives an agreement or disagreement between its ideas. When the mind perceives *immediately* such agreement or disagreement, as, that iron is not glass, or that two and two make four, we call that intuitive knowledge. We are as certain of it as that we see the light. This is the highest kind of knowledge, and we thus arrive at the greatest certainty of which we are capable. At the very first view which we take of such ideas, certainty of their existence necessarily arises in the mind, in accordance with its original constitution. It is probable that the angels in heaven have a great degree of this intuitive knowledge. They, no doubt, perceive at once many truths concerning which we are obliged to reason. *Intuition* leaves no room for doubt, hesitation or examination. It is the clear sunlight. The mind cannot reject it, and he who desires greater certainty knows not what he desires. By the same skeptical course he will doubt whether he desires greater certainty—he will doubt whether he doubts. It is utterly impossible to know *any* thing, or to enter upon any course of reasoning unless the facts of *intuition* and *consciousness* are taken for granted or admitted as existing.

The next degree of knowledge to *intuition*, is that in which the mind perceives the agreement or disagreement between certain ideas not directly and immediately, but by *intermediate* ideas. We cannot, by comparing them with each other in every possible way, discover their agreement or disagreement, consequently we bring in to our aid *intermediate* ones, and then we can arrive at real knowledge. This we call reasoning. Should we wish to show that, one straight line meet another straight line, the sum of the

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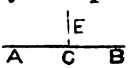
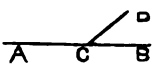
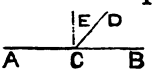
two adjacent angles will be equal to two right angles, we might first construct a figure in which one of the straight lines should be perpendicular to the other. In that case we could perceive *immediately*, without any intermediate idea or line, that the adjacent angles were equal to two right angles, for they *would be two right angles*, and the self-evident truth, or mathematical axiom, that all right angles are equal to each other, is the basis on which the conclusion rests. We *know* that they are equal to each other, for if we draw them thus: 

making E C perpendicular to A B, the angles A C E and B C E will be right angles, and consequently equal, in accordance with the above named axiom. That all right angles are equal to each other cannot be demonstrated. It is an *axiom*, and is as evident from intuition as any course of reasoning can make it. We compare the two ideas we have of those two right angles, and need no intermediate ideas in order to arrive at certain knowledge. Our proposition, then, that if one straight line meet another straight line, and be *perpendicular to it*, the two adjacent angles will be equal to two right angles, is self-evident, and no proof can make it any more certain. But if one of the lines be *not perpendicular* to the other, thus: 

the truth of the proposition is not so obvious. The angles A C D and D C B are evidently unequal. Neither of them is a right angle, and we do not intuitively perceive that they are both equal to two right angles. We need an intermediate idea with which to compare the two ideas. A perpendicular line must be erected thus: 

It is evident that the angle A C D is composed of the angles A C E and E C D, consequently the angles A C D and D C B contain the sum of the three angles A C E, E C D and D C B; but the first (A C E) is a right angle, and the other two compose the right angle E C B, hence the truth of the general proposition, that if one straight line meet another straight line, the sum of the two adjacent angles is

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equal to two right angles, is demonstrated. We arrive at this result by a course of reasoning, and, at each step, the conclusion is evident from *intuition*. The several conclusions, in the demonstration of a mathematical theorem, are a series of *intuitions*, each depending upon the preceding. Demonstration, then, is really *complex intuition*, and where there are several steps required to arrive at the result, the evidence, though conclusive, is not of so high a character as that of simple intuition, when no intermediate ideas are required to reveal the evidence.

The proof of our own existence depends upon the same kind of evidence as we find in the demonstration of a mathematical theorem. The difference between the two is, that in reference to the former, we arrive at the conclusion by *direct intuition*, and, in respect to the latter, by a *series* of intuitions, each successive intuition depending upon a preceding one. In the former, the final result will be reached *immediately*, without any intermediate ideas; but, in the latter, by a series of minor conclusions, each dependent upon a preceding one. In the latter, close attention and great care are requisite, in order to obtain clear ideas of the point to be proved, of the exact state of the argument at each step, and of the final conclusion. Before commencing the demonstration of a theorem, there is doubt in the mind in reference to the truth of the proposition to be proved, while, in intuition, there is no doubt at all of the truth of the proposition from its first perception by the mind. Even after a theorem has been rigorously demonstrated, the final result, though conclusive, is not so lucid, and does not produce so full assurance as in the case of simple intuition. In every successive step of demonstration, often, the clearness of the evidence in respect to the truth to be proved becomes more and more dim, and, in a long course of reasoning, falsehood and error may be embraced instead of truth, while there is no danger, in this respect, in reference to truths whose evidence depends upon direct intuitive knowledge.

If, then, as we have endeavored to show, intuitive evidence of any truth is the clearest kind of proof which we can possibly have, it follows that we have as clear evidence of our

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own existence as it is possible for us to obtain of any truth. It is beyond doubt, in any sane mind, that we exist.

We ask, in the next place, how we came into being? Have we not existed from eternity?

We reply that our history is a brief one. The evidence *when* we came into the world is abundant, and no one doubts his birth. But this, it may be said, relates to the *physical* part of our nature. How is it in respect to the *soul?* Did not that exist from eternity? A consideration of this would carry us far back into past eternity, and lead us to inquire what first existed? We are not quite prepared yet to enter upon the examination of that abstruse question.

We will first inquire what evidence we have that the *world,* in which we find ourselves, exists?

We answer, that we *have simply and only the evidence of our senses.* We see the earth, and step upon its surface. It may be said, by the objector, that we are liable to be deceived by our senses, and that it is unsafe to trust to them; but we have seen the earth under such varying circumstances, and traveled upon it so much, that it is utterly absurd to suppose that our senses would, in every instance, deceive us. If any one believes that there are no material objects existing around him—that there is nothing but ideas, we must leave him to his own reflections, especially when his cranium may chance to come in contact with some refractory substance, and test the comparative solidity of the two objects. We think he will then, at least, be *conscious* of sensation, and will not doubt the existence of sensation nor of *consciousness.* The proof of the existence of the external world, then, rests essentially upon the same foundation as that of our *own* existence. In the latter, we are *conscious* that we have thoughts, sensations and doubts, which necessarily imply the existence of that which thinks or doubts, and that is what we call *self.* In the former, we are *conscious* that we have *sensations.* An image, for instance, of some object, or of that part of the earth's surface coming within the limits of our vision, is impressed upon the retina of the eye, causing a *sensation* or an *impression,* which, either upon the nerves, or in some other way,

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reaches the brain. Then, and not till then, does the mind have an idea or perception of such impression previously made upon the retina, and of the form of the external object which produced the impression. Next follows an *intuitive knowledge* and *consciousness* of the existence of the impression, sensation and perception, and of the consciousness, even, that we *have* consciousness. While our consciousness of the existence of *sensation*, as described above, is an incontrovertible evidence of the existence of the world, it also necessarily implies our own being. It is evident, then, that the proof of the existence of an external world, and that of ourselves, is based upon *intuition* and *consciousness*, and those truths can be established in no other way. Skeptics who will not admit such evidence will admit nothing. They cannot proceed a single step in any kind of reasoning.

Here, then, we have *ourselves* and an external *world* existing beyond a reasonable doubt. We need not say *reasonable*, for no sane mind doubts the fact. Some may affirm that they *do;* but they *do not*, they *cannot*. Their actions continually contradict their professions. In all the avocations of life, they act upon the supposition that they *exist*, and that the external *world* exists. Our own physical and mental organization, the anatomy of irrational animals, the wonderful adaptation of the earth to the wants of its inhabitants, and the vast machinery of the heavens, reveal instances of design beyond all computation. Who is the great Designer? We answer, *God.*

But the question is raised by the skeptic, as we have already intimated, whether the *spiritual* part of our being, and the *external world*, have not always existed? In reply, we would remark that, though one is immaterial and the other material, both had a beginning. We have already affirmed that there is abundant evidence from testimony, that the physical part of our nature *began*, and *when* it began to exist. In reference to our mental constitution we have the same evidence, *when* its being commenced, in its present organization as connected with the body. But did not the human mind exist under a different organization, previously to its occupation of its present habitation? In

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respect to the *body*, indeed, the particles of matter, of which it is composed, existed, in other forms, long before they were employed in its construction. The origin of these particles is the same as that of *all* matter, which we shall consider in its place. That the mind * existed in a previous state has been maintained by many ancient writers. The transmigration of souls was first advocated by the early inhabitants of India. They believed that there was a sort of connection between all living beings, and that the spiritual part of man gradually became purified, and finally returned to the common origin of all things, God. The soul, proceeding from its Creator, must pass through a long series of different states, in order to become sufficiently purified to return finally and permanently to its Author; its *earthly* existence, according to this view, being only a point in the transmigration. The Egyptians, who received the doctrine from the Indians, believed that the soul must continue, after death, 3,000 years in the bodies of animals before it could be received into heaven. From the Egyptians the doctrine passed into Greece, and Pythagoras admitted it into his system of philosophy, as it implied the immortality of the soul. The later Pythagoreans maintained that the mind, when freed from the body, will enter the realms of the departed, and remain in an intermediate state for a time, and then animate other human or irrational animal bodies, until it shall become sufficiently purified to enter heaven as its permanent abode. The Greek *mysteries* include this doctrine, and distinguish between those souls that have been driven from their former celestial life down to the earth, to appear for the first time as men, and those souls that had been obliged to enter a human body the second and third time as a kind of penance, and those that voluntarily come to the earth merely from curiosity. Plato supposed that the soul must pass ten thousand years in the bodies of animals

*By the human mind we mean the substance or essence that thinks, wills, reasons and remembers. The terms mind, soul and spirit, are each employed to designate that essence, and although there are important distinctions between them, either sufficiently indicates what we wish in this article.

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and men, in order to be prepared for Paradise. Some of the Jewish Rabbins, the Manicheans, ancient Italians and others, maintained this doctrine, and even some modern European writers have inclined to it. The Greek *mysteries* distinctly recognize the pre-existence of souls. Indeed, most, if not *all*, of those who believed in transmigration, maintained the *pre-existence* of the soul as well as its *future* existence. Plato believed that the soul, before its temporal existence, was imbued with pure ideas of truth, beauty and virtue. While it is passing through its temporal existence, those ideas, according to that philosopher, are impaired, and not perceived with such vividness as before its residence on earth. Still the mind retains something of its former perfection, and, after being thoroughly purified, returns to its great Author.

The simple and unanswerable reply to those who maintain the pre-existence of the soul is this: *there is no reliable evidence of the fact.* If the objector assert, with Plato, that the soul originally issued from its Creator ages before it inhabited its present clay tenement, we acknowledge that it came from God, but that it came long before its union with the body there is no sort of evidence. The first we know of the soul, by personal observation, is its development as connected with the body, and we are only made acquainted with its existence *there* from its *attributes.* We cannot *see* it, but are *conscious* of its existence. The natural implication is, that it was created simultaneously with, or immediately after its corporeal habitation. At any rate the *edifice* must be *erected*, before the tenant for whom it was prepared can enter and occupy it. We first behold the physical form, and subsequently indications of mind. Now where is the evidence that the mind existed before the body? Is it said that the former is immaterial and indestructible, and must have always existed, either in God, or as an independent being? We acknowledge that mind is *indestructible*, but it is *finite*, and must have had a beginning. That it is finite, will, we think, be granted by all, in view of the fact that its knowledge and capacity are limited on every side. Boundless space, endless duration, and countless numbers,

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are beyond our perfect comprehension. We are continually surrounded with objects, intricate parts of whose internal structure, and especially, whose essence or ultimate substance, are beyond the limits of our keenest investigation. If, then, the human mind be *finite*, which must certainly be universally acknowledged, from every one's own consciousness of the fact, it must necessarily be limited and finite in respect to its knowledge and capacity, and it would be natural to suppose that it would be limited also in other respects, where such limitation is possible. Spirit, once created, as we have intimated, is, according to our notions, indestructible; but it is possible that it may have had a beginning, and since it is limited in its *capacity*, it is natural to suppose that it may be in reference to its *pre-existence*, though, aside from the Scriptures, there is no positive evidence upon the subject. The presumption, however, is that the human mind is co-existent with its earthly tenement, and it fairly belongs to the objector to prove the opposite. His arguments, however, will be found to be merely hypothetical, vague, and entirely uncertain.

In reference to the particles of matter composing the body, to which we have alluded above, we would remark, that they existed, no doubt, previously to their connection with our bodies, but not from eternity. The same is true in reference to the matter of which the globe is formed. But, says the objector, the ultimate particles of matter are indestructible and eternal. True, our bodies may crumble to dust, but the particles once composing them are not destroyed. They enter into the composition of plants and other animals, it may be. A particular material organization may be burned to ashes, but the particles of which it is composed are not destroyed. They are only changed.

We acknowledge that the particles of matter, for aught we know, may be indestructible, though we are just as ignorant of the *essence* of matter as we are of the essence of mind. But the admission that matter once existing cannot be destroyed, does not prove that it *always* existed. Aside from the Scriptures, and the acknowledged existence of a Great First Cause, there is no positive evidence that matter

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had a beginning or that it had not. Still, the fact that it is *changeable* seems rather than otherwise to indicate imperfection. We know that it has limitation. Why is it not limited, then, in reference to its *duration?* We believe that the presumption would be strongly in favor of its having had a beginning, and thus the burden of proof be thrown upon our opponents.

We are now prepared to repeat the simple evidence on which the Divine existence rests. It is this: The *human mind,* whose existence we have endeavored to establish, in its wonderful constitution and adaptation to its sphere of action, also the *mysterious mechanism of our own bodies,* the *world* which we inhabit, and all the works of creation, reveal unmistakable marks of design, and must have had a great designer superior to themselves. That designer we call God. There are, as we have already remarked, other sources of evidence, but these are the most simple and reliable, and those upon which we would base the great doctrine under consideration. Our work, then, is really done. We are as certain as any course of reasoning can make us, that *ourselves* and the *world* in which we live *exist,* and that both indicate marks of design and imply a designer. Any farther reasoning upon the subject only makes it more obscure; still, as there are various erroneous theories in reference to the doctrine, it may be well briefly to consider the grounds upon which they rest.

The various systems of philosophy, which have obtained more or less credence among men during the last two thousand years, may be classed under two grand divisions. The advocates of *one,* with a few exceptions, have maintained that the human mind is, at first, destitute of any kind of knowledge, and incapable of originating the same within itself. All ideas are received through the senses, and reflection upon those ideas originates others. This view has been maintained by Aristotle, Bacon, Locke, Reid, and the Scotch and English philosophers generally. It is called the *Empirical Philosophy,* from the fact that its supporters rely principally upon *experimental* knowledge as evidence of truth. By carrying the system to an extreme, and doubt-

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ing almost everything, some have plunged into materialism and infidelity. Hobbes, Shaftesbury, Berkeley and others, maintained that we do not apprehend material objects themselves by the bodily senses, and thus acquire a knowledge of their real nature. The senses, according to their view, only apprehend the *phenomena* of external objects, or their *impressions* upon our organs. Consequently we know nothing of the external, material world, excepting that it is an incomprehensible cause of effects or impressions upon our corporeal senses. These sensations, they affirm, are produced in us immediately by the Great First Cause. Material objects are secondary causes intervening between God and ourselves, and are merely fictions of the imagination. These philosophers deny the existence of matter, and maintain that God, angels, and the spirits of men are the only existences in the universe—that we are constantly sensible of the immediate power of God all around us, as we *see*, *hear* and *feel* it. This is *idealism*, and yet it is so connected with the senses, it so degrades the mind, and even the Almighty Intelligence, and enables us to perceive them by our bodily senses, that it may justly be called *materialism*, and its advocates are considered as belonging to that school of philosophers. Many of the English, Scotch and French freethinkers, following out the Empirical Philosophy to its legitimate results, as they affirm, have become *deists*, as Blount, Collins, Tindal, Chubb, Bolingbroke, Gibbon, Rousseau, Voltaire, Buffon, Condorcet, Diderot and others; or *atheists*, as De la Mettrie, Naigeon, De la Lande and others; or *universal skeptics*, as Hume and others. Thomas Reid, James Beattie, Dugald Stewart, Thomas Brown, the Abbe Condillac and others, subsequently modifying this system, and avoiding the conclusions of the skeptics just named, clearly proved that the latter had proceeded to unwarrantable extremes.

The other class of philosophers alluded to above, have generally maintained that the mind has *innate* ideas corresopnding exactly with the essence of things. By reflection, comparing those ideas with each other, and reasoning from the same, a much higher degree of knowledge can be ob-

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tained, they believe, than by the *empirical* method. They affirm that the latter is confined to the senses and experience, while the *Platonic* or *metaphysical* philosophy rises far above sense and experience, and is dependent upon reason. Some do not admit that there are innate ideas, but maintain that *reason*, the higher faculty of the soul, can acquire knowledge by mere *intuition*, and by arguing *a priori*. In this way, they assert, the most perfect knowledge of which the mind is susceptible, and that only which can properly be called *philosophical* or *rational*, can be obtained. Knowledge thus acquired is, in their estimation, more certain and reliable than that which is obtained by the *empirical* method, and, besides, it has the character of *universality*, as it is not circumscribed like the former. Plato, maintaining that innate ideas are the recollections of a former existence, or rather the ideas we had in common with Deity, before we emanated from him into our present state of being, is considered as the founder of this school, though he received no doubt, its leading principles from his teacher, Socrates, and the latter from the Eleatic School, founded by Xenophanes about 500 B. C. Descartes,* Spinoza, Malebranche, Leibnitz, the numerous German Rationalists, and French Transcendentalists, follow in his wake. Philosophers of this class have, in many instances, been too bold and dogmatical in their conclusions, and have exalted reason above Revelation, leading their votaries into idealism, pantheism, and the dark mysticisms of transcendental supernaturalism; while the *empirical* philosophers have generally mistrusted their own mental powers, have hesitated and exercised great caution in admitting conclusions, for which they had not experimental knowledge or the best of proof. Both systems are liable to abuse. The *empirical*, when carried to an extreme, has led rather to materialism, and the other system to *spiritualism* or *transcendentalism*. The former method, however, is evidently the safest, and its

* Voltaire charged Descartes with maintaining that the soul, in coming into the body, is endowed with the whole series of metaphysical notions, and forgets them as soon as it is born.

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advocates have been more successful than those of the latter in searching for truth.

These two systems of philosophy were, in some respects, identical, though, on many points, radically different. During some periods they gradually approached nearer to each other, and, in other ages, they were more divergent, the one becoming more and more sublimated, and extending to extreme spiritualism, resolving everything into thought, while the other descended to the grossest kind of materialism, resolving everything, even mental phenomena, into matter. Both systems, pushed to their utmost extreme, are reduced to *pantheism*. It makes little difference whether we affirm that everything, even the mind itself, is composed of a fortuitous concourse of atoms; or that everything is spirit, and maintain that the corporeal part is merely an emanation from the spiritual. According to the former, not only the world and our bodies, but *spirit*, under all circumstances, even the *Great First Cause*, is matter. All matter is a part of God, and God is a part of matter. The universe is God, and God is the universe, which is *pantheism*. According to the latter theory, our bodies and all external objects have no real existence. The *images* or *ideas* of them only exist in the mind, and are emanations, as well as the human mind itself, and all other minds, from the First Great Intelligence. They are a part of that mind. They are God, and God is identical with them. Every thing is mind, and mind is God. God is everything, and everything is God. This is *spiritualism* and *pantheism*. The one system, carried to the highest extreme, may be called *material pantheism*, and the other *ideal* or *spiritual pantheism*.

Both these methods of reasoning are employed in proving the Divine existence, though the *non-existence* of a personal Deity is thus established rather than the opposite. In other words, the pantheist's God is entirely a different being from that of the Christian. The former as well as the latter pretends to believe in the existence of a God; but the two differ widely in respect to the *nature* of that Being. But the pantheist's God is really no God at all. It is simply the

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universe, blind *nature*, *fate*, and any person who maintains such a doctrine might as well declare himself an atheist, as some have already done.

In discussing this subject, it will be necessary to refer to the nature of the Divine existence, in order to perceive the real difference between Pantheism and true Christianity.

We must, then, in the first place, consider what God is. In reply to that inquiry we would say, that He is a Spirit; and when we are asked what a Spirit is, we immediately refer to our own minds. What are they? We observe certain attributes, such as memory, power of abstraction, association, judgment, will and reason, which cannot, as far as we know, belong to the body. They must be properties of that substance which animates the body—the soul —self—that part of us which thinks. All the experimental knowledge we have of the soul is derived from its attributes and their manifestation. Of its essence we are entirely ignorant. The materialist supposes that it consists of ultimate particles of matter, while the spiritualist affirms that it is not matter, because it has not its necessary properties, impenetrability, motion, extension and divisibility, but what its real essence is he cannot tell. The nature of the great Spirit of spirits is also incomprehensible. We know nothing of its essence. Nor have we any knowledge of the essence of matter. We may divide and sub-divide its particles indefinitely, but we gain no additional information in respect to its essence. We may trace back matter and spirit until we can trace them no farther—until we know nothing of them. Hence some philosophers have imagined that the two were identical,—some maintaining that both are matter, and others that both are spirit. Thus we perceive that, in the one case, matter is elevated, and placed upon a level with Deity—indeed, it is Deity—while, in the other case, spirit, even the Divine essence, is degraded, and placed upon a level with matter. Both regard everything as a part of Deity. Thus, proof of the existence of anything —of the world—our bodies—our minds, is proof of the existence of God, though Descartes and some others have maintained that the Divine existence is a first truth learned from intuition.

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Now, we ask, what evidence there is that the universe is God, and God the universe? If we trace back the substances which we behold around us, called matter, and the immaterial phenomena, called mind, we shall find that our knowledge in reference to them is extremely limited. In the first place, as we have intimated, we are totally ignorant of the essence of matter or mind. In the next place, we know not when the ultimate particles of matter—the substance of the world and of our bodies—began to exist. The same is true in respect to the *mind*, and *spirit* in general. Matter has certainly existed since the commencement of the existence of the world and universe. Did it exist before? The answer to that inquiry involves the questions, whether the earth and heavens were created at all, and if so, whether they were made out of nothing, or from previously existing matter.

The first query involves the question, whether matter existed from eternity, or began to exist. In answer to this, we have already shown that, aside from the Scriptures, the probability is that matter began to exist, and the *onus probandi* is cast upon the side of our opponents, though there is no positive evidence upon either side. If, then, we take it for granted, until the opposite shall be proved, (which cannot be done,) that the world began, at some period, to exist, we must suppose that there was some cause which ushered it into being. Could it have hurled itself into existence? We answer, that, as far as our experience extends, material objects never move nor act unless they are acted upon by some external cause. A lump of earth cannot move, unless it is impelled into motion by some external force. Our bodies act only as they are urged forward by that power or substance within us which we call spirit or mind. The particles of which the earth is composed, remain motionless until they are acted upon by some chemical agent or other impelling force. There are general motions of the heavenly bodies upon their axes and around their primaries, if they have them, by which all material objects upon the surface are impelled to move with the body to which they are attached. But were not the heavenly bodies put in motion by

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some external power? We have certainly strong reasons for such a conclusion in the argument from analogy. Small objects upon the surface of the earth, as we have just remarked, are always motionless, unless acted upon by some external cause. The instances around us are innumerable. Then why is it not reasonable to suppose that the whole mass composing a globe is moved, and that continually, by some external cause? This is certainly the most natural supposition. If so, it is incumbent upon our opponents to disprove it. But are we certain that there is an external cause, which impels the heavenly bodies to move? We know by observation that they move, but there is nothing in the essence of matter, as far as we know, which would lead us to believe that it does or does not possess inherent energy to hurl itself into motion. Indeed, as we have already intimated, we know not what the essence of matter is. Is there any evidence that this earth moves itself? If so, it must have life and volition, as all our experience, without an exception, shows that continued motion is produced by the instrumentality of an animate being. True, one portion of matter may impinge upon another, and force the latter into motion, but, after the bodies have been separated, the effect of that impulse soon ceases, and the body set in motion by such impulse no longer moves. It has, indeed, been supposed that machinery may be so adjusted as to produce perpetual motion. That, however, has never yet been accomplished upon the earth, and it is acknowledged by all that, should it be effected, it must be from some animated, intelligent being. The wheels of a watch are made to move during a longer or shorter period of time, but their motion will finally cease, unless the machine shall be regularly wound up. Subterranean fires, produced, perhaps, by chemical action of different substances upon each other, may cause lava to flow from volcanoes, but the action is produced at intervals. Astronomers have discovered that there are mutual attractions between the various heavenly bodies, regulating their movement in their orbits, so that they do not interfere with each other. Their motion is indeed perpetual; but is it reasonable to suppose that those

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vast masses of the particles of inert matter could keep themselves in such harmonious and almost inconceivably rapid motion, without a supreme Ruler to hold and direct them? To believe this, we should be obliged to extend our credulity farther than we do in reference to any motion upon earth. But allowing it to be possible, that, by mutual attraction, the wonderful machinery of the heavens could be kept constantly in motion without external aid, as we might suppose the parts of a machine upon earth would be, were they so adjusted as to produce perpetual motion, we ask if it would not be absurd to conclude that either effect could be produced without an intelligent cause? Would it not be the extreme of absurdity, to suppose that a machine could so nicely adjust all of its parts, that they would never interfere with each others motion, and never cease to act? The supposition is as preposterous as it would be to affirm that the watch which I hold in my hand, had actually produced its own motion. So is it not equally unreasonable and absurd to suppose that the immense and complicated machinery of the heavens could so adjust its attractions as to produce, among innumerable orbs, perpetual and harmonious action? But granting that, by mutual attraction, those orbs might continue to act harmoniously, who brought them into being, placed them in their orbits, and arranged their laws of attraction? Is it reasonable to suppose that innumerable masses of inert matter could thus arrange themselves? Could millions of suns place themselves in the midst of their solar systems, revolving with immense velocity upon their axes, and, at the same time, around some vast centre, as astronomers have proved to be the fact; could the planets place themselves in their orbits, turn on their axes, and revolve regularly around their primaries, and, at the same time, move with their primaries around the grand central orb; could the satellites place themselves in their orbits, turning on their axes, revolving around their primary planets, and with those primaries around other primaries still, and then with all of their primaries around the central orb; could all of these suns, planets and satellites, by their own energy, fly like lightning through the heavens, among and

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around each other, in perfect and perpetual harmony, unless we suppose them, as did the ancients, to be gods? Such arrangement, such complicated and perpetual motion, imply an intelligent cause. Such harmonious action is entirely inconsistent with the supposition that each heavenly body is an intelligent being, and acts independently of the others. In order to produce united and harmonious action, it would be necessary for those heavenly bodies, supposing them to be intelligent and independent beings, to have consultations with each other. Then, if one should decide to act independently of the others, consternation and ruin would be carried throughout the universe. But none, at this day at least, within the limits of civilization, pretend to believe that the heavenly bodies are animated and intelligent beings. We must believe that they are, or we cannot account for the complexity, harmony and wonderful results of the celestial mechanism, unless we refer its construction and superintendence to one supreme Intelligence.

But the pantheist asks whether the universe, taken as a whole, is not that infinite Intelligence? We do not see God. How do we know that a personal Deity exists? Nature, the universe, is God, and the laws of nature are the laws of God; the energy of nature is that of God.

We grant that the laws of nature are those of God; but from that admission it does not necessarily follow that nature or the universe is God. As to the energy of nature, it *has* none, except what it receives from its Creator. It is absurd to attribute *native energy* to a lump of earth. Every particle of it is inert matter. Not a single atom moves or acts, under any circumstances, unless acted upon, either chemically or by some extraneous cause. There is no evidence that the particles of matter which compose a pebble have sensation, perception, thought, or self-moving power. Our senses inform us, under a thousand varying circumstances, that matter is inert, that it has no vitality, no power of motion in itself, and it would be absurd to suppose that, in every instance, they deceive us. At any rate, the only natural supposition is, that matter is *inert*, and has no inherent power to move or act of itself. We challenge

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our opponents to bring one single instance upon the earth, in which matter sets itself in motion. Our bodies move, but the mere material part—flesh and bones, will not act unless animated by the thinking part, which we call the mind or soul. It is impossible to cause a dead man to move, unless some external force is applied. If separate particles of matter are inert, they are so in the aggregate. The atoms which adhere together in the formation of this earth are inert, and we have reason to believe that the same is true in respect to other worlds, even in respect to the whole universe of material substances. Those bodies cannot move unless acted upon by some external cause. It is equally impossible for a single pebble, or a sufficient number of pebbles to constitute a globe, to make or create themselves. They cannot originate their own existence nor their own motion. It seems impossible for us to conceive that a lump of earth, which we know, from almost infinitely varied observation, to be inert, could ever have made itself, or that a large number of lumps constituting a sphere, could have originated themselves, and hurled themselves into an almost inconceivably rapid motion. The idea is preposterous. True, we are ignorant of the essence of matter; still, from all its properties and phenomena, as far as our knowledge extends, we perceive no evidence of inherent, self-moving and self-acting power. If, then, matter—a pebble—a world—the material universe—has, evidently, no inherent life, self-moving and self-acting energy, how can it be Deity? If such be the pantheists' God, it is not God. It is infinitely unworthy of the name. It is a blind, inanimate substance, either lying dormant, or moving by some kind of inexplicable fatality or chance. The idea is absurd, that the whole complicated and wonderful machinery of the heavens should, by its native energy, or by chance, have come into being, and each part have been exactly fitted to the other parts so as to produce a certain result. Did the different organs of the human frame adapt themselves to the accomplishment of the grand results of life, motion and enjoyment, by chance? But it is unnecessary to pursue a subject which has been so thoroughly and unanswerably

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discussed by Dr. Paley, in his Natural Theology, and by other able writers.

To say that all things exist and act by *fate* is not intelligible. What does the expression mean? Does it indicate that all events, which have transpired, and which will occur, are unalterably fixed? We ask, who fixed them? Did inert matter arrange itself? This, we have shown, is absurd. What or who arranged it? The fatalist, even, is driven to the necessary conclusion, that some external being or influence produced the effects which we behold around us, and that being must have had intelligence as well as inherent power. It is utterly unintelligible, as we have intimated, to assert that the idea of everything being fixed by fate will account for the *origin* of all things. The mind is necessarily carried back to some being who produced such a state of things.

But how is it with that part of the universe which is not matter? The pantheist affirms that human and angelic *spirits* are a part of the universe and a part of Deity.

We acknowledge that God is a spirit; but it does not follow, from that admission, that all spirits are God. There is no evidence that human souls are Deity, or any part of the Divine essence. We are, indeed, ignorant of the substance of which the soul is composed, but the development of its powers clearly indicates, as we have before shown, that it is *finite*, though, in some respects, an independent and self-acting existence. Of course, it cannot be identical with what we call the Infinite Intelligence. The same is true in respect to the angels, as far as we know. Though more intelligent and powerful than our spirits, they are also finite in reference to knowledge and power. It should be here remarked, that a knowledge of both the attributes and the existence of that superior class of beings is derived from the sacred Scriptures.

But is not spirit, in the abstract, the same in all beings—in men, angels and God, and is not *spirit* that particular organization which is peculiar to Deity—is it not indeed God, wherever it is developed?

We answer, that, according to our ideas, the essence or substance of spirit seems to be the same under all circum-

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stances, though, as we have before intimated, we are entirely ignorant of its nature; but that the essence, which we call spirit, is peculiar to Deity we have no evidence. Indeed, we have direct proof to the contrary in respect to human and angelic spirits, as they are finite, and consequently cannot be the Infinite Intelligence. It is impossible to conceive of the essence of spirit as existing without a distinct, personal organization. Such would not be spirit. It would be an indefinite, negative, inactive, immaterial, entity or non-entity, it would be difficult to tell which. We can hardly conceive of such a thing as being a possible existence. It is merely a vague fancy of the imagination.

We have endeavored to show above that matter must have begun to exist, and consequently could not have existed from eternity. It may be asked how it began to exist? Was it created by some previously existing being, or did it begin to exist by its own inherent energy and power? We have already shown that it has no inherent energy, nor power even to move, and much less to originate its own existence. We perceive, then, no possible way for it ever to have existed at all, unless we admit, as the Scriptures declare, that it was *created*, or ushered into existence by some previously existing being, and, by our supposition, matter and finite mind *began* to exist.

The objector may still enquire how matter and finite mind came into being? If created, were they made out of nothing? Was creation the *thinking* of God—did He think worlds as we do thoughts, according to the skeptical Hegel? That philosopher maintained that it was impossible to create the world out of nothing, so he affirmed that God created it out of Himself. This doctrine would lead to Pantheism, for if Deity created the world out of Himself, it would be a *part* of Himself. The world might be considered as God. He has infinite power, as all acknowledge who believe in the existence of a personal, supreme Ruler of the universe. Why, then, has he not power to create worlds out of nothing? The idea is as easily comprehended as that infinity is an attribute of Deity. True, we cannot fully comprehend either, still we believe the latter. Then

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why not believe the former? Our knowledge is so limited in reference to both, that it is hardly safe to make confident statements in respect to either. It is better for such puny intelligences as we are, to bow in humility to the revelation which God has made in reference to Himself, and not attempt to penetrate the cloud which envelopes the deep things that He has not seen fit to make known to us, and which we must acknowledge to be beyond the full comprehension of our intellects.

That previously existing being, concerning whom we have been speaking, must have been the only existence previous to that of matter and finite mind. When did that Being begin to exist?

Now we have reached a point which is beyond the power of our keenest mental vision. We are lost. How can finite mind penetrate the confines of eternity? We know that ourselves, the world, and objects with which we are surrounded upon its surface, exist. We have shown that they have *begun* to exist. Now we advance a step farther, and affirm that *something* must have existed, as we have already intimated, previous to the existence of this world and all human and angelic beings. The earth, by our supposition, *began* to exist, and must have been produced by some cause, as we cannot conceive of an effect without a producing cause. The cause of the production of the earth must have been *something*, for it is absurd to suppose that *nothing* could ever have produced *something*. It is just as evident from intuition that nothing could not produce something, as that two is not four. If, then, nothing could not produce something, as we know that something is existing, it necessarily follows that that something which we find existing must have been produced by something, and this latter something must have existed previously to the former something. In other words, something must have existed previously to the commencement of all finite existences, and as that something must, necessarily, have been the cause of those finite existences, and as, in view of the design manifested in the formation of those existences, that producing cause must have been intelligent as well as powerful, we reach the inevitable conclusion, that there

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was necessarily existing, previous to all finite existences, a Being of vast intelligence and power, whom we denominate God. We do not wish to be understood to say that God *necessarily* created any thing. He might have remained forever alone. But, admitting that there are existences besides Himself, we affirm that He must have *created* them. He must necessarily have been the cause that ushered them into being.

But how, it may be asked, could Deity have been *necessarily* the producing cause of finite existences? The simple fact that He existed previously to all finite beings, does not prove that He was that producing cause.

We answer, the most natural supposition is, that finite beings were *caused* or *produced* by the Being who existed alone previously to themselves, and it rests with our opponents to prove (which cannot be done) that the previously existing Being was *not* the producing cause of all finite existences. Taking for granted that every effect must have had a cause, we affirm that all finite existences must have been *produced* or *caused* by that previously existing Being, as He was, according to the supposition, the only Being existing, and the only Being who could possibly have been that cause, and He *must* have been that cause, as the effect must necessarily have had a cause, and He was the only cause of any kind in existence, and, of course, the only one that could have produced those effects.

We have said that *nothing* could not have produced *something*, and as *something* is existing, something else must have been previously existing, to have been the producing cause of that *something* which we find existing. But when did that previously existing something, or cause of all finite substances, begin to exist? This carries us back to a period anterior to the existence of matter or finite mind, and, aside from the Scriptures, we can penetrate no farther.

Dr. Samuel Clarke has ingeniously endeavored to demonstrate the being and attributes of God; but we could never satisfy our mind that his argument, though plausible and highly metaphysical, is, in all respects, conclusive, much less that it amounts to demonstration. We have no difficulty in proving the existence of matter, finite mind,

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and a previously existing Being, who must have been the producing cause of those finite existences. We have no doubt that that Being existed from eternity; but how can we prove it? Clarke reasons thus: Space and time or duration necessarily exist. Space penetrates all material and immaterial substances, excepting the self-existent spirit. All finite substances exist in space, which is not itself a substance, but a certain quality or relation, which we evidently perceive to be necessarily existing, and which, at the same time, necessarily pre-supposes a substance, without which it could not exist, which substance consequently must be itself (much more, if possible,) necessarily existing. That being, lying at the foundation of space, exists by absolute necessity, and what exists thus, has no relation to one part of space or duration more than to another, and must exist everywhere at the same time, and during all time. There could never have been a time when it did not exist. That existence is God.

His argument is extremely ingenious and, perhaps, probable. At least there may be sufficient evidence in it to throw the *onus probandi* upon the atheist; but some of the reasoning is obscure, and not, in our estimation, entirely conclusive. Space and time, indeed, seem to be as necessarily existent as anything of which we can conceive, excepting the self-existent Being; but how do we know that Deity is the ground or "substratum" of space, and that the latter is a property of Deity? How do we know, even, that space, any more than matter, *necessarily* exists? We are extremely ignorant in respect to this subject, and can only institute a *probable* argument. But we need not fear the atheist. We can show more probability for the eternity of God, than he can against it, which throws the burden of proof upon him; and, in reference to the Divine *existence*, we can prove it as clearly as any moral truth can be established.

It may be asked whether it is certain that but one Being existed previously to the formation of finite substances? Dr. Clarke reasons thus. Having proved, as he supposes, the necessary existence of the self-existent Being as the ground or substratum of space, he affirms that, "to sup-

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pose two or more different natures existing of themselves necessarily and independently of each other, implies a plain contradiction, for, each being independent of the other, so that either may be supposed to exist alone, it will be no contradiction to imagine the other not to exist, and consequently neither of them will be necessarily existing."

The Doctor thus proves the absurdity of the supposition, that there can be two necessarily self-existent and co-existent Beings independent of each other. But he founds his argument upon the ground, as we have intimated, that there has been, necessarily existing from eternity, an omnipresent, self-existent Being. This kind of reasoning is obscure and unsatisfactory. It is much better to rest the doctrine of the unity of the Divine nature simply and only upon the evidence derived from the works of creation. It is morally certain that one mind planned the whole. Is it reasonable to suppose that the motions and attractions of the innumerable heavenly bodies—suns, planets, satellites and comets—could have been so *nicely* adjusted, as that those orbs, moving with almost the rapidity of lightning, should not interfere with each other, had they been hurled into their positions by two or more self-existent and independent Beings? Is the supposition credible, that the wonderful mechanism of our own bodies would have been so nicely adjusted in every minute particular, as to produce, without a discord, the desired result, had it been arranged by two or more master workmen? Supposing several individuals should, independently of each other, manufacture the different wheels of a watch, would the desired result be as likely to follow, as if one person should construct, or direct the construction of all the parts? Even should the artificers consult together in reference to their work, we should be very likely to find an occasional discrepancy, at least, and a single mistake would be fatal to the result. The unity throughout all the works of God, as far as our knowledge extends, is *perfect*. Thus we have irrefragable evidence that one Being must have been the Artificer, and we think it fairly belongs to the objector to admit this conclusion or to prove the opposite.

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The inquiry is often raised, how it is that God exists *uncaused*, as it is admitted by all that every effect, without a single exception in the whole range of our experience, must have had a cause. The cause of some effects may be occult; but we are sure that there is a cause, and, after thorough examination, we find it. The same is equally true, as far as we know, in respect to matter and mind. Are not *all* existences *effects?* We maintain that all material and immaterial existences, with the exception of Deity, are *effects* produced by some *cause*. Is not the existence of *God* also an effect? Why should we make an exception in respect to Him?

We answer, in the first place, we are entirely ignorant of the nature and origin of the Divine existence. We simply know that ourselves and the world around us exist, and as they are effects of great complication, and give evidence, in their formation, of wonderful skill, we infer that they must have had an intelligent cause. We thus conclude that that intelligent, producing cause must necessarily have existed previously to the existence of the effects which it produced. What the essence of that cause is, and what the mode and origin of its existence are, we know not. The supposition is reasonable, that there must have been a Being existing from eternity. But we have no positive knowledge upon the subject aside from the Scriptures, and how can we confidently assert from the light of reason that it is so? Such rationalists as Schelling, Fichte, Schleiermacher and Hegel, have dared to attempt even the *analysis* of the Divine nature; but their temerity has only involved the matter in still greater obscurity. This subject surpasses the powers of the human mind. We cannot comprehend *eternity*, and especially that of an infinite *God*. Our minds are *finite*, and, in attempting to trace back the existence of Deity to a period anterior to the first existence of matter, and finite, animate being, we are lost. It is impossible to penetrate farther into the darkness enshrouding original being. Nor is it essential to prove this point. If we can show that God exists, and that His power, intelligence and other attributes are infinite, it is sufficient. It does not concern us *when*, or

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whether He ever began to exist, or how His existence commenced. A knowledge of such deep things can only be learned from Divine revelation. God, in His Word, has revealed to us the eternity of His being.

Still the inquiry is made, whether Deity is an effect, or an uncreated, uncaused, eternal Cause!

We remark, in reply, that, if we cannot, by the light of reason, as we have shown, trace back the Divine existence to its origin, how can we know whether it is a cause or an effect? We know that every finite, animate being is both an effect and a cause. Man is evidently an *effect*, and is, at the same time, a cause of motion and of various other effects. In the same sense, God is undoubtedly a cause of various effects. But is He an effect? It is reasonable to believe that He is *not*, for there must necessarily, as we conceive, be some termination of beings producing effects. There must necessarily be some Being who was the first in the chain, and who was and is necessarily not an effect, though he may be a cause. Cousin, the celebrated French Transcendentalist, maintains that God necessarily exists as a necessary cause, and that it is impossible for Him to exist without being a cause. This would destroy His free-agency. He was not obliged, as we have already intimated, to create the world. He could have existed without any reference to His being a cause. He is a cause, but not *necessarily*. To affirm that He is the cause of His own existence, is making Him cause and effect, and is a contradiction; for how can we conceive of a being causing his own existence, unless we suppose him to have existed before he existed, which is certainly a contradiction and an absurdity. The great difficulty is that our minds are finite. Our knowledge is limited on every side, and when we grapple with original Being—with the great first Cause—we are beyond our depth in the fathomless ocean of a past eternity. We can make no discoveries there by the light of reason. We can attain to no positive knowledge. Revelation from that Being who knew all things from the beginning, can alone make us acquainted with the origin and mode of the Divine existence. What He has thought ne-

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cessary for us to know, He has revealed in the Sacred Volume, and what we do not find there in reference to His being, we cannot discover nor prove from unaided human reason.

The skeptic may conclude that there is no God, because he cannot fully understand the origin and manner of His existence. But we would ask him if he can perfectly comprehend how it is that the body and soul are united, or what their essence is, or even what is the essence of the matter of which a spire of grass is composed? Yet no one doubts either that grass grows, or that every man has a soul and body united together. Our reason, it is true, is lofty and God-like, but it cannot comprehend every thing. It is *finite*, and we must be willing to fall upon our knees before the eternal, omniscient, omnipresent and all-wise Intelligence, and learn of Him from His Word.

The pantheistic theories, to which we have referred, do not rationally account for the existence, origin and phenomena of matter and mind. They leave those intricate subjects, and the existence of an intelligent Ruler of the Universe, in utter darkness. Scarcely a ray of light, from the strongest arguments of the advocates of those systems, is cast upon the cardinal doctrine of the existence of a personal Deity. Their reasoning is sophistical and extremely vague, greatly augmenting, instead of diminishing, the obscurity in which the subject is naturally enveloped. For direct and irrefragable evidence of the existence of God, we are obliged to resort, for the reason that we can find it nowhere else, to the fact of our own existence, and that of all matter and finite mind. We first prove our own being from *intuition* and *consciousness*, as we have endeavored to show; and then that of the material universe, from our *senses*. From the marks of design in the works of creation, we infer a great designer, God. We need nothing farther. If this does not convince the mind, no metaphysical course of reasoning, we believe, will.

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Art. II.—SOCIETY'S FUTURE.

It is man's prerogative not to be confined to a survey of the present and actual. Endowed with reason, and guided by the blended lights of experience, nature and revelation, he may peer into the distant and unexplored future. Gifted with imagination, he may turn from that which is, to that which may be, and find relief from pressing toil and consuming care by a contemplation of rest and happiness. In darkest hours winged hope sings of a brighter day, and leads the drooping soul to labor on and wait. And even when the present is gilded by the sunlight of prosperity, it derives additional brilliancy from the reflected rays of future joy. We all live much in the future. It is the necessity of our nature. With feelings analogous do we contemplate the condition and prospects of society. When clouds obscure the sky which overhangs the world, we love to look forward to the time when those clouds shall be dispersed. When nought seems to shade the sun of civilization, we joyfully behold it shining more and more unto the perfect day, and rising to its meridian height and splendor. We gladly turn from the disorder and evil which curse society, to anticipate the period when disorder and evil shall be no more, when peace and prosperity shall enjoy uninterrupted sway. And when evil least prevails and good seems most general, so far from being satisfied with these things, we only view them as precursors of yet better, and hail them as the harbingers of a glorious consummation.

There is a most important difference in the view which we may take of individual and of social destiny. Man dies. Society continues to exist. And though we believe that man still pursues his destiny, yet it is under different circumstances, and in a sphere entirely new; while society still acts upon the same theatre, under laws essentially the same.

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Accordingly, when we inquire, hope, speculate, as to our individual future, we must alter our mode when we would pass beyond our present state of being. Even with the clear light of revelation, the things of the spirit world are hid from our eyes. It doth not yet appear what we shall be. But Society, an organic being, preserving its identity, goes on to live and act as in the past. We may reason and speculate as to its future career and final destiny, just as we would concerning our individual future in this world.

And man has ever delighted to do this. Though full well aware that his destiny as an individual is connected for but a limited time with that of Society, he yet loves to contemplate its progress and fate long after the time when he must leave it. With many this is the result of benevolence, which would fain hope for the well being of those to come after them, and bound to them by being citizens of the same planet, members of the same great brotherhood. Others devoutly hope for a period of universal order in Society, because they think it due to God as the sovereign Ruler of the world, and because in a book which professes to be from God, and which they believe, such a period is described and promised.

But neither benevolent nor Christian feeling will account for the universal expectation, that Society is to reach an era when abuses will be reformed, and all desired blessings enjoyed. The explanation is rather to be found in two curious facts of our nature. We always associate that which is our own, with our own identity, give it the benefit of our self-love, invest it with our personality. An estate which we have once owned, which we have cherished and adorned, on which we have lived, originated schemes, executed plans, and experienced the varied joys and sorrows incident to life, has a peculiar hold upon our hearts even when it has passed from our hands. So Society, though receding from our grasp, is still the same, and we regard it as related to ourselves. In its interests we have shared; in its scenes we have participated; upon its theatre we have acted both as parts of the great whole for the common weal, and as individuals filling our place, meeting our fate, achieving our

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character, pursuing our destiny. Bound by such strong associative ties, we cannot fail to feel an identity of interest with Society extending beyond the period of our actual connection, the time of our earthly sojourn and citizenship. This is strengthened by the fact that it is impossible for us to conceive ourselves so removed from the world as not to know how it moves on. Though we know full well that in a century hence we shall be no longer *actors* here, we can not rid ourselves of the conviction, that we shall be cognizant of all that happens, that from some high stand-point we shall look down upon all, or that, maybe, we shall move invisibly among those who shall live after us, watchful, interested, possibly active in the scenes we now anticipate.

Whatever may be the cause, certain is it that this feeling is almost universal, existing in all ages and countries. Men have ever looked forward to a brighter era for their race. The poets have sung of it, at once representing and leading popular expectation. Doubtless, many great social revolutions have been the result of this. States, dissatisfied with their social system, have sought a change, hoping to find in it the desired good, and themselves to be the agents of its attainment. Nor is this all. The expectation of a social millenium, cherished as it has been by men generally, has been cherished most by the wisest and best of our race. Those ancient philosophers who stand unrivalled for purity of character and intellectual power, while they earnestly inquired and longed after their *own* immortality, and a better, brighter future for *themselves*, delighted also to anticipate a day of universal regeneration for Society, and hopefully, cheeringly did they utter their predictions 'mid a present dark and cheerless. And in our own times, those who have thought most, who have done most, who have achieved the highest characters for themselves, and most decidedly contributed to the welfare of their fellows, have spoken, not vainly, not enthusiastically, but earnestly and confidently their belief of the future progress of Society.

Is this a well founded belief? We propose to consider this question, and to offer some reasons for an affirmative answer.

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. And already we have anticipated and presented an argument of no slight importance. The universality of an expectation itself affords a presumption of its rational nature. We cannot believe that the Divine Being would endow man with a confident belief of a future state, and an ardent longing after immortality, only to disappoint him. No more can we believe that the hope of social progress and human melioration has been vainly implanted. Still more; if the belief of which we speak is vain, and destined only to disappointment, we are led to the conclusion, that in proportion as men are good and wise, they are liable to be deceived and incorrect in their judgments as to the future; —a conclusion so absurd as to demonstrate the folly of the hypothesis.

Indefinite indeed are our conceptions of the future, but they are not on that account less sure as indications of what is to be; whilst they have this advantage over demonstration, or definite testimony, that they admit of a grander realization.

Society has advanced. From her past progress may be inferred her future career. The history of the first ages of the world represents man as existing in a state of great simplicity, under a patriarchal government, deriving subsistence from flocks and herds, and from a cultivation of the soil, with little knowledge of the mechanic arts, and possessed of scarcely anything to be denominated a literature. By a natural process, in pursuance of objects to satisfy his wants, he soon advanced to a higher state. Tillage gave birth to commerce and mechanic invention. Then followed the period in which science, the fine arts, philosophy and, in some degree, religion flourished—in which men, impelled by the promptings of common interest and common necessity, united more formally into social compacts, and formed regularly organized governments. Of this state of civilization the empires of Greece and Rome are the representatives. Up to this point, progress in every particular is apparent and unquestionable. But there have not been wanting those who, ever looking with gloomy view upon the present, and with superstitious affection upon the vener-

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able past, have loved to refer to the civilization of Greece and Rome as the highest to which Society has attained, and even with lengthened countenance to talk of modern degeneracy, and augur the future downward course and final destruction of Society. We purpose therefore, assuming, with what has been said, the superiority of the condition of Greece and Rome to any thing preceding, to compare modern civilization with that of those nations, and by such a comparison to show the progress which Society has made up to the present time.

Society has advanced in all the elements of *material* civilization. The wisest philosophers of antiquity were comparatively ignorant of the laws of nature. Physical science was little studied and little known. Especially was it neglected as a means of practical benefit to men. The ancients seem never to have conceived of the latent powers in nature, which might be made subservient to the happiness and improvement of Society, or aware of them, never turned such knowledge to practical account. Indeed, strange as it may seem, the philosophy of antiquity was ashamed to be practical, and scorned to be useful. It contented itself with vague and unprofitable speculations, and prided itself upon its idle dignity. It dealt largely in theories so lofty that they could never become more than theories. It disdained to undertake the humble yet more useful task of lessening the sum of human discomfort, and contributing to the well being of Society. Seneca preferred to make man independent of material substances and mechanical contrivances; and when certain humble yet useful inventions had been proposed, he represented them as unworthy of philosophers, and fit only for slaves. Such was ancient philosophy—a system of words rather than deeds, of leaves rather than fruit—of pretension more than accomplishment. Characterized by such a spirit, we may readily infer that it was barren and unproductive. For several hundred years it flourished. Gradually it decayed, and finally yielding to various influences passed away. The spirit of modern philosophy is in every point essentially different. Our age is characterized by an appreciation of the dignity and value

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of a knowledge of nature—by rapid advances in this knowledge—by discoveries and inventions at once the most startling and the most useful—and by the practical application of natural philosophy to supply the wants, and minister to the comfort and happiness of man. It would not be appropriate, even did space allow, to dwell in detail on the progress of science, and the vast superiority of modern times in this respect. And to speak in general terms on such a subject—what is it but to use household words, and to write that which is familiar to all. We may but allude to the peculiarly progressive spirit and practical character of modern philosophy. Science has not disdained to become the handmaid of art. She has not considered it stooping too low, to minister to the physical comfort of men. Her offices, seemingly menial, perhaps, are invested with not a little of true dignity, in that they have been fraught with the richest blessings to Society. "She has lengthened life, mitigated pain, extinguished diseases; she has increased the fertility of the soil, given new securities to the mariner, furnished new arms to the warrior. She has spanned great rivers and estuaries with bridges of form unknown to our fathers. She has guided innocuously the thunderbolt from heaven to earth; she has lighted up the night with the splendor of the day; she has extended the range of the human vision, multiplied the power of the human muscle. She has accelerated motion, annihilated distance. She has facilitated intercourse, correspondence, all friendly offices, all dispatch of business. She has enabled man to descend to the depths of the sea, to soar into the air, to penetrate securely into noxious recesses of the earth, to traverse the land on cars which whirl along without horses, and the ocean in ships which sail against the wind. These are but a part of her fruits, and of her first fruits." Her law is progress, her aim perfection.

Another peculiar and most interesting feature in modern civilization, is that it tends to the general and more equal diffusion of its blessings. We would not be misunderstood. Far be it from us to prate the doctrines of agrarianism, or to speak of the absolute equality of all men. But the various

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improvements of Society, while they do not away with those distinctions which are necessary in a well organized state, and pretend not to remove those differences due to different natural capacities, yet do contribute to raise all classes, and by raising the lower in greater proportion, to secure at once a general and more equal distribution of the blessings of civilization. The discoveries of modern science have introduced many articles of comfort and luxury previously unknown, have so multiplied the number of these as to render them more accessible to all classes, and with regard to many, have so facilitated their production as to secure a larger supply, with great diminution of toil and suffering on the part of those who labor—in all these ways tending to confer the richest blessings upon all, and especially upon those whose previous condition most demanded melioration. Thus the facilities are now so increased for travel, for postal communication, for the attainment of knowledge, that not only the more favored are benefitted, but even in a greater proportion those classes in Society formerly excluded. Were it appropriate, this thought might be so amplified and illustrated as to furnish satisfactory proof that the Divine Arranger, in that gradual but certain progress in which He is conducting Society, is making the blessings of labor, and art, and science, almost as free as those richer and more essential blessings which flow directly from His own hand. Surely no philanthropist can fail to rejoice and glory in the advancement of that civilization which tends to a general diffusion of its blessings, which tends to equalize Society by raising all, and by raising those most who most need elevation. Surely a civilization which, with respect to material blessings, places the highest on a point never before dreamed of, and the lowest in a position superior to that formerly occupied by the highest, should fill every heart with thankfulness and hope.

But in another and yet more important sense does modern civilization secure the general diffusion of its advantages. *Now* the various improvements in science and art are not, as formerly, confined to the locality of their birth, but are diffused in every clime and among every people. Civil-

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ized nations, as England and the United States, interchange their respective products, and share the benefits of each other's labors. Nations higher in the social scale carry their improvements to those below them. This is the result of that spirit of enterprize by which ships sail in every sea, and bring into communication every country. Other causes operate. Conquest carries with it the blessings of civilization, and opens the way for the improvement and progress of the conquered. Often even those means which are to be regretted as injurious, are controlled to eventuate in the highest good. Thus the slave trade, repugnant to humanity, is the original cause destined to issue in the civilization of a continent, and the establishment of a free and great Republic. Such instances clearly indicate that, with nations as well as individuals, "there's a Divinity that shapes their ends, rough hew them how they will"—that there's a Sovereign Ruler who is leading Society by a way that she knows not, to a state of more perfect development. Again, crowded States send off colonies to new countries; thus the enlightenment of age is engrafted upon the vigor of youth, the way prepared for a yet higher civilization, and additional territory is wrested from the grasp of nature or barbarism. Finally, modern missions of the Christian Church tend to diffuse the blessings of the arts and sciences. The missionaries, moved by a love for man as such, and, like their great Exemplar and Master, pitying physical as well as moral evil, have instructed the heathen, and initiated them into the manners and customs of Christian people. Indirectly they have done yet more. By bringing the Gospel to bear upon their hearts and minds, they have humanized the one and elevated the other, and prepared the people themselves to progress in the arts of civilized life.

Equally marked has been the intellectual advancement of Society. Admitting the truth of the celebrated saying of Thucydides, that "human nature is the same in all ages," it is yet clear that there may be very different degrees of knowledge possessed. The child and the man have the same nature; yet the one cannot compare with the other,

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either in the amount of knowledge or of mental cultivation. Every generation manifestly has this advantage over those preceding, that it enjoys the benefit of previous researches, starts from the goal left by their predecessors, and commences with their accumulated capital. Tell of the wisdom of antiquity, of the hoarded treasures of olden times, of Egyptian, Grecian, Roman learning. It is all our own, The researches of students, the investigations of philosophers, are our rich inheritance. It is a common and specious delusion to confound *age* with *antiquity*. We talk of old times as of old people, and forget that the farther back we go, the nearer do we approach to the period of the world's infancy and ignorance, and that the *present* rather is the time that corresponds to old age in human life. Not only do we enjoy the accumulations of past ages, but we may profit by the history of nations. Observing their errors, we may avoid them; their excellencies, we may imitate them; we may be warned by their failures, encouraged by their successes, stimulated by their glorious achievements. The beginnings of empires, the progress of nations, the downfall of kingdoms, great social changes, vast political revolutions—all stand out in bold relief on the historic page, and speak with a mute intelligence the words of wisdom and instruction. Verily human nature would be *deteriorating*, if with such increased and increasing advantages Society did not progress. Our knowledge in turn will descend to those who follow us. Our history will be their inheritance. Thus shall our goal be their starting point, our dreams their realization. And as Society moves on, not only is the aggregate of human knowledge on all subjects increased, but it becomes more *widely* disseminated. Not only does the sun pour forth a greater flood of light, but rising higher and higher above the horizon, his rays are no longer confined to high places, but penetrating into thickest shades and darkest vallies, and reflected and refracted by the media of social intercourse and influence, are everywhere scattering the clouds of ignorance and error. Once knowledge was almost entirely confined to the few. Such a thing as the general diffusion of intelligence was

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never even conceived. The learned few gloried in their superiority. The ignorant were either satisfied with their ignorance, or dared not cherish higher aspirations. *Now*, with nations claiming to rank among the civilized, absolute ignorance is the rare exception, and is regarded as pitiable and disgraceful. And it is the problem which now occupies the wisest minds, to extend the benefits of knowledge among all classes. With reference to some parts of our own country, it is not true that ignorance prevails to the extent sometimes supposed and alleged. Where *technical* education is not enjoyed, general intelligence, practical good sense, and useful information are often diffused. Never was school instruction so general as now, and where that is wanting, the powerful influence of books and newspapers of all kinds, of clerical teachings, of political gatherings and discussions, is felt in stimulating and enlightening the public mind. By such agencies, vastly multiplied in number and efficiency as free institutions and Evangelical Christianity gain ground, may we expect a yet far more general diffusion of knowledge, a more perfect development of human intellect. Nor is it improper to advert to the increasing advantages enjoyed by Society with reference to intellectual advancement, as the light of Divine revelation shines more and more upon the world. Emanating from the great source and repository of all knowledge, from the Author of human intelligence, lighting up subjects of the utmost interest and utterly dark to the eye of human reason, and teaching the immortality and high destiny of man, the Bible might well be expected to exercise not a little influence in directing and promoting the intellectual progress of nations and individuals accepting its teachings. History confirms the presumption. The advent of the Bible was the harbinger and primal cause of unprecedented intellectual activity and development. With it have ever gone, not only morality, but learning and mental life. Though as a revelation it is complete, its triumphs are but yet begun, and as it shall continue to achieve new conquests, and gain firmer hold upon individual and national mind, will sound knowledge prevail, and error of every kind pass away.

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In no particular is the advancement of Society more apparent, than in the improvements in government both as a science and an art. Two things are requisite to secure a good government—to apprehend clearly the object to be attained, and then to find out and apply the appropriate means. The first of these, simple and absolutely necessary as it seems, was long an unsolved problem. The vaguest and most erroneous theories seem to have prevailed in ancient times. Judging the theory by the practice, government was regarded as a means rather than an end; the people were considered as the servants of the government, rather than the government as the mere creature and agent of the people, deriving all its power from them, and existing only for their benefit. This was an error radical and widespreading. It pervaded more or less all forms and all administrations. The true innate dignity of man was not recognized. Society was viewed as a mass. Private rights, personal freedom, individual advancement were overlooked, uncared for, often recklessly sacrificed. Political systems so wrong in their aim and spirit could not but fail of good results. The idea of individual liberty, personal independence, a stranger in Republican Rome, even in her palmiest days, appears to have been first conceived among the so-called barbarians of Europe, a people destitute of refinement, yet possessed of many elements necessary to a well ordered State,—love of liberty, simplicity of manners, and a manly hardihood,—a people destined to re-construct, on a broader and more stable basis, the social fabric. The Anglo-Saxon race in England first asserted the principle, that the aim of government is to secure the best interests of the governed,—to protect and develop the individual members of the State. For this they prudently yet earnestly and persistently contended. Gradually it came to be recognized, and finally was engrafted upon the English constitution. Ever since, it has been more and more established as fundamental and necessary, and now the British Government, and our own still more republican one, stand as proud monuments of the improvements in the science of political ethics, as examples and incitements to other nations. The spirit

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of rational freedom is becoming more and more widely diffused among the nations of Europe, and even the hoary dynasties of Asia are beginning to tremble in view of their sure and speedy destruction. The first element necessary to secure a good government, so long absent and unknown in ancient systems, is now attained. Thus far we stand on safe ground. This much political progress, at least, has been made. And, be it observed, that this is the fundamental part. To have a specific and well defined object in view is itself half a guarantee for its attainment. And if the object is worthy, and pursued in a right spirit, how almost certain may we be that right and efficient agencies will be employed, and that experience, at least, will lead to the employment of means commensurate with the end. With these antecedent probabilities facts correspond. England and the United States, the two great representatives of true republican principles, differing in many other points, yet agreeing in these great principles, have each adopted means essentially the same for their establishment. In each we find an element of *strength*, of *wisdom*, and of *popular power*, all exercising mutual restraint, and all working in beautiful harmony for a common end. The administration in each follows the characteristics of the governments. There is an *a priori* and rational probability that they are the two best governments which the world has ever seen, and history confirms the conclusion. Which is the best, which most illustrates the progress of Society, might be a question. Probably each one is most suited to its own place and circumstances. Certainly neither is perfect, but equally sure is it that both are pressing forward,—that both have a future bright with promise for themselves and other nations. Gladly may we anticipate the day when all countries shall be as well governed as England, the home of our fathers, and as this, our own beloved and highly favored land,—our land emphatically—

> "Great, glorious and free,
> First flower of the earth, first gem of the sea."

Joyously may we hail the period when, in all lands, all men shall be, not equal nor absolutely free, but each free to

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fill the station for which God has fitted him, free to develop his nature, to achieve his destiny. Such a period, all the progress of the past, all the signs of the present declare to be surely and speedily approaching. As freemen, republicans, philanthropists, who will not cry, "*God speed the day.*"

Notwithstanding the many evils which now exist in Society, never before in the world's history has so pure a morality prevailed. Let it be observed, that it is by no means asserted in any of the particulars named, least of all in this, that Society has attained or is already perfect, but rather is the point of perfect development represented as far, far ahead. We only urge the fact of past progress as a ground of hope for the future—as an incentive to press toward the distant but not unattainable goal. It is true that disorders still exist in Society, yet surely none will say to the same extent as formerly. Once, even among the most cultivated, revenge and valor were the highest conceptions of virtue. Now principles far more lofty control many, and are acknowledged and admired even by those who do not always make their lives conform. Atrocious crime is in our age in civilized countries comparatively rare.* A simple yet sufficient proof of this is found in the fact that its occurrence excites universal horror. Deeds which were not formerly considered crimes at all, are now the objects of general reprehension. And others, nominally condemned before, are now regarded with a feeling which proves at once their infrequency, and the purer moral sense of society. A stronger sense of justice prevails. Hard dealing and oppression are far less prevalent. A greater sympathy is felt for suffering. Active benevolence is more common. Men

* Nor is this less true, though our prints almost daily record crime of some kind or degree: for, first, to an extent such as was never before, does the newspaper command the whole country, and almost the whole world, so that nothing escapes its vigilance, and therefore more crime may be heralded, when in reality less occurs. And, secondly, the recording of criminal acts, as such, is a large advance on treating them with indifferent silence, as was in ancient times the case with deeds now deemed worthy of the severest reprehension. A city is none the worse, but the better, when an efficient police brings to light its before secret and unpunished crime.

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are beginning to act from higher motives. The systems of selfishness and utilitarianism, so long holding sway, are yielding to the influences of a purer and loftier morality. It is beginning to be conceded, in theory at least, that the foundation of moral obligation is independent and unchangeable, to be admitted that men ought to do right because *it is right*. Morality is more recognized in law, in educational systems, in general literature than in any previous period of the world's history; and the constant iteration of moral truth from the sacred desk at once indicates and promotes the progress of society in morality.*

There is another important sense in which the standard of morality has been elevated. We mean the direction which has been given to public opinion in favor of right, and the influence which has been accorded to its decisions. Many who do not care for right, do regard the opinions of men. Others are restrained by fear of punishment, and the more intelligence prevails, the more does an enlightened self-interest, a rational self-love counteract the force of passion on the one hand, or co-operate with and strengthen virtuous principle on the other. So that setting aside the absolute moral improvement of men, society has advanced and must advance in morality in proportion to the increase of intelligence. Formerly nations readily and for the most trivial cause would engage in bloody and expensive wars, would sacrifice their most important interests, and squander money and life alike recklessly, to maintain some unimportant point of dispute, or avenge some fancied insult. Now, among civilized nations, recourse is had to compromise and arbitra-

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*But perhaps some who would readily admit the superiority of Christian Civilization would yet turn a regretful eye to the olden days of merry honest old England. That, with such "'tis distance lends enchantment to the view" would seem abundantly proved by such facts as the following:

"Three centuries ago swearing was so common in England, that the funeral sermon of a titled lady, belonging to the court of Queen Elizabeth, mentioned it as a proof of her virtue, that she never was heard to use an oath. Seventy years ago it was difficult for any young man who did not affect singularity to escape the gross intemperance which disgraced the age. Even Mr. Pitt once entered the House of Commons so much intoxicated, that Mr. Fox, who could well sympathise with the indiscretion, moved an adjournment."

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tion, and war is regarded as the last resort, to be used only by stern necessity, when all other means have failed. Thus recent differences between England and the United States, which even a quarter of a century ago would have resulted in hostility, fatal to both countries, have been amicably and honorably adjusted. And both nations are evidently too well aware of their true interests not to dread a war with each other as the worst of scourges. Thus does the increase of intelligence powerfully aid the influence of right principle.

A proof of the moral progress of Society in the two points named, is to be found in the tendency to the removal of legal restraint and compulsion. In proportion as men act from the higher motives may the lower be dispensed with. We may hope for the time when legal enactments and penalties will be comparatively unnecessary, being substituted by the prevalence of right principle and intelligence.

The morality of modern times is eminently practical. It is the result of a system of truth designed to teach men how to live, and supplying strong motive power. Hence it does not confine itself to philosophers—to hermit caves, and monastic cells, nor expend itself in lofty speculations and beautiful theories, but extending to all in every condition of life, accomplishes the useful purpose of making men generally wiser, happier, and better.*

But not only are *civilized* nations learning a purer morality, but countries formerly degraded, and steeped in pollution have risen to occupy a position with the highest. An illustrious instance is at hand. A few years ago a certain group of islands in the Pacific was inhabited by barbarians,

*Thus the philosophers of antiquity who sported the most exquisite theories of virtue, did not dream of their being available for the people; while for themselves they did but sport with them, as is proven by their habitual, complacent, open practice of crimes not to be named. And the same people who felt a sentimental admiration enkindled by the noble sentiment of sympathy for man expressed by Terence in the prologue to one of his plays, could a few hours after feel no less pleasure in seeing, in the same theatre, a man, one of their own brethren, torn limb from limb by wild beasts. On the other hand, let the various asylums for the deaf and dumb, the orphan, the aged, the profligate, the friendless, and the practical sympathy shown for the starving Irish, or for the victims of epidemic disease, exemplify the spirit and effects of modern, which is Christian civilization.

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possessed of no government, little intelligence, none of the refinements of civilized life, and given to practices the most inhuman and revolting. Christian missionaries have carried the *Bible* to that land, and behold how great a change has been wrought. Education flourishes, the refinements of civilized life have been introduced, a free government is enjoyed, a pure morality prevails; and now these same islands, almoners of the blessings they have received, are sending out Bibles, and missionaries, and the influence of Christian civilization, to other parts of the heathen world. The introduction of Christianity into the world has begotten a spirit of world-wide philanthropy. It has taught the native dignity of man—the community of his origin, interest and destiny; and so has bound together all men and nations by close and endearing ties. The sentiment with which the Roman poet thrilled his audience,

"*Homo sum, et humani nihil a me alienum puto,*"

is now recognized as expressive of that feeling with which individuals and nations should regard each other. No longer do civilized nations regard all as barbarians but themselves; no longer do they esteem it a profanation and a disgrace to have intercourse with others. No longer do they feel uninterested in the language, the history, the character, condition and prospects of other people. But animated by a love for man as such, their interest oversteps geographical lines, and refuses to be confined by political divisions. Hence we desire to know of other nations besides ourselves, are willing to tolerate their peculiarities, anxious for their progress, and welfare, ready to afford such assistance as prudence may allow, and to extend to them the blessings of civilization and Christianity. The increase of this spirit, combined with an enlightened self-interest will soon bring all men into friendly relations, cause wars to cease, and unite society into one great brotherhood.

We have thus given an imperfect sketch of the progress of civilization, imperfect, not only for other reasons, but also on account of the necessary haste with which we have proceeded, and because of the exceeding complexity of the sub-

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ject. So much do its various elements intermingle, so little indeed do any of them exist in an uncombined state, that it has been peculiarly difficult to analyze and separately consider them. Yet hurriedly and imperfectly as we have presented the subject, we have at least established the point, that society has *upon the whole* progressed in every department of civilization ;—*upon the whole*, for constant and uniform progress is not asserted.* There have been periods of retrogression, times when a deeper denser gloom seemed to gather over the world. But to estimate the total progress, we must compare the sum of the advances with the sum of the recessions. Thus the waves ebb and flow, even when the tide is rising. Judging with a reference to this principle, who can doubt that the *status* of society is at a far higher level than in the earlier ages of the world?

Or, we may examine some of those dark periods in the world's history, and compare the state of Society before and after their existence, inquiring whether the latter was not superior to the former. No one period can be selected more favorable to the opposers of our theory than that extending from the latter part of the eleventh, through the twelfth and thirteenth centuries. Then we see for the first time a grand European movement. All Europe, suddenly aroused, moved as an unit with one great common end in view. No longer was Europe the dwelling place of peace and quiet. All now, both noble and ignoble, deserted their peaceful avocations and united for an aggressive war. Justice was now subdued by a blind enthusiasm. During the time of the Crusades, Society appeared to be tending downwards with great velocity, and after the enthusiasm had subsided, Europe seemed but one vast ruin. Yet we find that Society did not long remain thus crushed. The Crusades which at first appeared such an engine of destruction, really proved an efficient means of good. The system of *petit fiefs*, which had before prevailed in Europe, and which had established all it could for Society, was by this great movement broken down, and monarchies established instead. The minds of men were strengthened, the church was purified, and freedom of thought and inquiry in some degree established. In a word,

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Society reached a higher point than it had ever before occupied. The fall of Constantinople, too, apparently the extinction of the only luminary left to guide Society in its onward career, which seemed to leave thick darkness resting upon Society, proved to be the cause of the revival of letters, which in its turn was followed by the great Reformation, by which religion was purified, absolute power expelled from the realms of thought, the mind emancipated, and those monarchies which had been established by the Crusades, so modified as to carry on Society to a higher state of development. The great progressive movement in Society has paused at times, but only to gather strength to overcome opposing obstacles, and move onward with increasing velocity. Darkness may at times have enveloped mankind, but it has only been the darkness before the brighter dawn. If we examine all the great movements in Society, from the fall of Greece and Rome to the present time, which appeared to tend only to evil, we shall find that they overthrew old institutions which had fulfilled their destiny, and established new and better ones, by which mankind still moved onward.

The argument for the future progress of Society, drawn from past advancement, may be opposed by those who speak of "the *geographical* march of civilization." Such represent that as civilization has triumphed in a new country, among a new people, she has yielded old territory and lost former subjects, so that in reality her dominion has not been increased, nor the equilibrium between civilization and barbarism destroyed; that as Greece has risen, Egypt has fallen; as Rome has advanced, Greece has declined; that modern empire rests upon the crumbling ruins of antiquity. So they infer that really civilization has only from time to time removed her seat *westward*, without materially adding to her power. This argument, though already incidentally answered, deserves a moment's notice. Every new manifestation of civilization, though secured at the expense of the old, has been better than the old. Why should we regret the destruction of a temple, removed only to make way for another on a grander scale, and of more beautiful pro-

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portions? Who can pause to weep over the departed glories of Asia succeeded by the brighter radiance of European civilization; or who can fail to rejoice that England and the United States flourish rather than Egypt and Rome. Even in this light we can see the most marked progress. But we may also infer that every advancement of Society in a Westerly direction, has been accompanied by a corresponding retrogression in Eastern countries, in order to clear the way *there* for the final introduction of the purer and better civilization, just as the rubbish of an old edifice must be removed to prepare the way for a new and nobler structure. The star of empire moving Westward has indeed completed its circuit. Yet we do not believe that it has ceased to move, or that here on our Western shore the last act of the drama will be enacted. That is a view far too narrow. Rather may we believe that still moving on, civilization shall go Westward from our Pacific shores, yet without leaving our own happy land, shall re-commence its career in the East, and onward move till it gird the whole *earth*. This, which a few years since might have seemed an idle fancy, is in fact now being realized. The discovery of gold in California, the unprecedented emigration to that land, the prompt organization of a government, the magical creation of powerful cities, the connection with the East by means of Chinese adventurers—all this is a great fact of the nineteenth century—far stranger than fiction—a realization more startling than the wildest dreams of a disordered imagination. In all this, individuals have acted for individual good; few with a higher than personal aim. Yet what observer of the signs of the times can doubt that every thing has tended to a great end—and *that end* the more ready communication of civilization and Christianity to the Eastern world.

But not only is it true that Society has upon the whole advanced. It is also equally true, and still more to our purpose, that she has progressed with an accelerated velocity—that she has advanced in a proportion greater than the increase of the times. Probably, in all the elements of well-being, greater progress has been made in the last century

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than in several preceding, and greater in the last quarter century than in the century before. The present *status* of Society presents a view both astonishing and gratifying. Behold on the continent of Africa a youthful but giant Republic rising into the full vigor and majesty of manhood. Behold the great revolution in the long stationary Celestial Empire. Mark the turnings and overturnings occurring, and the important social, and political, and religious reforms* being effected in Continental Europe. See the civilization of many an island, but a few years ago enveloped in superstition and steeped in pollution. See the extension of population into unoccupied countries. See the triumph of man over nature and barbarianism. Above all note the spirit of inquiry, of restless activity, of earnest looking and longing for a better future, which now begins to animate men every where. Much change is there which is not reform, much philanthropy spurious and unworthy. But there does also exist a real, earnest desire for improvement, for the removal of evil, for the attainment of good. Men feel it for themselves. Many true lovers of their race sigh over the misery and sin which still afflict mankind, and are devising and successfully executing means of relief. This, of all others, is the most cheering of the signs of the times. *Divine Providence*, like the fabled deity, helps those who help themselves, and works for man through man's instrumentality. So may we hope that He who has inspired men with an anxiety for progress, will lead them to strive for its attainment, will direct in the selection of appropriate means and, above all, will crown all agencies with His life-imparting blessing.

But to the eye that sees, above all the second causes operating in Society, a master hand directing and controlling all —that recognizes the Invisible One as not only the Creator,

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* The recent tendency in the theology and spirit of Germany from skepticism to faith; from heterodoxy to orthodoxy; from intolerance to liberality; from speculative do-nothingism to active engagedness in every good work; and the recent disenthralment, as the result of the Crimean war, of the 35,000,000 of souls in the Turkish Empire from the deep spiritual bondage in which they were held,—all this is certainly significant and encouraging.

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but the Conductor and Governor of the Universe, there is yet brighter promise of a social millennium. It is found in the necessary conviction we feel that the Divine Being will not leave His work unfinished, His plans unaccomplished, and will not suffer any part of His creation to stop short of its destiny. We may infer this from His character. *Men*, we know, take a pride in carrying through what they commence. An incomplete enterprise is a mortification and a disgrace. And shall we believe that the Infinite One, of inexhaustible resources of wisdom and power, will fail or be thwarted in His plans,—that He will allow any work of His hands to stop short of the development of which it may be susceptible? We may gather additional evidence as to His designs for Society from the analogies of nature. We believe that in nature nothing perishes until it has accomplished its destiny. Development is the rule. Premature destruction the exception. And in the different stages of existence, change is always from a lower to a higher state. If by the blazing torch of geology we examine those forms of creation long since extinct, and upon which rests the venerable gloom of ages, we shall find that each one perished only after accomplishing its destiny, and to give way to others of a higher order and more perfect development. Looking around us in the animal and vegetable world, we find the same law of progress—"First the blade, then the ear, then the full corn in the ear." First the blind, groveling chrysalis, then the winged and beauteous butterfly. Looking within ourselves we find that our minds daily increase in strength, that progress is their normal condition. And we believe that though often retarded in its outward manifestations by physical decay, the mind yet continues to expand and strengthen, up to the hour when it shuffles off this mortal coil, and enters upon an untrammeled career in the spirit realm. Certainly we know that the good grow ever better, until their very imbument with heavenly instinct but too surely heralds their departure. From such teachings may we gather increased confidence, that He who made man and constituted human Society will secure their complete development. This is an argument used to prove

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the soul's immortality. Equally applicable is it to Society as a whole. Since Society, though composed of parts, and those parts vast in number and undergoing ceaseless change, is yet in itself an organic whole, and preserves its identity. Its destiny, therefore, must be individual, and is not satisfied by the destiny of individual members distinct from itself. This destiny, on the theatre of the world, and in the eye of an intelligent and interested universe, Society will achieve.

A contemplation of man's nature would furnish a satisfactory argument in favor of our theory. His active intelligence, irrepressible curiosity, unquenchable thirst for knowledge, deep-seated love of truth, earnest longing and grasping after the great and the infinite, all point surely to a future of progress, a glorious destiny. Morally man was formed in the Divine image. And though that image has been sadly marred, it has not been wholly obliterated. Enthroned over all the elements of man's nature, conscience rules supreme. With royal dignity does she discriminate between right and wrong, commanding the one and forbidding the other. With royal power does she reward obedience with the richest blessing, and punish disobedience with the most terrible curse. Endowed with such a moral constitution, must we not believe that man is designed for good, and destined to secure it? When we add to this the fact, that man's highest good may always be best attained by obeying conscience, that his duty and highest interests coincide, that with increased intelligence this truth is becoming more recognized, and that what is best for the individual is always best for Society, how can we escape the conclusion that man is designed for virtue, and, as a moral being, is destined to progress? But the aggregate nature—intellectual and moral—of man individually, constitutes the nature of Society as a whole. The prevailing character of the mass of individual members, makes up the character of Society. Nor does Society in reality lose by the gradual removal of her component parts. When the wise and good, having served their generation, pass away from the earth, they yet live in their benign influence upon Society. Their

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works, though following them and ensuring their reward, in another and important sense remain behind them in the world, their representatives, and the means of unending good. The principles which they cherished, and for which they lived, still flourish in immortal youth, and other men, even better suited to the time, are raised up as their advocates and defenders.

But there is yet another source of information so definite and so decisive, that we should be doing injustice to our subject in failing to allude to its testimony. In all practical and many speculative subjects which interest men, the Bible assumes to teach with the air of one having authority. On the subject now engaging our attention, it utters a voice of cheering promise. A period of blessedness, far exceeding the wildest dreams of poetic phrenzy, is described and promised; a period when external nature shall no longer resist the efforts of men, and oppose the progress of civilization; a day when many shall run to and fro, and knowledge shall be increased; a time when governors shall rule in righteousness, and judges preside in equity; a time when nation shall not lift up sword against nation, neither shall they learn war any more—a day, indeed, when all the evils of the fall removed, and all the blessings of the primeval state restored, God shall dwell with men.

Having argued at such length that Society is destined to progress, and to attain a future of comparative freedom from evil, and of more perfect development, we could not pause to notice in detail the characteristics of that period, even were we able to describe them. Our notions must be at best indefinite, and probably our most enlarged conceptions fall far short of the truth. We may take one step toward picturing the scenes of the future, by simply imagining all the world advanced to the position now occupied by the most highly favored; and yet another, by forming a community composed of the best and most cultivated men we know, and then conceiving all the world composed of such communities. Certainly we may believe, though we cannot adequately conceive, that unnumbered physical blessings will be enjoyed, and enjoyed, more or less, by all;

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that knowledge will be greatly increased and universally diffused; that governments, in their form and administration, will be wise, equitable and beneficent; that among individuals and nations principles of peace and good-will shall prevail, feelings of reverence and loving subordination to the great Ruler and Father of all.

In connection with this subject, an interesting inquiry presents itself—will Society ever reach a 'stationary state,' ever attain to a point from which there can be no farther advance? We incline to answer in the negative. Nor is a negative answer inconsistent with the doctrine that Society has a destiny which she will surely fulfil. For there may be relative perfection admitting of degrees. Like that mathematical line which at all finite distances is separate from another, yet which constantly approaches, and joins it at an infinite distance, Society may become comparatively perfect, while absolute perfection lies still ahead. Society may reach that horizon which now bounds our most extended vision, and then, from that point, see vast and unexplored realms yet beyond. Certainly it is contrary to all analogy and reason to suppose that Society will ever continue in an absolutely stationary state. When she shall attain the highest possible development, her destiny will have been achieved; as an organic body she will perish, and the composing elements will be re-moulded for a higher state.

But we should not forget, while we contemplate the future of Society, that Society is composed of parts, and that we are some of those component parts,—that improvements we may make in science,—the additions to the sum of human knowledge, the contributions to human happiness,—the good influence we may exert,—our own personal achievements in mental or moral character,—all that we do, and ourselves are, go to make up the destiny of Society as a great whole. We may, therefore, be stimulated in our efforts for intellectual and moral greatness, by considering ourselves not only as individuals, but as members of Society, and influencing its progress. Nay, may we not rise to a yet higher and grander view, and link our world to yet other worlds which move in space, peopled by intelligent

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beings,—beings, most probably, unfallen, and our superiors in the scale of intellectual being. That there are such other worlds, may be at least inferred from the revelations of astronomy, as well as the testimony of Scripture as to the infinity of the great Architect. And all these, with our own world, are moving to a common end. To do our duty, then, and act aright, is to contribute to the advancement of our own race—to act in harmony with the grand movements of all intelligent and moral creation, and to hasten the realization of universal order. Not that this depends upon us. The result is sure. To us, however, is permitted the privilege of co-operating in this great work, —of sharing in the benefits of its accomplishment,—of dividing the rewards and honors of its final triumph. But if we look on mere idle spectators, or attempt to oppose the onward movement, the *work* will surely go on, while we ourselves will either be left far behind, or crushed before its irresistible progress.

Art. III.—THE CATHOLICITY OF THE ROMAN CHURCH AS AFFECTED BY THE PROGRESS OF THE NINETEENTH CENTURY; SEEN IN THE HISTORY OF THE DOGMA OF THE IMMACULATE CONCEPTION.

As the Greek Church has claimed pre-eminence from its occupying the home, and wearing the costume of the Ancient Oriental Church, and as Mahommedanism has claimed authority on the ground of its power with the sword to win adherents and maintain civil authority, so from the first the Roman Church has staked its claim to the title of Catholic on the ground of its strictly maintained *unity*, like that of the old Roman Empire, and of its *infallibility* as the fruit of that unity. Dissolve the spell of his supposed supernatural prowess in arms, and the *faith* of the Moslem has no

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ground to rest on; and show by the conversion, through modern missions, of a whole branch of her communion to "a better hope," that her ancient descent is like that of the children of Abraham, only the circumcision, which is outward, not in the inward man of the heart, and the Oriental Church has lost her fascinating charm. So, too, prove that the Roman Church is losing the bond of her Catholicity, and her constrained unity will be found like a rope of sand, held together only because it is in an iron tube; the outward pressure alone preventing the body from falling back into its original disintegration. The disorganizing indications, which in rapid succession have been lately seen in the French branch of the Roman Church, beginning with the day when the Abbe Laborde, about five years ago, published his letter in opposition to the dogma of the Immaculate Conception, to the open and boasted assassination of the late Archbishop of Paris by one of his own dissenting clergy—these indications are significant links in a long chain of history as to a dissent in *doctrine* existing in the very bosom of the Roman Church. A difference in views of *polity*, rather than faith; discussion as to expedients rather than matters of principle, is an outside issue, which external application of power has always repressed or caused to disappear. But when matters of faith are discussed in the Roman Church, and the dogma of the Imperial See is shown to be contrary both to Scripture and to the Fathers, then the seeds of a Reformation are sown, whose germ may be long trampled, as it was in the days of John Huss; but whose "handful of corn" at length ripened, will bye and bye, when the hand of a Luther flings it broadcast, "shake like Lebanon." A brief review of the progress of dissent upon a single point of doctrine long existing in the Roman Church, namely, the *sanctity of Mary, the mother of Jesus*, is now proposed; and the indications that this dissent has come to its ripeness in the nineteenth century may suggest an instructive lesson.

In times comparatively late, during the thirteenth century, a pious monk of the Latin, or Roman Church, poured forth a plaintive Latin hymn, which has been admired universally for its beauty, and has been sung by thousands as

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sacred for centuries since it was penned. It is founded upon this simple mention of John, the beloved disciple, as to an incident relating to himself and to the mother of Jesus, when Jesus hung in the last stage of his expiring agony on the cross. "Now there stood by the cross of Jesus his mother, and his mother's sister, Mary the wife of Cleophas, and Mary Magdalene. When Jesus, therefore, saw his mother and the disciple standing by, whom Jesus loved, he saith unto his mother, 'Woman, behold thy son!' Then saith he to the disciple, 'Behold thy mother!' And from that hour that disciple took her unto his own home." This hymn, entitled the "Stabat Mater," from its first words, is chiefly a prayer to Mary that she would impress on her worshipper the scene of her son's suffering and death. It begins thus:

"Stabat Mater dolorosa,
Juxta crucem lacrimosa,
Qua pendebat filius."

The literal English translation of these opening words, o which almost numberless ambitious poetical versions have been made, is:—

"There stood the mother doleful,
Close by the cross, tearful,
On which hung her son."

In the less corrupt, but no less Catholic period of the fourth century, Ambrose of Milan, (the head of a branch of the Roman Church which to this day, in the very bosom of the Papal States, has maintained in all but the name an independence in doctrine and practice, yet has furnished many men like Ambrose, whom the Roman Church have been eager to claim as canonized Saints,)—Ambrose, writing in opposition to the homage beginning to be paid in his day to Mary, replies, nine centuries before the "Stabat Mater" was written, to the falsity in fact woven into its first lines. On that same incident recorded in the Gospel of John, Ambrose writes: "Stabat Sancta Maria juxta crucem filii; et spectabat virgo sui unigeniti passionem. Stantem illam lego; flentem non lego." "There stood Saint Mary by the cross of her son; and the virgin beheld the suffering of her only

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born. That she was standing I do read; that she was weeping I do not read."

Here are the two fundamental principles which, since the Reformation, have been contended for by the followers of Christ; and they are here announced in that purer, freer age by a canonized father of the Church of Rome. These principles are that the inspired writings of the Old and New Testaments are our guide in matters of Christian faith and practice; and that every reader of that word is responsible for his own careful study and clear views of what it does teach. The word of God, the volume of truth, and each man's own mind, given him by God, his responsible seeker for truth—these are the ancient *Catholic* doctrines; the only possible foundation of essential Catholicity.

In the single point of doctrine and practice just referred to, *the respect in which Mary, the mother of Jesus, is to be held*, we may trace the violation of these two principles avowed by her Fathers; a palpable contradiction, which is certain, sooner or later, to show openly what has secretly always existed—an entire want of unity in the Roman Church. In this survey, we must first glance at the few and simple records which the New Testament writers have left as to Mary, and then we may, with prepared minds, weigh the conflicting views which, from the first, have been entertained by leading writers in the pale of the Roman Church.

Two, only, of the four Evangelists, mention particularly the incidents attending the birth of Jesus. In the opening portions of the narratives of Matthew and Luke, the inquiring and impartial reader of the nineteenth century can hardly fail to remark how the record, without appearance of design until its occasion arose, is made to guard the mind of the simple-hearted Christian from ever imagining the mother of Jesus to be anything else than an ordinary woman.

Matthew, writing to prove specially to his Jewish countrymen from direct *prophecies* of the Old Testament, and from confirming *parallels* between the life of Jesus and of ancient Israel, that he must be the Messiah promised to

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their fathers, begins his narrative by a genealogical table of Jesus' descent from Abraham, their Hebrew father. In that list the names of *four females*, and four only, are found, and they are evidently grafted upon the table by design. Those names are Thamar, Rahab, Ruth and Bathsheba. Let any one turn back and read the history of their lives, as they must have been in Matthew's mind as he wrote, and the very reverse of an attempt to prove untainted blood in the line of Christ's descent seems manifest on the face of the record. Coming immediately after this table, with these four female names introduced, to the first mention of Mary, the *design* of the inspired narrator in inserting those names seems to appear. "Now the birth of Jesus Christ was on this wise: when, as His mother, Mary, was espoused to Joseph before they came together, she was found with child by the Holy Ghost. Then Joseph, her husband, being a just man, and not willing to make her a public example, was minded to put her away privily." How manifestly the Jewish mind is beforehand prepared, by reference to women revered in the Old Testament history of their royal line, to view impartially the birth of Jesus; on the one hand, born of a mother stainless, so far as human judgment of purity is concerned, because her Son was conceived of the Holy Ghost, and Joseph, her espoused husband, a just man, was convinced of it by direct revelation; and, on the other hand, so far from being a saint, and unlike other women, that her espoused husband,—though he must have intimately known her character, associating daily, as those of their humble rank always did,—her most intimate friend never had seen or heard of any evidence that she might not err like other mortals. A simple weighing of this brief narrative, bespeaks the Divine design forever to forbid the idea that Mary did not come under the universal condition of fallen humanity:—"There is none good, no, *not one*. There is none good *but* one, that is God."

Luke, writing for the world of inquiring nations, then represented by the inquisitive Greeks, makes more full mention of the incidents of Jesus' childhood. The angel who

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announces to Mary the conception of Immanuel, says:— "Hail, thou that art highly favored; the Lord is with thee; blessed art thou among women." This language of address, though striking, is not peculiar. Turning to the triumphal song of Deborah, and the angel's announcement to Gideon in the Book of Judges, (Jud. 5: 24, and 6: 12,) we find expressions perfectly similar used in application to "Jael, the wife of Heber the Kenite," and to "Gideon, the son of Joash the Abi-ezrite." This similarity is the more striking to one who reads it, as Luke's immediate readers did, in the Greek translation of the Old Testament generally used and quoted from by the New Testament writers. Not only the sentiment, but the words of address to those agents of bloody deeds, are precisely the same as to the mother of Jesus. There could not be gathered from these expressions alone, any impression as to peculiar sanctity in Mary.

Farther, in meeting the objection in the mind of Mary suggested by his announcement, the angel makes a marked distinction between the mother and child as to sinless sanctity; saying, "Therefore, also, that *holy thing* that shall be born of thee shall be called the Son of God." When afterwards, moreover, the child has been born, and at forty days old is presented before the Lord, it hardly comports with the idea of Mary's sinless sanctity that she, like every other sinful, fallen and dependent mother, presented her offering for purification in the temple, and that it was received there even in the presence of inspired Simeon, who recognized the holiness of the child, though not of its mother.

It is no matter of wonder, then, that for centuries intelligent students of the New Testament in the Roman Church could not see, either directly on their face, or indirectly by implication, in these narratives of Jesus' birth, any testimonial that the mother of Jesus was sinless, as the Son of God himself is "without sin." It was an *after thought*, even in the Roman Church, that Mary was sinless; an after thought, which it has required eighteen centuries, and the ingenuity of our day, to bring to perfection, and to establish as a dogma.

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It is at the period of Christ's birth, that we should naturally look for testimonials as to the sanctity of his mother, if such are anywhere to be found in the New Testament. Failing to find them there, it is instructive to glance at the allusions to her subsequent history made by the inspired writers. Their direct allusions are positive proof, that Mary was regarded and treated by our Lord and His apostles with no more respect than other women associated with her; while the omission of direct mention by those who would have been prompt to speak of her were it called for, is more convincing than direct statements could be.

Five times, only, in the history of Jesus and of His immediate apostles, is Mary mentioned. When Jesus is twelve years old, and his mother after three days' search finds Him in the temple at Jerusalem, in reply to her maternal chiding, Jesus' words are, not disrespectful, indeed, but far removed from any expression of religious reverence to be shown her. Though a woman of intelligence and force of character beyond her husband, as the whole narrative shows, yet Mary was as short-sighted as he, beforehand, if not afterwards, as to the purport of the child's surprised inquiry, "Wist ye not that I must be about my Father's business?" She manifestly knew too little about His business on earth to be anything more than other mortals, an humble recipient of its Divine blessings.

When, again, Jesus, at thirty years of age, is at the marriage in Cana, "the mother of Jesus is there." She is there in the character of an experienced manager at an entertainment, and in her suggestion to her son, nothing but the thought of a good housewife is apparent. Jesus alone comprehends his own great mission; and his style of address to her could not be more directly shaped to teach the world the heaven-wide difference between her character and his:—"Woman, what have *I* to do with *thee*. Mine hour is not yet come."

On a *third* occasion his younger brothers are with his mother; for Matthew and Luke are careful to call him the "*first born*" of his mother; never the *only born*. With manifest want of appreciation of His heavenly employ as he

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preached to the multitude, pressing themselves before the crowd with apparent pride of family relationship, Jesus rebukes the spirit of mother and brother alike, exclaiming: "Who is my mother? and who are my brethren?" Such a coupling of His kindred could never have fallen from His lips, if she who bore Him was more than an imperfect mortal like others. How strange that those brethren should not believe on Him, if she that bore them were a sinless being! How passing strange that she should be left with them to stand without, waiting "to see" Him, if she were indeed immaculate.

The *fourth* mention of Mary is her standing by the cross, when Jesus in His agony forgot not the supply of her earthly necessities. The mother of Jesus, a lonely widow doubtless, with sons that seem unprepared to provide for her, is made the dependent of an humble fisherman of Galilee. The remarkable fact in this mention is, that while in every former case Jesus' address to His mother is in words of censure, even this last expression of affection is in language whose guarded absence from every appearance of reverence, seemed designed to anticipate and forever to forbid that she should be worshipped as a superior: "*Woman*, behold thy Son!" Strangely cold and formal address; a part, indeed, of the *sacrifice* of *Himself*, Jesus was called on the cross to make that He might be the true, the only Saviour to whom men should look. Only once more, when the one hundred and twenty are assembled on the Day of Pentecost, is Jesus' mother mentioned.

While, now, no one can read the record made of the mother of Jesus, without being struck with the care taken to forbid all thoughts of Divine reverence for her, the omission of her name where we might look for it is yet more remarkable. Among those women who ministered to our Lord, who prepared spices for His burial, who were "last at the cross and first at the sepulchre," women on whom his lips bestowed encomiums, we search, expectant, for the name of His mother. Mary, (the Magdalene,) Mary, the sister of Martha, Mary, the wife of Cleophas, are among the list; but Mary, the mother of Jesus, if she were a partaker of

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any of these worthy deeds, the sacred narrators were forbidden to record it.

Leaving the historical books of the New Testament, we come to the Epistles. In Paul, the great inspired expounder of the two essentials of Gospel doctrine,—sin and the Saviour from sin,—is found an omission of Mary which the Roman Christian Fathers were struck with. Paul constantly declares,—"*All have sinned;*" constantly he excepts Jesus as the one "who knew no sin;" but no allusion is ever made to the mother of Jesus as also an exception to the universal sinfulness of mankind. When alluding again to the Saviour from sin, he says, "There is one Mediator between God and man,—the man Christ Jesus;" while (as the Roman Fathers who have argued against the adoration paid to Mary, and whose view it is the purpose of this article to present, interpreted the passage) of Mary, Paul intimates, that while the mother of all our sinful race was "first in the transgression," the mother of the Saviour from sin was herself "saved by child-bearing," or by the child she bore.* Yet again in the Epistle to the Hebrews we wonder not that the application of Paul's argument for the eternal priesthood of Christ to Mary, struck the minds of independent and pious men of the Roman Church driven to the wall while contending against fearful odds for the faith once delivered to the saints. Any priest of men, "because of infirmity," living only for a generation, and living only in one place, and himself sinful, cannot be intercessor for the *race;* Jesus is the only High Priest "able to save them to the *uttermost* that come unto God by Him, *seeing* He *ever liveth* to intercede for them." Was not *Mary* limited in her existence? Who was intercessor in her place during four thousand years before her birth, when Abel, Enoch, Noah, Abraham, Moses, David, Isaiah, needed an

* This interpretation of the Roman Fathers opposed to adoration of Mary, is probably a forced one, suggested by the effort to find Scripture to support what they knew must be maintained. Of woman in general, it is doubtless Paul's design to say, that they save themselves and others by "rearing" children, as Timothy (to whom he writes this) was trained by woman's fidelity.

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intercessor as much as we? And when, on both sides of the globe, in Europe, in Eastern Asia, and in America, hundreds of her devotees are calling on her at the same moment, to which of these hundreds is finite Mary present and listening? Yet once more; while Jesus reads every heart, and in Himself shared every human sympathy, "being tempted in *all points* like as we are," so that *He* can be a merciful and faithful "High Priest" for *all* men,—how much of *my* need can Mary appreciate, even if she hear me? It is not strange that such questions had a force in the minds of those who loved Christ, in the bosom of such a Church as that of Rome, and that they contended that the very silence of Paul was the loudest voice of the spirit of inspiration condemning the worship of Mary.

There was also a beloved disciple of Jesus who wrote Epistles to the churches, in whose house Mary was spending her last days. Surely, if she were greater than an apostle, the medium of approach to her Son, the great Intercessor—surely that disciple would have spoken much and often of it. But read the Epistles of him whom Jesus declared the son of His mother when He left the earth, and who took Mary to his own house from that hour. Read his words: "If we say that we have no sin, we deceive ourselves, and the truth is not in us;" and "we have an Advocate with the Father, Jesus Christ the righteous." Why, where is Mary, and what is she? We open John's final book, and we read his view. If a single expression may present the design of book of Revelation, this is that expression. John's Revelation is an *apotheosis* of that Jesus in regard to whom one of the old prophets appeared in vision to say to John: "The testimony of Jesus is the spirit of prophecy;" 'it was the central theme of all we who penned the Old Testament wrote.' Jesus is enthroned from beginning to end of the sublime visions of John. But in one single vision recorded in the 12th chapter a strange thing appears: "Behold, a wonder in Heaven; a *woman* clothed with the sun, and the moon under her feet, and upon her head a crown of twelve stars." This "woman" travailed to be "delivered;" and a great dragon "stood before *the wo-*

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man ;" and "the *woman fled ;*" and in the wilderness "*the woman*" was nourished; and thus to the end of the chapter. Even aside from the allegorical parallel run here between Jesus' infant *Church* and His own infant life, when Herod would slay him, and his parents fled through the wilderness to Egypt, and were nourished there "three and a half years," or a brief period,—even aside from this manifest *figure* in which the word "woman" is used, how carefully guarded the idea that the mother of Jesus is anything more than a woman. Upon the throne of God, yea, within the circuit round about that throne, none save the only begotten of the Father is seen; and before Him, and Him alone, Saints and angels alike bow in adoration. "See thou do it not," the *created* being said to John, the adopted son of Mary, when he was about to worship him; "See thou do it not;" "worship God." We wonder not that readers of the book of God's eternal truth, fettered even though they were by the intolerance of the Church from which they knew not how to break away, took such positions as they did upon the New Testament view of adoration paid to Mary.

We have lingered thus long in our survey of the teachings of the New Testament records as to Mary, not that we might learn the lesson which an uninterested, because already established, reader would in our day and land naturally derive; but in order to bring out the view which Roman writers, Latin fathers, members of the so-called Catholic Church, have in successive ages maintained as to Mary's sanctity; disproving from the Scriptures the falsity of the successive dogmas which that Church, through mere policy, has seen fit to announce as infallible teachings of Gospel truth. While one party, and that the dominant one, have succeeded in bringing the representatives of the assembled Roman Church to take higher and higher ground, and to use stronger and stronger expressions as to the sanctity of Mary, an opposite party, more mighty in intellect, and more experimental as well as evangelical in faith, have contended that the New Testament, the only ultimate authority in matters of Christian truth, not only teaches nothing as to Mary's sanctity, but in the most impressive manner denies that ado-

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ration should be rendered to her. And among this latter class are found such names as Ambrose, Augustine, Thomas a Quinas, Pascal, Bossuet, and the present Abbe Laborde, of Paris.

The successive dogmas of the Roman Church as to the sanctity of Mary, and the consequent adoration which should be paid her, have been *five* in number.

It was in the fourth century that the *first* in this chain seems to have been forged as a link to rivet more firmly the temporal power of the Church over her agents. This dogma was the *Perpetual Virginity*. Unlike the Greek Church, which had a stronger inherent bond to hold her adherents together, it was necessary that the *clergy* of the Roman Church should have no earthly, national, social ties to array them against the despotic body that ruled them. To remain *unmarried* was the surest method of centering all their interests in the Church. To make Virginity, the unmarried state in woman or man, to assume an air of sanctity and of Gospel teaching was therefore all important. Hence the dogma of the *Perpetual Virginity* of Mary; that she not only had no other children than her first born, but that in his birth by supernatural power she was preserved still a virgin. As an interesting proof that in that early age the inspired narratives of the New Testament were regarded on both sides as the standard of belief, we find Ambrose of Milan, the spiritual father of the evangelical Augustine, taking the *affirmative* on this question, and from the New Testament endeavoring to prove that Mary was never, in any sense, the *wife* of Joseph; but that in and after the birth of Jesus she was perpetually a virgin. This view, without thought of the natural tendency of such an admission, and without suspicion of the use afterwards to be made of it, had been gradually growing among even good men in the Roman Church; and the expression "*Maria Semper Virgine*"—Mary always a virgin—had become a stereotyped one.—While, however, Ambrose and Augustine gave assent to this dogma, they stoutly objected to any but Scriptural statements as to her character. They, in common with Irenaeus, Tertullian, Origen, Basil and Chrystostom, spoke of the im-

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perfections of Mary. Ambrose, as we have seen, discarded even the inference that Mary *wept* at the cross, natural though it was, since it was not revealed. Augustine expressly said, "He therefore alone was born without sin, whom, without the seed of man, the Virgin conceived;" "He alone, who, being made man, remained God, never had any sin." "All, therefore, are dead in sins, without a single exception." "For all that were dead, one that liveth died—He who had no sin forever."* Epiphanius went farther, and denied the doctrine of the Church, showing that Joseph was required "to take unto himself" Mary as his wife; that he was living with her as such when Jesus was twelve years old; and from Luke 2; 23, compared with Ex. 13; 2,† he inferred a fact the opposite of the dogma of the Church.

In the fifth century the infallible Church found the dogma of the previous century, *negatively* at least, fallible.—During the Nestorian controversy, the *second* dogma as to Mary—*The Divine Maternity*—was announced as established. More than a century previously, in the days of Constantine the Great, the Greek Athanasius in opposing Arius, who denied Christ's Divinity, had used the term θεοτοκος, *mother of God,* as applied to Mary. To add new honor to Mary, rather than to maintain the truth as to Jesus, the Catholic synods of Rome and Alexandria decided on establishing as a dogma of the Church this appellation given to Mary a century before by Athanasius. From that era the Latin title "*Deipara,*" the translation of the Greek, *mother of God,* was attached to the name of Mary. A large party in the Church, however, among whom Nestorius was a leader, argued that it was the heat of controversy which led Athanasius to use the word Θεοτοκος; and that Χριστοτοκος would be preferable, because less ambiguous and less susceptible of abuse. Had simple reverence for Christ and his truth guided the councils of the Church, Nestorius might have prevailed in the argument; but the exaltation of Mary was demanded by the policy of the Church, and to secure this end the plainest dictates of truth were sacrificed.

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* Augustine De pecc, merit. i. 19, 57; do. ii. 24, 38.

† Epiphanius' words are, "ουτος εστιν αληθως ανοιγων μητραν μητρος."

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With these two dogmas the demands of the Roman hierarchy (which sought especially to establish, through Mary's example, the sanctity of celibacy among its clergy,) seemed for the time to be met. Farther ideas of Mary's peculiar sanctity were broached by scholastic writers who had breathed only the atmosphere of monasteries and convents; but the end sought was sufficiently secured, since the extremes on both sides were reconciled to, if not satisfied with, the declaration that Mary was separated to the honors of *Perpetual Virginity* and of *Divine Maternity*. A different age, however, was approaching; one which was to break up the lethargy that had settled down upon the human mind throughout Western Europe; an age which gave an impulse to both classes of opinions in the Church, leading the one to new and extravagant claims for the Roman hierarchy and for Mary, its patron saint, and driving the other to a dissent which finally ended in separation under the Reformation. That age was that of the Crusades; which remarkable expeditions into the land where the religion of Christ had its original home, if they had no other merit, accomplished this one important end. As the late war of England and France with Russia has turned the attention of Western Christians to the Oriental Church, and has brought out the fact that a body of professed followers of Christ—by the side of which the whole Roman Church in Europe is a handful—still cluster around the birth place and burial place of Christ, and spread out thence over all Asia, half of Europe and half of Africa, and as even American Christians are learning new ideas of primitive Christian doctrine and practice from this Church in the East, so was it precisely with thinking and praying men in the Roman Church during the Crusades. The field of independent thought was widened, and the ground for independent action became more settled, and the extremes of formal and of spiritual Christianity were driven to the utmost limit of possible departure from each other. Then new claims for Mary's sanctity were arbitrarily fixed by the Church; and then, too, such an array of Scriptural argument in dissent from the Church's dogmatism was called forth as never before had been awakened.

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It is worthy of passing notice that the field on which the opposition to the dominant party in the Church was rallied, and where it maintained its stand, was somewhat changed. In the early controversies about Mary, the opposition had generally its centre in Northern Italy, Milan being the chief stronghold of dissent. Gradually, however, the party arrayed against the growing absolute sway of the Roman See passed over to the North of the Alps;* and during the ages

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* The controversy carrried on by the dissenting party in France and Northern Italy with the See of Rome as to *other* matters, during the long period in which dispute about Mary was at rest, is intimately associated with, and illustrative of, the particular point now under consideration.—Charlemagne, about A. D. 790, prompted by the liberal spirit which made him such a friend to Haroun el-Rashid, the Solomon of Arabian and Mohammedan culture, and which also led to an affiliation of the Gallican with the Greek Church—Charlemagne ordered the French clergy to give the people the word of God in their vernacular; and he opposed and denounced the worship of images ordered by the Church of Rome. In this latter stand Claudius, Archbishop of Turin, took ground with him, about A. D. 825; and an extract from his "Apology" for his opposition to image-worshippers is an interesting illustration of the style of attack on a whole class of errors at that day: "Dicunt isti, contra quos Dei ecclesiam defendendam suscepimus:—"Non putamus imagini, quam adoramus, aliquid inesse divinum. Sed tantum modo pro honore ejus cujus effigies est, tali eam veneratione adoremus." Cui respondeo, quia, si Sanctorum imagines hi qui daemonum cultum reliquerunt venerantur, non idola reliquerunt, sed nomina mutaverunt. Si omne ligne ependit,—crucio factum volunt adorare, pro eo quod Christus incruce padorentur adorentur ergo puellae Virgines, quia virgo peperit Christum; schemate et praesepia, quia mox natus in praesepio est reclinatus; adorentur et veteres panui, quia continuo cum natus est panuis veteribus est involutus, etc." "These persons, against whom we contended that the Church of God should be defended, say: "We do not suppose that there is anything divine in the image which we worship; but only for the honor of him whose likeness it is, do we worship it with such veneration." To which I reply that, if those who have abandoned the worship of demons venerate the images of saints, they have not abandoned their idols, but have changed their names. If men are disposed to adore every piece of wood made into the form of a cross, for the reason that Christ hung on a cross, then young girls, virgins, may be adored because a virgin bore Christ.—Mangers, also, may be adored, because, again being born, he was laid in a manger. Old clothes, too, may be adored, because, yet again, when he was born he was wrapped in old clothes." Agobard, Archbishop of Lyons, in the same age, argues from many a Scripture precedent against the worship of images and saints, Mary among the rest; referring, as proof, to Hezekiah's breaking in pieces the brazen serpent when the Israelites began to worship it; (2 Kings 18; 4,) to Jeremiah's malediction, "Cursed is the man that trusteth in man;" (Jer. 17; 5,) to Christ's woe pronounced on the Pharisees who built the sepulchres of the prophets, (Matt. 23; 29, 30,) and to Paul's appeal to the Galatians; "O, insensati; quis vos fascinat!" (Gal. 3; 1,) He concludes: "Hectamus genu in nomine solius

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of the Crusades it had a firm seat there. Men whom the Church was anxious to conciliate by promotion, and whom she dared not omit to canonize after death, wrote and spoke against her dogmas with a boldness and a power that in this age we can hardly appreciate.

The *third dogma* of the Roman Church as to Mary was her "*Freedom from actual sin.*"

In very early times the impression had been that, as John the Baptist was declared to be "filled with the Holy Ghost from his mother's womb," so Mary was thus distinguished, though no record of it is given in the New Testament. The expression, "Sanctificata in utero matris," was applied by writers of the Roman Church to her. This declaration as to John, however, manifestly means only that he was from infancy born of the Holy Spirit, and specially under His influence, just as Christians now are born of and filled with the Spirit; for Christ alone is without sin. As applied to Mary, however, the prevailing idea in the Greek or Oriental Church was so general, that it formed a prominent part of the teaching of the monks, from whom Mohammed learned his views of the New Testament, and Mary's freedom from sin enters frequently into the Koran.* It was

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Jesu, quod est super omne nomen; ne si alteri hunc honorem tribuimus, alieni judicemur a Deo, et dimittamur secundum desideria cordis nostri ire in adinventionibus nostris!" "Let us bow the knee in the name of Jesus alone, which is above every name; lest, if we give this honor to another, we be judged as aliens by God, and we be left according to the desires of our own hearts to go after our own inventions;" the word of God being the Archbishop's entire source of argument. To intelligent minds in the earliest times it was clear that, practically, Romanism was but a compromise with heathenism, leaving the people, as Ireland now shows, in all their former ignorance and superstition; and to such minds it was apparent that the admission of any one error of Romanism brought along a whole train with it.

*The admissions of Mohammed, who wrote in the seventh century his pretended revelation called the Koran, are not without their value as *history*, in reference to the views entertained in his day of the sanctity of Mary. It should always be remembered, in reading the Koran, that Mohammed contends for the strict *unity* of the Deity, admitting the miraculous claims of Jesus as the greatest among the prophets, and only denying His divinity. In his third chapter, or second revelation, he represents God as saying to the father of Mary, "I have called her MARY, and I commend her to thy protection, and also her issue, against Satan driven away with stones. Therefore the Lord accepted her with a gracious acceptance, and caused her to bear an excellent offspring." A tradition of

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natural, therefore, that the Latin expression, "Sanctificata in utero," used in a general sense evidently by the earliest Roman Fathers, should be made by designing men to mean that Mary was sinless. It required, however, the extravagance of adoration for Mary, introduced by the Crusaders, to ripen into a dogma of the Church this advanced grade of sanctity attributed to Mary. It was at the Council of Trent, in the sixteenth century, that the doctrine of Mary's *freedom from actual sin* was decided and promulgated. We find it soon acknowledged by those eminent men, even, who opposed the doctrine which it has been reserved for the nineteenth century to announce as finally established, namely, the doctrine of the Immaculate Conception. It is this latter declaration of faith on which the Roman Church cannot be one, that has struck a death blow to the very pretence of Catholicity in that Church; and to what must this most opposed dogma lead, when we recall the fact that the discussions of the middle ages, and the extravagance of dogmatism then shown by the Roman See, led indirectly to the Reformation!

In the nineteenth century, at the occurrence of the Christmas festivities of December, 1854, the *fourth* dogma of the Roman Church as to Mary's sanctity—the *Immaculate Conception*—was promulgated by Pope Pius IX. This expression involves the idea that, in addition to being free from actual sin, she had no original sinful disposition; her nature before birth, even at conception, was immaculate, without sinful taint. This idea, the last that can be

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Mohammed is handed down by his commentators based on this expression, that every person coming into the world is touched by the devil, except Mary and her Son, who were guilty of no sin; the driving away Satan by hurling stones where they suppose him to lurk, (as about the tomb of a wicked sheikh) being a custom to this day. Again, in his fifth chapter, or fourth revelation, Mohammed writes, "Christ, the Son of Mary, is no more than an apostle; other apostles have preceded him, and his mother was a woman of veracity; they both ate food," on which last expression the commentator says, "Never pretending to partake of the Divine nature, or to be the mother of God;" being subject to the same necessities and infirmities as the rest of mankind, and, therefore, no gods." In his sixty-sixth chapter, mentioning two of the four women whom he is said to have regarded perfect, Mohammed writes of Mary, "who preserved her chastity, (viginity,) and into whose womb we breathed of our spirit."

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broached as to Mary's sanctity, was conceived, as already intimated, among other extravagancies of the Crusaders. The pilgrims, always men of enthusiastic temperament, who accompanied the crusading army, and even the bold, stern knight, came back imbued with the spirit of the wildest fictions. They reported legends of Mary which they had heard from the Oriental Christians, to whom the traditions of Palestine were as familiar as those of our land to us. In expressions, amounting almost to blasphemy, half crazed bards wrought these legends into verse, and wandering troubadors sang them in many a land and tongue through Western Europe. Mary was even pictured as the betrothed of the ever-living God, and He, the Eternal Supreme, was represented as singing to her amorous ditties. The popular mind, and especially the spirit of the cloistered monks, in that age, was ready for any doctrine as to "our lady." But without a dogma the hierarchy was strong enough, and there were men in every department of the Church who would have followed Luther's course, if pushed to an extreme in this matter of faith. Then sober and good men began to wake up to the inroads of the enemy, and to arouse themselves to stay the tide of superstition, which seemed to threaten to make the Word of God of none effect through tradition. Among them was the good St. Bernard, of Alpine notoriety, of whom Luther said afterwards, saint of the Roman Church though he was, "If there has ever been a pious monk, who feared God, Bernard was one."

Even Bernard admitted the doctrine of Mary's sinlessness. After arguing that we need Christ as a Mediator, because only through the human can we approach the Divine Being, and hence that in approaching Christ as divine, we need one who is purely human as Mary, he writes, "Pura siquidem humanitas in Maria, non modo pura ab omni contaminatione, sed et pura singularitate naturae." "In Mary, indeed, humanity is pure; pure not only from contamination, but also from her having a single nature." But of the festival of the Immaculate Conception of Mary, established at Laon in 1140, Bernard expressed his surprise

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at the introduction of a "celebration which the rites of the Church are ignorant of, which reason disapproves, and which ancient tradition does not commend. The first and last reasons are one, and he triumphantly asks, "Nunquid patribus doctiores aut devotiores sumus?" "Are we more learned or devout than the Fathers?" As to his second suggestion, that *reason* disapproves the doctrine, it is manifest that if Mary must be regarded untainted by sin inherited by her parents, in order to have been the mother of a holy child, then *her* parents must have had the same exemption, and so back to the first of the line, otherwise Mary's sinlessness is no more miraculous than that of Christ. Proceeding then to the *Scripture* argument, Bernard refers to Jeremiah (Jer. 1: 5,) and to John the Baptist, (Luke—1: 41,) as sanctified from the womb, and concludes his extended argument thus:

"Etsi quibus, vel paucis filiorum hominum datum est cum sanctitate nasci, non tamen et concipi; ut uni sane servaretur sancti prærogativa conceptus, qui omnes sanctificaret," &c. "Although to some, or a few of the sons of men, it has been given to be born with sanctity, yet it has not been given them to be *conceived* so, in order that to one should specially be reserved the prerogative of sacred conception, to Him who sanctifies all."

At greater length, and with closer logic, and especially with a reverence for Scripture which is instructive, even at our day, Thomas a Quinas, a most eminent writer of the Roman Church in the thirteenth century, argued against this doctrine:

"As to the sanctification of the blessed virgin," he writes, "that indeed she was sanctified in the womb, (sanctificata in utero,) nothing is related in the Canonical Scriptures, (in Scriptura Canonica,) which does not even make mention of her nativity. * * * * The sanctification of the virgin cannot be understood to have preceded her animation, for a double reason. First, indeed, because sanctification, of which we speak, is nothing else than a purging away (emundatio) of original sin. But blame (culpa) is not to be purged away except by grace, the subject of which is a rational creature alone. And, therefore, before the infusion of her rational soul, the blessed virgin was not sanctified. Secondly, because since a rational soul alone is susceptible of blame, before the infusion of the rational soul the child conceived is not obnoxious to blame. And so in any manner whatsoever the virgin should have been sanctified before animation, she would have never incurred the stain of original fault, and so would not have needed the redemption and salvation which is through Christ. But this is inconsistent, that Christ should not

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be the Saviour of all men. If the contagion of original sin had never left its stain on the soul of the blessed virgin, this would derogate from the dignity of Christ, according to which He is the universal Saviour of all." * * * * "We must simply say that the blessed virgin committed no actual sin, neither mortal nor venial (quod beata virgo nullum actuale peccatum, commisit, nec mortale, nec veniale, so that in her was fulfilled what is said in Cant. 4: 7, "Thou art all fair, my love; there is no spot in thee."

We almost can imagine, as we read such language, that it is a Protestant opposer of our day who is writing against the dogma now announced at Rome, and not a canonized Father of the Roman Church, living in the very midnight of the dark ages.

We turn a moment to look at the argument presented in the same age, by the number who, without the direct authority of the Church, observed the festival of the "Immaculate Conception," and who defended the doctrine then broached. Gersorius, an eminent member of the Roman hierarchy at that day, in a sermon pronounced A. D. 1401 on the Conception of Mary, gives the following statement of the *ground* on which the doctrine is based:

"It is that the Holy Spirit, in later times, reveals, from time to time, to the Church, or to later teachers, certain principles or expositions of Sacred Scripture which he did not reveal to their predecessors. Thus Moses knew more than Abraham, the Prophets more than Moses; the Apostles more than the Prophets, and Doctors have added many truths since the Apostles. By this means we are able to declare this truth, that the *blessed Mary was not conceived in original sin*, (*S. Mariam non fuisse conceptam in peccato originali*,) to be among those truths which are newly revealed or declared."

Thus far no authoritative decision of a Council acted upon this question which individuals had discussed, and single universities had decided. Three-fourths of a century later, the Pope in favor of the doctrine dared not declare it. In 1439, the Council of Basle decided to define and declare the doctrine. In doing this, however, they state very candidly that there are two opposite views maintained in the Church, and that their decision is the result of discussion —"coram hæsancta synodo"—in the presence of this sacred synod,—implying that it was not authoritative for the the Church. When again, in 1477, Sixtus IV., a Franciscan, wished to silence the Dominicans, who had ever stood

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out against the doctrine of the Immaculate Conception, he dared not authoritatively denounce their doctrine; but in his Bull issued in that year, he denounces as worthy of excommunication, those who anathematize their brethren who believe in the doctrine of the Immaculate Conception, and declares worthy of the same excommunication, those who charge as heretics the holders of the opposite opinion, (that Mary was conceived in original sin,) adding as his reason for this double decision, "cum nondum sit a Rom. Ecclesia et Apostolica sede decisum," "since not as yet has it been decided by the Roman Church and the Apostolic chair."

We need not follow this history farther, except to add the ingenious if not liberal effort of the moderate in the Church to hold an even balance between the two parties; to make both appear one in spite of their different views; and to preserve the Church a *unit*,—still the *Catholic* Church.

"The authority of the Church," said such, "is greater than the authority of any saint, (*saltim post canonicos Scriptores*, at least after the canonical writers, for the Church has determined that the festival of the Conception shall be generally celebrated through its entire body; therefore her Conception was sacred; (sancta;) and by consequence she was (peccato immaculata) untainted by sin, therefore without original sin. Neither on this ground is the divine Bernhard to be blamed, nor St. Thomas, St. Bonaventura and other Doctors, who, with great moderation, held the opposite opinion, since, in their time, this was proper, as no determination of the Apostolic chair had been made."

We come, then, finally to the decision of the present day. Two papers put forth as manifestoes of the opposite views in the Roman Church, which prevail now as they did in the middle ages, and in the days of Charlemagne, will present sufficiently for our purpose the palpable fact that her claim to *Catholicity* no longer can be made before the intelligent world. Before the decision of December, 1854, that Mary was immaculate in her conception, it was a matter of *opinion*, and those that differed might be one; but now it is an article of *faith*, ever true, and from which there can be no dissent. The Church of Rome has thus changed both her *doctrine* and her *policy*, taking a position to which men in the nineteenth century will not submit, unless this age is more degenerate than the age of the Crusades.

Shortly before the announcement of the new dogma a

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pamphlet was issued in several different languages, from the press of the Propaganda, at Rome, representing of course the views of Pope Pius IX and his immediate counsellors, entitled "Reflections regarding the expected dogmatic definition of the Immaculate Conception of the Most Blessed Virgin, by Professor Francis Costa." The *nature* of the dogma about to be promulgated is stated to be, not simply her preservation from actual sin after birth—of which John the Baptist is cited as an example,—but her exemption from the possibility of sinning, from her possessing a nature before birth that had not a sinful tendency. The *ground* on which the Church is now able to assert the dogma is thus stated:

"All articles of faith, properly so called, are certain grand and primary truths revealed by God, comprising many other truths which are contained in them, as a germ, and even an entire plant, is contained in a seed.—Thence it arises that the more these great truths are meditated upon the more fruitful they are discovered to be of important consequences, which consequences in the first instance might scarcely, or not at all, appear to some persons. And thus it is that the Church, who is the invincible guardian and infallible interpreter of Divine Revelation, because she is always assisted by the Holy Ghost, declares as dogmas of the Catholic faith, according to the various circumstances of times, persons and places, those truths which are contained in the deposite of the Divine Revelation."

This principle the writer illustrates by reference to each of the successive dogmas of the Church as to Mary, which have been mentioned; namely: the Perpetual Virginity affirmed in the fourth century; the Divine Maternity in the fifth century, and the Immunity from Actual Sin in the sixteenth century. The dogma about, in the nineteenth century, to be affirmed, is then discussed as heretofore taught by doctors of the Roman Church; while, strange to say, the dissenting fathers are not mentioned, nor is one sentence of the New Testament cited as teaching the doctrine in question, although its Divine Revelation is so fully allowed to be the authoritative word of God, of which the Church is but the interpreter.

About the same time with the appearance of this paper at Rome, a letter dated August 13th, 1854, and signed by the eminent Abbe Laborde, was published at Paris in French, presenting the opposite view. The letter is addressed to the Pope, and is an earnest appeal to him, beseeching him to pause before determining to decide a question which none of

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his "predecessors, nor any Synod has dared to define."—The Abbe urges, *first*, that the New Testament is the authoritative teacher of truth, and quotes Tertullian's words: "We have, then, for the authors of our faith the Apostles of our Lord." Having thus established the authority to be referred to, he quotes Paul's statement that "all have sinned" since Adam's day, and that "Christ died for all;" and concludes, therefore, "*she* was not good, she was not righteous, the Blessed Virgin, for whom Christ died." Not satisfied with his own interpretation of Paul's words, the Abbe cites the words of Augustine, (which have been quoted above,) giving this as his interpretation of the apostle's statement, and of its necessary application to Mary.

On the 8th of December, in full assembled "Ecumenical" council, Pius IX announced as an authoritative dogma of the Holy Catholic Church, from which hereafter it is heresy to dissent, the Immaculate Conception of Mary. The Abbe Laborde was not there. He had gone in advance to Rome, following up his letter. He had sought the ear of his Holiness and of his Council, but failed to gain a hearing. Persisting, he was arrested as fractious and an agitator. Confined closely for a time, and still remaining as one moved by the Spirit of God to do his mission, he was by force carried out of the city, escorted by an armed police to the port of Rome, and was sent from the country before the eventful 8th of December arrived. Had he not been forced away, he might have acted as did his Parisian brother, John Verus, who, on the festival of the Conception held December 8th, 1496, at Dieppe, broke in on the solemnities of the occasion with the cry—"Castissima Dei genetrix non fuit preservata ab-originali peccato, sed post contractum mox purgata et mundata a Deo." "The most chaste mother of God was not preserved from original sin; but after having contracted it, she was cleansed and made free from it by God."—The Abbe Laborde was not allowed thus to break in upon the solemnity of St. Peter's, December 8th, 1854. His spirit, however, lives, after five short years, still in the Parisian priesthood. It prompted the blow of the dagger which a few weeks ago was struck by a priest's hand at the heart of

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the Archbishop of Paris. It will be yet the sharp, two-edged sword of the Spirit of God, piercing the soul of many a one in the Roman Church, and discerning both its thoughts and its intents. The opinions and the purposes of men in the Roman Church can no more be one. It certainly is *no more Holy*; it is no more even *Catholic*.

Art. V.—THORNWELL ON INSPIRATION.

The arguments of Romanists from the Infallibility of the Church and the Testimony of the Fathers in behalf of the Apocrypha, discussed and refuted. By James H. Thornwell, Professor of Sacred Literature and the Evidences of Christianity in the South Carolina College. New York: Leavitt, Trow & Co.

We have learned, from what we suppose to be credible authority, that Dr. Thornwell is the son of a poor and widowed mother. He now holds, by common consent, the first place among the Presbyterian Ministers of South Carolina, if not in the Southern States. To have risen from the position of a poor and obscure youth to the first place among such a class of men as the Presbyterian Ministers of South Carolina, is indisputable proof of extraordinary parts.

If it be asked "wherein his great strength lieth?" the unanimous answer of his friends and admirers would be, in the rigidly logical structure of his mind, and the extent and accuracy of his acquirements.

In our examination of the work which stands at the head of this article, it will appear that we dissent from the common opinion as to his very extraordinary logical powers. The title-page of the work would have been more to our taste, and, what is more important, to Solomon's,* had the word "refuted" been omitted.

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*Prov. 27 : 2.

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Great injustice is sometimes done to an author by giving but few quotations, and those few from the least important parts of his work, and upon which he has, therefore, bestowed least labor. *Crimine ab uno disce omnes* is a rule by which almost any author may be assigned to almost any class that may suit the caprice of the reviewer. Even if he do not go so far as to be guilty of garbling, he may find inadvertences in almost any book sufficient to brand the author as a sophist or a driveller, if these be presented alone. It would be very unfair to present the spots on the sun as specimens from which those who had never seen him should judge of his disk.

We shall make but few quotations from Dr. Thornwell's Discussion, because a large portion of it is personal, and not at all connected with the chief subject. But what we do make, shall be such as self-evidently contain the gist of the whole discussion.

On page 39, he gives the following quotations from the Letters of Dr. Lynch in favor of the inspiration of the Apocrypha:

* "'Now, reverend sir, there may be many ways of seeking to ascertain the fact of the inspiration of any writer or writers. They may, however, be *all* reduced to the *four* following methods:

'1. Is every man, no matter what be his condition, to investigate by his own labor and research, and duly examine the arguments that have been or can be alleged for and against the several books which, it is asserted, are inspired; and, on the strength of that examination, to decide for himself with absolute certainty, what books are and what are not inspired?

'2. Is every individual to receive books as inspired, or to reject them as uninspired, according to the decision of persons he esteems duly qualified by erudition and sound judgment to determine the question accurately?

'3. Must he learn the inspiration of the Scriptures from some individual, whom God commissioned to announce this fact to the world?

'4. Must he learn it from a body of individuals, to whom, in their collective capacity, God has given authority to make an unerring decision on the subject? * * * *

To some one of these four methods *every* plan of proving the inspiration of the Scriptures can be reduced."'

On this Dr. Thornwell says, p. 40, "In this species of argument which you have thought proper to adopt, the validity of the reasoning depends on two circumstances: 1st. All the possible suppositions which can be conceived to be true must actually be made; and 2d. Every one must be legitimately shown to be false but the one which is embraced in the conclusion. * * * *

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* All the quotations we have made from Dr. Lynch are extracted from Dr. Thornwell's "Arguments."

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Now, sir, the first question which arises upon a critical review of your argument is: Do your *four* schemes completely *exhaust* the subject? Are these the *only conceivable* plans by which the inspiration of the Scriptures could be satisfactorily established?" p. 41. "Without pretending that I am capable of specifying all the methods by which God might authenticate his own revelation, I can at least conceive of *one*, in addition to those enumerated by you, which might have been adopted, which may therefore possibly be true, and which, until you have shown it to be false, must hold your triumphant conclusion in abeyance. It is *possible* that God himself, by his Eternal Spirit, may condescend to be the teacher of men, and enlighten their understandings to perceive in the Scriptures themselves infallible marks of their divine original."

We shall not presume to decide whether Dr. Thornwell thus evades the question at issue by design, or misses it by inadvertency. But he certainly does not touch the true issue. Upon a subject so momentous as the manner of ascertaining the inspiration of the Scriptures, so that we may be able "to give an answer to every one that asketh us a reason of the hope that is in us," there should have been neither designed evasion nor negligent inadvertency.

The question is not, in how many ways *God* could communicate the fact to us that the Scriptures are inspired. He might send an angel to testify the fact to each individual. He might certify us of the fact by a voice from heaven. Or he might inspire every man in such manner that he should distinguish the truly inspired from the spurious, with the same infallible certainty with which we distinguish light from darkness. The question is not, in how many ways, nor in what particular way, God might certify us of the fact; but in what manner are we, constituted and situated as we are, to learn it by the use of the faculties which God has bestowed upon us? For aught Dr. Thornwell has told us, we have absolutely nothing to do but to await the divine inspiration.

We appeal to the reader whether this is at all of the nature of a direction to an honest and earnest enquirer after the fact. He asks, how am I to test the alleged fact of the inspiration of the Scriptures? He is told that "God condescends to be the teacher of men" in the matter.* But is

* Although he has not told us in plain language whether he is discussing a mere hypothetical method simply to confound Dr. Lynch, or the real one

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this supernatural enlightenment given as an *assistance* when one is honestly and earnestly using his own faculties to test the fact? We suppose not: for we are not told how we are to use those faculties, or whether we are to use them at all; but we think the reverse is clearly indicated: for if God thus inspires us "to perceive in the Scriptures themselves the infallible marks of their divine original," all attempts to procure other evidence is impertinence—we think something worse.

Is it to be obtained in answer to prayer? Dr. Thornwell has not told us so. We ask, what must *we* do? and he tells us what *God* does, or at least might do, but does not tell us whether it is or is not done in conjunction with, or in answer to, any act of ours.

But is it true that "God enlightens our understandings to perceive in the Scriptures themselves infallible marks of their divine original?" Is any man living enlightened to such a degree as to be able to look at any passage or book, and perceive in it, independently of all other sources of evidence, infallible marks of its divine original, or, for want of such marks, to pronounce with infallible certainty that it is spurious? We have never heard such enlightenment claimed. We do not believe that Dr. Thornwell himself would claim it, when put into this tangible, unequivocal form. This would be plenary inspiration, as truly as ever the apostles or prophets possessed. For ourselves, we doubt the inspiration of 1 John, 5 : 7. But it is not because we perceive in the verses preceding and following it infallible marks of inspiration, and a want of them in this. We suspect it to be an interpolation, on the same ground which would raise suspicion against a passage in Cæsar, Cicero, or in any other work.

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for the instruction of the enquirer, yet that he believes it to be the true method, we think is indicated in the following quotation:—"That you should so entirely have overlooked this hypothesis is a little singular, since it is distinctly stated in the very chapter of the Westminster Confession to which you have alluded." We cannot believe that he would trifle with so grave a subject by discussing a mere hypothesis, and entirely omitting what he believes to be the true theory.

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Were this statement true, it would preclude the possibility of dispute concerning single passages or whole books, among those favored with the illumination. It is well known that the passage above referred to is not the only one which is contained in some of the ancient Mss., and omitted from others. We put it to every candid reader to say whether the Holy Spirit has enlightened his understanding to such a degree that he can take up these "various readings," and, without any assistance from criticism, discern infallibly between the truly inspired and the spurious? Would Dr. Thornwell himself pretend to such discernment? We believe and hope he would not. If not, then, although it is certainly *possible* for God thus to enlighten us, yet our experience teaches us that he does not deal with us thus; and it is very idle to discuss in lofty language what he *could do*.

But we have yet another objection to Dr. Thornwell's position. He has not told us to whom this wonderful light is given. And the expression "teacher of men" might lead us to suppose that he believes all men to be thus infallibly directed. But, from our knowledge of his theology, we think it would be great injustice to attribute such an opinion to him. We do not suppose he believes that the Holy Spirit operates in the unregenerate further than to "reprove them of sin, of righteousness, and of judgment." Now, suppose an unconverted person comes to us, saying that he is sincerely desirous to know whether the Bible is an inspired book or not; and he wishes to know how he may test the fact. If we tell him that regenerate persons enjoy supernatural teaching such as leaves no possibility of doubt, such as leads them infallibly to the knowledge of the fact, he would reply: "What is that to me? I have no such light. And you tell me I cannot have it until I become a Christian—that I can become a Christian only by implicitly following the directions of the Bible, and that in order thus to follow its teachings I must believe it to be the word of God. The end at which I am aiming is indispensable as the very first step in the process by which it is to be attained. Is there no means by which one may satisfy his mind that the Bible is the word of God, while he is unregenerated?" Dr. Thornwell's theory

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compels us either to answer unequivocally "no," or to admit what we do not think he would admit, that all alike, converted and unconverted, have, or may have, the infallible teaching of the Holy Spirit. But he has not intimated in what way this is to be obtained, whether in answer to prayer, or whether we are simply to wait for it, as did some of the hermits of whom we read in the early ages of Christianity.

The momentous question which Dr. Thornwell should have discussed with the utmost clearness and candor is, how may a sincere enquirer, constituted and situated as men are, use the faculties which God has given him, to test the truth or falsehood of the proposition that the Bible is the word of God? Instead of earnestly grappling with this question, he tells us what *God* could do, and clearly indicates that he does it. Whether this was done designedly or inadvertently we shall not take on ourselves to decide. We simply say, it leaves the question untouched. Again, it is not true. At least we have never met with any one who professed to have such a degree of illumination. Yet again, if true, it would be totally unavailing except for regenerated persons. These are serious objections to the position.

But he, with seeming, and we believe with real unconsciousness, blends and confounds this position with another which is equally distinct from it, and from the true issue.—He says, p. 41:

"'The heavens,' we are told, 'declare the glory of God, and the firmament showeth his handi-work. For the invisible things of him from the creation of the world are clearly seen; being understood by the things that are made, even his eternal power and Godhead.' If the material workmanship of God bears such clear and decisive traces of its divine and eternal Author as to leave the atheist and idolater without excuse, who shall say that the *Word* which he has exalted above every other manifestation of his name, may not proclaim, with greater power and deeper emphasis, that it is indeed the law of his mouth? Who shall say that the composition of the Holy Spirit in the Scriptures may not be distinguished by a majesty, grandeur and supernatural elevation, which are suited to impress the reader with an irresistible conviction that these venerable documents are the true and faithful sayings of God? * * Jehovah has left the outward universe to speak for itself. Sun, moon and (p. 42;) stars, in their appointed orbits, proclaim an eternal Creator, and require no body of men, 'of individuals in their collective capacity,' to interpret their voice, or to teach the world that 'the hand that made them is divine.' Why may not the Scriptures, brighter and more glorious than the

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sun, be left in the same way, as they run their appointed course, to testify to all their 'source was the bosom of God, and their voice the harmony of the world?' * * * * It is then a possible supposition that the word of God may be its own witness; that the sacred pages may themselves contain infallible evidence of their heavenly origin."

He has, without giving us any notice, and, we believe, unconsciously, glided from the subject of the instruction of the Holy Spirit, and tells us that, like the outward universe, the Scriptures are their own witness. He is here informing us *where* and *what* the evidence is. He says it is *in* the Scriptures, and *consists* of a majesty, grandeur and supernatural elevation. But does not every one perceive that it is one thing to point out the *where* and the *what* of the evidence, and quite another to point out the manner of attaining it? Take the case of the sun, of which he speaks. Several persons, we will suppose, are in a cave. The question arises whether the sun is bright. Several methods of testing the truth or falsehood of the proposition are proposed; as, that some one or more be appointed to examine the matter and report—that they shall examine the work of some learned man on the subject, and that each shall go and look for himself. In the midst of this discussion, one rises, "with a self-sufficiency of understanding which never betrayed itself in such illustrious men as Bacon, Newton, Locke, or Boyle," and gravely announces that the sun is his own witness, that the evidence of his brightness is upon his own disk. If they were merely practicing the art of wrangling, this might be applauded as a clever evasion. But if they were seriously discussing the subject for the purpose of arriving at the truth, some one would very probably reply: 'Sir, you have only dogmatically assumed the truth of the proposition which was the original topic of discussion. But this main question, whose truth you have assumed, has, for the present, given way to the subsidiary one as to the proper method of testing the main question. You have told us where and what the evidence is, but you have *not* told us whether each must exercise his own eyes upon the evidence which, you say, exists, or a committee should be appointed to make the examination for us, or whether we must learn the existence and weight of the evidence which you allege to exist from books. By

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which of these, or by what other method, are we to ascertain the existence of the evidence of which you speak?' If he now changes his position, and assures them that God, by his Eternal Spirit, may become the teacher of men on this subject, they will reply, yes, he may; but he has not done so with any of us. Is there not some mode by which we may test the matter by using the faculties which we have? Or if we have no faculties adapted to the investigation, but are wholly dependent on the teaching of the Holy Spirit, we would know how this teaching is to be had, whether in answer to prayer, or by bringing the mind into a state of perfect quiescence, and thus awaiting the divine influence! Or are we simply to go on with the affairs of life, giving ourselves no concern about the matter, until the Spirit teaches us of his own accord and in his own time? And should he never thus teach us, are we to remain in perpetual uncertainty whether the sun is bright or not?

If instead of giving a plain, direct answer to any of these questions, either telling them what to do, to examine the evidence which he alleges to exist, by the exercise of their own faculties, or to rely upon others, or to examine the books which have been written on the sun, or to combine these several methods as far as they had opportunity,—or else, that they have no faculties at all adapted to such investigations, and must therefore await the teaching of the Holy Spirit, which is to be sought by prayer, or passively waited for,—if, instead of any of these answers, he should, with "words of learned length and thundering sound," create the impression that *he* was a man of extraordinary profundity, he would occupy precisely the position in which Dr. Thornwell stands in this discussion. We do not remember ever to have seen a more decided instance of "darkening counsel by words without knowledge."

Having pointed out what we think to be the egregious blunders of Dr. Thornwell, we shall offer some remarks of our own on the subject. As to the internal evidence, the Presbyterian Confession of Faith says:

"The heavenliness of the matter, the efficacy of the doctrine, the majesty of the style, the consent of all the parts, the scope of the whole, (which

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is to give all glory to God,) the full discovery it makes of the only way of man's salvation, the many other incomparable excellencies, and the entire perfection thereof, are arguments whereby it doth abundantly evidence itself to be the word of God." And it continues:—"Yet, notwithstanding, our full persuasion and assurance of the infallible truth, and divine authority thereof, is from the inward work of the Holy Spirit, bearing witness by and with the word in our hearts." Chap. 1: sec. 5.

Dr. Thornwell takes a much narrower view than even this. "The majesty of the style" corresponds with his "majesty, grandeur and supernatural elevation," three repetitions, according to his custom, of the same idea. The other particulars of the internal evidence he totally ignores. He stands, so far as we know, entirely alone in this position: for although we know of no writer on the evidences of Christianity who takes precisely the same ground as the Confession of Faith,* the others all greatly extend the basis, whereas Dr. Thornwell greatly contracts it. Bishop Butler says:—"The general evidence of religion is complex and various. It consists of a long series of things, one preparatory to and confirming another, from the very beginning of the world to the present time." Serm., p. 269. The same idea in substance is expressed by Isaac Taylor, whose singular combination of boldness and caution, originality and erudition, renders him one of the safest as well as one of the most instructive writers of the age. "It is thus, too, that

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* Dr. Alexander, after observing that Dr. Chalmers improperly regards the internal evidence as unsatisfactory, &c., says:—"Another popular writer (Soame Jenyns,) has gone to the other extreme, and seems to set little value on the external evidences of Christianity, while he exhibits the internal in a light so strong that his argument assumes the appearance of a demonstration." Ev. Chty., p. 187.

We do not agree with Dr, Alexander that he "sets little value on the external evidences." Jenyns says—p. 5:—"I mean not here to depreciate the proofs arising from either prophecies or miracles." p. 6:—"Prophecies are permanent miracles, whose authority is sufficiently confirmed by their completion, and are therefore solid proofs of the supernatural origin of a religion whose truth they were intended to testify." p. 7:—"To prove the truth of the Christian religion, I prefer, however, to begin by showing the internal marks of divinity which are stamped upon it, because on this the credibility of the prophecies and miracles in a great measure depends."

He here gives distinct notice that he is not going to exhibit a complete view of the evidences, and tells us why he confines himself to a particular branch. He does not leave us to suppose that he is defending the whole fortification when he is occupying a single fort, or only a salient angle.

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the truth of Christianity may, with strict propriety, be said to be *demonstrated:* inasmuch as the assumption of its truth is the only means of reconciling a vast number of independent facts, which facts rest on evidence that is not to be disputed." Elements of Thought, p.p. 77—8.

While all writers on the Evidences of Christianity, whatever creeds they may have professed, have practically considered the doctrine of the Confession of Faith as only a part of the truth, and have without hesitation overstepped the boundaries there laid down, and have sought, and not in vain, the evidences in that "long series of things," among that "vast number of independent facts," in which the "complex and various evidence" exists, Dr. Thornwell has been content with a mere fragment of that which all others have considered as but a part of the truth. We think it is much to be regretted that one who is regarded by many as one of the ablest champions of the Protestant faith, should thus abandon those strongholds in which Protestants have triumphantly defended themselves both against Romanists and Infidels, and with an overweening self-confidence stake the whole, so far as he was concerned, on one of the weakest points of evidence, if it can be considered a point of evidence at all. Such conduct in literal warfare would be called foolhardiness, and would certainly subject the daring spirit to be cashiered.

We will present a brief statement of what we consider some of the stronger points of the evidences of Christianity, both internal and external.

1. It represents God as a Being infinite in all his perfections. An experiment of four thousand years proved the human mind incapable of originating such an idea. Yet as soon as it is announced as the character of the Lord, the human mind instinctively responds:—"The Lord, he is God; the Lord, he is God." Every one knows that there is a vast difference between the capacity of judging of the truth and fitness of a thing, and that of originating it. Hundreds take a thorough mathematical course, and "understand what they read," who would never have been Euclids. Although "The world by wisdom knew not God," yet very

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little wisdom is required to perceive that his character as set forth in the Bible is his true and proper character. And when it is known that the men who so clearly set forth this character were, for the most part, "ignorant and unlearned men," while men of the greatest intellect failed to attain it, no very profound logical power is requisite to draw the conclusion that "God hath chosen the foolish things of the world to confound the wise."

2. A second point of internal evidence is the exact picture of the moral character of the human race, and the account of the origin of that character, given in the Scriptures, and nowhere else. Fragments of that character were indeed presented by those who had no assistance from revelation. They knew enough, indeed, to see the vast chasm in human nature between the conscience and the conduct. But none of them ever gave an adequate description of the depth of that depravity. And as to its origin, little more than myth and poetical fiction was ever attempted. In the Scriptures the moral character is reflected as the natural face in a mirror, and consciousness attests the correctness of the likeness; and there alone do we find a rational account of the origin of this condition of the race. We will here transcribe a few beautiful passages of Pascal:*

"The greatness and misery of man being alike conspicuous, religion, in order to be true, must necessarily teach us that he has in himself some noble principles of greatness, and at the same time some profound source of misery. For true religion cannot answer its character, otherwise than by such an entire knowledge of our nature, as perfectly to understand all that is great and all that is miserable in it." "The philosophers never furnished men with sentiments suitable to these two states. They inculcated a notion either of absolute grandeur or of hopeless degradation, neither of which is the true condition of man. From the principles which I develop, you may discover the cause of those various contrarieties which have astonished and divided mankind. Now, then, consider all the great and glorious aspirations which the sense of so many miseries is not able to extinguish, and inquire whether they can proceed from any other cause save a higher nature. Had man never fallen, he would have enjoyed eternal truth and happiness; and had man never been otherwise than corrupt, he would have attained no idea either of truth or happiness."— "So manifest is it, that we were once in a state of perfection, from which we are now unhappily fallen." "It is astonishing that the mystery which is farthest removed from our knowledge (I mean that of the transmission

* Pascal's Thoughts, chap. v.: sec. I. II. IV.

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of original sin,) should be that without which we can have no knowledge of ourselves. It is in this abyss that the clue to our condition takes its turns and windings, insomuch that man is more incomprehensible without this mystery than this mystery is incomprehensible to man."

3. Another internal evidence is the discovery of the only remedy for the sickness of the soul. Philosophers sought in vain for a remedy for the disease which they felt in themselves and saw in others. That the Bible discovers a specific for the plague of the soul, in proof that it came from one who "knew what was in man." This last is direct evidence to none but those who have experienced it. To others, only on their testimony.

These are *some* of the internal evidences of the inspiration of the Scriptures, and, we venture to believe, much more reliable than "majesty, grandeur and supernatural elevation." Majesty and grandeur are found in many other books, and are wanting in many parts of Scripture, e. g. the Epistle of James, and some of the historical books.

The argument from prophecy is a combination of the internal and external evidence. Were the prophecy written, but not fulfilled, it would certainly afford no evidence that the writer wrote "as he was moved by the Holy Ghost." Nor would the happening of unpredicted events prove that any man had ever been inspired. But the agreement between events which were manifestly beyond the reach of human knowledge or conjecture, and the prediction, is very strong evidence that the prediction sprung from a higher source than human wisdom.

The rapid propagation of Christianity by the feeblest instrumentality, and against the most powerful opposition, has commonly, and, we think, justly been reckoned as one of the strongest external proofs of its divine origin.

To this may be added, as scarcely less important, the unparalleled effect it has produced in elevating both morally and intellectually those nations which have received it. Some of the systems of philosophy which preceded Christianity did produce salutary effects, both moral and intellectual. But those effects were limited to a few of the educated, and were transitory in duration. The salutary in-

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fluence of Christianity extends to all grades of society, from the highest to the lowest, and having lasted eighteen centuries, is more powerful now than at any previous time. That a poor impostor, the son of a carpenter, should have thus excelled the wisest and best men of the race in regenerating human society, is utterly incredible.

We certainly claim no originality in this sketch of the evidences of Christianity. Nor do we claim to have given a complete enumeration of the sources of evidence. The whole field has been so frequently explored, that we should as soon attempt to find ground in one of the thoroughfares of London on which no one had ever trodden, as a new topic in the evidences of Christianity. Had Dr. Thornwell been the first writer upon the subject, we should not have been surprised had he failed to grasp the whole. Even then, we should not have expected that he would occupy but one of the feeblest points. But it is utterly unaccountable, that he should have taken such a course in spite of the numerous precedents before him; and the more so, as he was, at the time, Professor of the Evidences of Christianity.

It may be said that some of these sources afford evidence only of the truth of the Christian religion, but no direct proof of the inspiration of the Bible. But surely whatever proves the divine origin of Christianity, is strong collateral proof of the moral honesty of its founders. And if they were honest, they were inspired: for they professed to be so. That each proof should not be perfect in itself, is nothing against the validity of the whole: for the argument is cumulative. The remark of Bishop Butler on his Analogy may be applied to the general scope of evidences:—"In some few instances, perhaps, it may amount to a real practical proof; in others not so. Yet in these it is a confirmation of what is proved otherwise." p. 55.

We have now shown partly, at least, in what the evidence consists. The manner of investigating it should be the same as in any other case, viz: the faculties with which we are endowed by our Creator, should be earnestly and candidly employed in collecting and weighing the evidences, giving to each its proper weight and no more. We

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believe that thousands have in this way arrived at as firm a conviction of the truth and inspiration of the Scriptures, (which cannot consistently be separated,) as of the exploits of Alexander, Cæsar and Napoleon. We should be sorry to believe the evidences which are acccessible to an honest enquirer to be worthless, until he receives the special illumination of the Holy Spirit. for when we should urge the subject of religion upon the attention of an unconverted man, he would reply, 'You say you have the infallible teaching of the Holy Spirit to assure you of the authority of the Bible. But to me, no more evidence of its truth is accessible than of the Koran. Had I the evidence of its inspiration, I would attend earnestly to its claims. But if there be no means of arriving at an intellectual belief of the fact of its inspiration, I must hold its claims as I hold all others, nugatory, until their authority is proved. When the Spirit of God gives me the evidence which, you say, he has given you, of the authority of the Bible, I will attend to its demands.' Thus, all who are not real Christians, must necessarily be positive infidels.

We regard ourselves among the firmest believers of the direct influence of the Holy Spirit. "It is the Spirit that quickeneth." It is his operation which produces that faith which saves the soul. But we believe the evidences of inspiration to be abundantly sufficient to satisfy any candid and intelligent mind, without the illumination of the Spirit.

If it be asked, what are those to do who have little or no opportunity of investigating the matter? We answer, they must do to a greater extent, what the most favored are obliged to do to a very great extent, viz: rely on human testimony. We have never been an eye-witness to the fulfilment of any of the prophecies, except to a very small extent, of the dispersion of the Jews. Yet we firmly believe that they are and long have been dispersed among all nations. We believe the prophecies concerning Babylon and Jerusalem have been fulfilled. But we believe all these on human authority. The weight of probability is very strong on the affirmative side, while there is nothing at all to counter-

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balance it on the negative. On the same ground we believe the city of London, which we have never seen, to exist.

The Catholic position, that the whole of the evidence is summed up in the decision of an infallible council, is so far from helping either the learned or unlearned a single whit, that it only inextricably complicates the matter; for Dr. Lynch truly says: "We cannot be called on to believe any proposition not sustained by adequate proof." The first proposition of whose truth we are seeking for adequate proof, is, that the Council of Trent actually met and decided what books should be received as canonical. There is historical proof of the fact; but a Roman Catholic would prefer to rest the matter on the testimony of the Church. The second proposition of which we wish adequate proof, is, that this Council was authorized to make an infallible decision. We do not know whether a Roman Catholic would say their divine authority is established by the testimony of the infallible Church, or simply, that the Council was that infallible Church. We are quite indifferent which position he takes. Dr. Lynch, *if we understand him*, takes the latter. "Does there exist a body of men clothed with this authority, guaranteed by such a divine promise from error? Has it made a declaration setting forth, in pursuance of that authority, what works are truly inspired?"—(p. 36.) The next proposition is, that the Church is infallible. Her own testimony to her own infallibility, is certainly no better than that of the Saviour, who said: "If I bear witness of myself, my witness is not true," i. e., not trustworthy. Whether true or false, he would surely be willing to bear witness of himself. Her testimony in favor of her own infallibility is not adequate proof. The only other proof to which the Catholic can resort is the Scripture. To this Dr. Lynch appeals: "Does there exist a body of men clothed with this authority, *guaranteed by such a divine promise from error?*" Though we have not at present access to Bossuet, we remember that he takes the same ground, referring to such passages as Matt. 16: 18,—"The gates of hell shall not prevail against it." Admitting the Catholic construction of the passage to be correct,

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we now come to the fourth proposition, which "we cannot be called on to believe without adequate proof," viz., how are we to know that the Bible is the Word of God, and therefore to be received as infallible proof of the character of the Church? The Catholic will answer, the Church testifies that it is the Word of God. Adequate proof, surely! Dr. Lynch tells us we have no "practical nor efficient evidence," no "adequate proof" of the inspiration of the Scriptures, except the testimony of the infallible Church. When called upon for adequate proof of her infallibility, he would establish it upon the authority of the very book which, he says, has no authority, except what is founded upon the testimony of the Church. That is to say, the inspiration of the Scriptures and the infallibility of the Church mutually rest upon each other. We should certainly pronounce a man, who would gravely assert that a stone and a block of wood mutually rested upon each other, fitter for Bedlam than for argument.

We repeat that the Catholic position, instead of being the only "practicable and efficient" method of proving the inspiration of the Bible, suitable to the capacities of all men, involves the question beyond the possibility of proof, even to the greatest capacity. How do you know that the Bible is the Word of God? The infallible Church says so. How do you know that the Church is infallible? The Word of God says so. Thus we might play see-saw *ad infinitum* without advancing a single step toward a conclusion. But we have neither time nor taste for running round the circle more than once, in bootless pursuit of the end. We leave it to Dr. Milner to find "the end" of such a "religious controversy."

Nor does this exhaust the absurdity of the Romanist's position. Dr. Lynch says, (p. 36,)

"Does there exist a body of men clothed with this authority, guaranteed by such a divine promise from error? Has it made a declaration setting forth, in pursuance of that authority, what books are truly inspired? You, reverend sir, are forced to the alternative of either answering both questions in the affirmative, or of saying that the overwhelming majority of Christians are solemnly bound to reject the Scriptures; and if they have admitted them, it was in violation of the will of God, and of their solemn duty. From this dilemma there is no escape."

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We feel not the least concern about this dilemma for ourselves. But we shall turn it back on Dr. Lynch, and we feel some curiosity to see how he will escape it. We have nothing to do but to change the date of the propounding of the two questions. Previously to the meeting of the Council of Trent, did there exist such a body? and had it made a declaration setting forth what books were inspired? To the second, the Romanist as well as the Protestant must answer, "No." Then "the overwhelming majority of Christians were solemnly bound to reject the Scriptures; and if they admitted them, it was in violation of the will of God, and of their solemn duty. From *this* dilemma there is no escape."

But we cannot forbear to give the Romanist position one more stroke, since Dr. Lynch has given us so tempting an opportunity. When that Council met, the only thing that gave them any more authority than any other assembly equally numerous, honest and wise, (which might easily be found,) was "the divine promise guaranteeing them from error." But that "promise" was a part of a book which "the overwhelming majority of Christians were bound by their solemn duty and the will of God to reject." The Council of Trent had no authority, except what was drawn from a book which was not only destitute of divine authority, but was under the ban of God and man. Therefore the Council of Trent had no authority to make a decision. But we are bound to receive the Bible as inspired, upon the authority of Trent *alone*, or else "the overwhelming majority of Christians are solemnly bound to reject the Scriptures." But that authority is a nullity. Therefore, "the overwhelming" majority of Christians are bound to reject the Scriptures. Thus Romanism inevitably leads to Deism, from which it claims to be the only refuge. While one walks in a straight line, it is impossible for him to cross his own track. But no sagacity can secure him from doing so, when he wanders into a labyrinth. So no man can contradict himself while following the simple truth: for truth is necessarily consistent. But he who wanders in a maze of falsehood, is just as apt to destroy his own position as that

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of his opponent. No sagacity can secure him from inconsistency, if he can be kept talking or writing long enough.

We now recur to the question, "Wherein doth Dr. Thornwell's great strength lie?" We have attempted to show, (and *we* think we have succeeded,) that it is *not* in his logical power. We think if we reverse what was said of Paul, "His letters * (say they) are weighty and powerful; but his bodily presence is weak, and his speech contemptible," we shall not be far from the secret of his power. We mean that it is in his delivery, and not in his thought. We have frequently heard him preach, and have always been deeply impressed with the *feeling* rather than the *belief*, that we were in the presence of a great man. Although "his bodily presence *is* weak," yet "his speech" is so far from being "contemptible," that we think him one of the most impressive speakers we have ever heard. And yet we do not remember ever to have carried away any distinct impression of *what* he had proved, or *how* he had proved it. We think his impressiveness may be traced chiefly to three sources.

First, his obscurity. We naturally look with awe upon what we do not understand. Children are sometimes awfully impressed with the sight of a ghastly monster by moonlight. But seen in daylight, it is transformed into a bush or a stump. Nor do we ever wholly get over this disposition to magnify and reverence whatever is involved in mystery.

The second element of his power is the strength of his feeling. Every one knows the difference betweeu the impressiveness of the same sentiment uttered with indifference, and uttered with intense earnestness. A friend of ours lately said, after reading a work of Dr. Thornwell, that he was not a strong *thinker*, but a very strong *feeler*.

The third is his unbounded confidence in himself and in the truth of his opinions. We have been peculiarly struck with this. His opinions upon any and every subject are uttered with the same confidence with which a mathema-

*His "Arguments" form a series of letters.

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tician enunciates a demonstrated proposition. Shakspeare never gave a more graphic picture of any human characteristic than when he said:

"Confidence is conqueror of men; victorious over them and in them. The iron will of one stout heart will make a thousand quail. A feeble dwarf, dauntlessly resolved, will turn the tide of battle."

Although these elements of power render the orator almost irresistible, they cannot be transferred to paper. The golden fleece of the setting sun beggars the powers of the poet and the painter. An hour after, it is an ashy cloud. The change is not greater than takes place in Dr. Thornwell's productions addressed first to the ear, and then to the eye.

We do not expect all to concur with our account of the sources of his power. Wirt tells us that no two with whom he ever conversed, agreed as to the source of Patrick Henry's power. But that with Dr. Thornwell it is *something* in his delivery, and not in the thought, is confirmed, however unwittingly, by public opinion: for while few, if any, will deny his impressiveness as a speaker, his publications (which, fortunately for him, have been few,) have fallen almost still-born from the press. He is deficient in several of the elements which contribute to the highest oratory. His voice is neither strong nor pleasant. His gestures are by no means graceful. His language is burdened with a turgidity, sometimes a redundancy which will certainly exclude him from a place among the English classics. The quotations already made are sufficient to show this. We have pointed out some of the evident constituents of power which he has, and some which he has not. But we do not pretend to have given a complete enumeration of either.

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Art. V.—MISSIONARY EXPLORATIONS IN WESTERN AND CENTRAL AFRICA.

1. *Adventures and Missionary Labors in Several Countries in the Interior of Africa, from* 1849 *to* 1856. By T. J. Bowen. Charleston: Southern Baptist Publication Society. 1857.
2. *Western Africa: Its History, Condition and Prospects.* By Rev. J. Leighton Wilson, Eighteen Years a Missionary in Africa. With Numerous Engravings. New-York: Harper & Brothers. 1856.
3. *Off-Hand Sketches of Men and Things in Western Africa.* By D. K. Flickinger, (Moravian, of the Mendi Mission.) Dayton, Ohio: United Brethren's Printing Establishment. 1857.
4. *Lake Ngami; or, Explorations and Discoveries during Four Years' Wanderings in the Wilds of South-Western Africa.* By Charles John Andersson. With Numerous Illustrations. New-York: Harper & Brothers. 1856.

Of the five grand divisions of the earth, Europe, Asia, Africa, America and Australia, by far the least has been definitely known of Africa. Its inhospitable climate, the degradation of its inhabitants by the slave trade, the multiplicity of its tribes and languages, have all conspired with a vague idea of its comparative poverty and sterile deserts, to restrain those explorations which elsewhere have laid open to the eye and heart of civilization and Christianity all the other regions and peoples of the globe. The efforts and enterprises of the last few years have inaugurated a new era in this respect; and there now seems a fair prospect that the tardy movements of commerce and civilization may be quickened by the more generous impulse of Christian zeal, so that the repair of an injustice too long delayed may in earnest be undertaken. The lively satisfaction with which

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the religious public in Britain and the United States, have hailed the recent developments of the interior of the African Continent, is an augury of good, most cheering to every heart loyal to the great commission of the Redeemer.

A condensed sketch of former attempts at the exploration of Africa, both those which were directly undertaken for this purpose, and those which have been incidental, with a summary of their results, will prepare the way for the object more immediately aimed at in this paper, and will also give to it a greater degree of completeness. Passing by those which have had reference only to Egypt and the shores of the Mediterranean, the first modern accounts of Africa were by captive Christians and the monks who followed them to ransom them from captivity, and are of little present value. Rev. Thomas Shaw and Dr. Lempriere, (brother of the author of the Biographical Dictionary,) early in the eighteenth century extended their travels beyond the confines of Egypt. Neibuhr, the father of the celebrated historian, did the same, in the service of the Danish king: and his travels were published in 1767. James Bruce, of Scotland, won high renown by his travels in Africa. Incredulity refused assent at the time and long afterward to many of his remarkable statements, all of which have been fully confirmed by subsequent travelers. Burckhardt and Belzoni, in the early part of the present century, extended their travels into Nubia, and the latter, while attempting to proceed from Benin to Timbuctoo, was struck down by a mortal disease. In our own time, Lord Valentia and his companion, Henry Salt, have given the best accessible account of Abyssinia, the result of four years' travel. Other names less distinguished might be noticed, as having achieved some success in exploring regions north and east of Central Africa.

In Southern Africa, chiefly in the vicinity of the Cape of Good Hope, several travelers have extended their explorations. Captain Hopp was among the earliest of these, and he explored, under direction of the Dutch governor of the Cape, the country of the Namaquas, a little later than the middle of the last century. To him succeeded Kolben, La-

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caille, Spanman, Patterson, Vaillant, Barrow, Trotter, Somerville, Percival, Latrobe, Campbell, Alberti and Thompson, who, in the end of the last century and the first twenty years of this, explored the country north and east of the Cape. Spanman was a Swede, the contemporary and friend of Linnaeus. Vaillant, a sprightly French naturalist. Barrow reached the orange vines on the West Coast, and Trotter and Somerville penetrated to Lalakoo, the capital of the Bechuans, where Dr. Livingstone has recently resided for several years.

The Natal District, on the South-Eastern Coast of Africa, has been explored by several Englishmen since the Cape fell into their hands; and a map, with a description of the country, has been communicated to the American Geographical Society by the Rev. A. H. Wilder, an American Missionary.

On the Western Coast, the Portuguese seem to have been the earliest explorers, chiefly in search of slaves and gold. From the days of Prince John, toward the end of the fifteenth century, expeditions were fitted out from Portugal, and several stations were established on parts of the Western Coast, both north and south of the equator, some of which still remain. Religious fanaticism, as well as cupidity, impelled to the prosecution of the slave trade. The French were soon attracted to the same region. If some of the Portuguese writers are to be credited, they long since penetrated the interior as far as Timbuctoo. But the records of early explorations by them are meagre and fragmentary.

The English, incited by mercantile rivalry, repeatedly endeavored to enter the country, but at first with indifferent success. Toward the close of the last century, the African Association of London, (since merged in the Royal Geographical Society,) set on foot the most important explorations. They first sent out one of our countrymen, the celebrated John Ledyard, a native of Groton, Connecticut, who had previously made himself famous by a residence among the Five Nations of Indians, by his voyage with Captain Cook, and by his lonely travels in Siberia. These

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romantic and perilous experiences, it was thought, well fitted him to become an explorer in Africa. But just as he was entering on a tour into the interior, he died, in 1788. Lucas and Houghton soon perished also, without achieving much of their undertaking. Mungo Park was the first of those who, under the auspices of the Association, made real and valuable discoveries. Arriving, in June, 1795, safely off Senegal, he thence prosecuted his researches, and succeeded in tracing the Niger for a considerable distance. Compelled from destitution to return to England, he was sent out in the year 1804 at the head of a large and rather unwieldy expedition, and after making many important discoveries in regard to Lake Dibble and the Niger, his retinue of forty was reduced by death to five; but he still pressed on, and, with his little company, were all murdered at Busa, on the Niger.

In 1815, the American Captain Riley, was shipwrecked on the Coast of Barbary, and in his subsequent wanderings in the interior met with a Moorish friend, who gave him an account of Timbuctoo, which Riley has preserved in his narrative. The following year Captain Tukey was sent out by the English Government, to ascertain whether the Congo or Zaire river was not one of the outlets of the Niger; but after an exploration of about two hundred miles, he unfortunately perished. So, also, Major Peddie and Captain Campbell, in an attempt to ascend the Rio Nunez, some ten degrees north latitude, died prematurely at Kakundy, after securing valuable observations on the Foulah territory. In 1817, Bowditch explored the country of the Ashantees, who, half a dozen years later, defeated a strong force of the British, commanded by Governor McCarthy in person. In 1822, Major Laing approached the lofty mountains which separate the basins of the Senegal and Niger, and considerably elucidated the geography of the adjacent regions. The same year, Denham and Clapperton commenced their interesting researches. The latter, bearing a captain's commission in the British Navy, had been known in this country, having commanded the armed schooner, Confidence, in the memorable battle of Lake

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Erie, where he was taken prisoner. Denham held a commission in the British Army, and both of them were attached to an exploring party which discovered Lake Tchad. A second expedition in 1825, under the command of Clapperton, was intended to penetrate the interior of Africa from the Bight of Benin. Having lost his associates,—except his servant, Richard Lander,—he still pushed on his course nearly to the Niger, then northerly to Soccatoo, and after vexatious detentions by the perfidy of the natives, he died at the little village of Chungary in 1827. His faithful Lander closed his eyes, and subsequently reached England.

In 1826, Laing, by request of his government, penetrated to Timbuctoo from Tripoli, where he spent a month, but was treacherously murdered while returning, and his journals were lost. The Landers, (Richard and John,) in March, 1830, landed at Badagry. They soon reached Boussa, and from that place descended by the Niger to the Ocean, discovering the river Tchadda on their way, and securing other valuable observations. In a subsequent exploration from Liverpool two years later, intended to secure commercial advantages, much fatal sickness was experienced, and the Niger was abandoned for the Tchadda, and an unsuccessful attempt was made to follow that river to the lake. Oldfield and Allen have distinguished themselves in some of these endeavors, in one of which Richard Lander was fatally wounded in a skirmish.

Since 1840, expeditions and explorations, English, French, German and American, have followed in rapid succession; and, particularly within the last four years, abundant success seems to have been secured in these endeavors. Dr. Barthe and Dr. Livingstone, among European explorers, and the American missionaries, Wilson and Bowen, seem to have been most successful, and have laid the public under largest obligations for definite and, on the whole, cheering results from their explorations. The whole African Continent, as it may well be called, stretching northwardly from the Cape of Good Hope for five thousand miles to the Mediterranean, and from Cape Guardafui, on the Indian Ocean, to Cape De Verde, on the Atlantic, a breadth almost as

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great—having the largest unexplored wastes now known, promises at no distant day to lay open all its secrets, and to invite the commerce of the world, and the evangelization of the churches of Christ.

To this latter aspect of this great subject, we propose now chiefly to invite the regards of our readers. Very noteworthy is the important fact that God raises up, at just the right time, fitting instruments, and applies proper incitements to His people, for the great work assigned them. To our minds, the movements of the last dozen years connected with our denominational evangelizing enterprises in foreign lands, have at times been fraught with not a little that seemed painful and embarassing. The separation of our Missionary Union in 1845, and the cutting off of one half our churches from connection with those foreign missions which had been most attractive and endeared to us all by a long course of toils, sacrifices, and incipient cheering success, particularly the Burman and Karen Missions, seemed to put the Southern churches in a disadvantageous position, which threatened to paralyze their zeal and energies. At that very period, if we are rightly informed, God was, by His converting grace, preparing one of those rare instruments for the achievement of important results, on which our eyes have since been turned with deep and absorbing interest. A young man, remarkable for cool and intrepid daring, who for awhile found congenial companionship and employment in the border warfare between Texas and Northern Mexico, was then first brought to notice. Man thought not so—but the Lord seems to have said of that captain of dauntless Texan Rangers, "He is a chosen vessel unto me, to bear my name among the heathen races, the little known and much dreaded tribes of the dark land of Africa, and I will show him how much he shall suffer for my name's sake." When, therefore, it pleased God, who called him by His grace, to make known to him His will, immediately he conferred not with flesh and blood. His own first connection with this great work is set forth so modestly, and with such self obliviousness, that he seems to be speaking of others rather than of himself. He has just been giving a

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sketch of the entire circuit of so called Christian Missions in Western and Central Africa in modern times, beginning with the Portuguese Catholic Missions, commenced four hundred years since, tracing their reception, their superficial but apparently large success in the outset of their efforts, and the miserable and mortifying failure experienced, so soon as they endeavored to give anything like efficiency and restraint to their instructions. Then, three hundred years later, or about a century since, the Moravians, those simple-minded, self-denying servants of the Lord, sent a company of missionaries to the Gold Coast of Africa; but they were soon cut off and dispersed by the diseases of the country.

Then he notices the steps taken by the Episcopal or Established Church of England—soon followed and shared by Wesleyans and others, to set on foot Christian Missions in connection with the colony of Sierra Leone, and the like efforts of several denominations of American Christians through the then Colony (now the Independent State) of Liberia. Then follows the paragraph above alluded to, in which occurs the first reference to himself.

"In the meantime, Central Africa was occasionally mentioned as a future field for missions, but nothing was done. Not a few persons, appalled by the mortality of missionaries on the Western Coast, had almost concluded that white men should not be sent to that country. The natives on the Coast were also considered to be, in their present degraded state, nearly or quite too low to demand immediate attention. Almost any field appeared to be preferable to Africa. The Foreign Mission Board of the Southern Baptist Convention had no white men in that country, and their colored missionaries confined their labors mostly to the colonists. The question arose, What can be done for Africa? The prospect appeared gloomy, so far as regards white laborers. Finally it was suggested that Sudan, remote as it is, might be accessible; that it might have, and ought to have, by reason of its elevation, a healthful climate; and that the people were certainly superior in intelligence and morals to those on the Coast. Here was a new hope. The effort might be a failure, but still the probabilities of success were sufficient to authorize, if not to demand a trial, On the 22nd of Feb., 1849, I had the satisfaction to be appointed a missionary to Sudan."

Thus writes THOMAS J. BOWEN, the sole originator of the Southern Baptist Mission to Central Africa; the author of the first of the volumes mentioned at the head of this article; a man eminently fitted, and wisely trained in the

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wonder-working providences of that God who doeth all things after the counsel of His own will, for the distinguished and successful work which He has already so signally commenced. It is not for us to read the future; and this noble man of God may easily fall, as so many others have done, a sacrifice to his zeal and lofty enterprise; but should God spare his valued life for a few years even, we cannot but anticipate the most benign results from the field which he has already so successfully opened. The briefest possible epitome of what he has achieved already, will place this matter, and some correlative questions of surpassing intrest and importance at the present time, in a fair light before our readers.

Some months of delay intervened before Mr. Bowen could secure fitting associates; but on the 17th of December, 1849, he sailed from Providence, R. I., accompanied by Rev. Hervey Goodale, and Robert F. Hill, a young colored brother, selected as his associates for the Central African Mission. They arrived at Monrovia, the capital of Liberia, on the 8th of February following. Constrained unwillingly to remain for some months in this new Republic, they were deeply interested and yet unbiassed observers, as they now are reliable witnesses, of its true condition and prospects. The second chapter of this volume gives a brief but very clear and, we doubt not, truthful statement of the Liberian affairs. It may not be agreeable to the over sanguine eulogists of this incipient enterprise, and it certainly will not suit the spirit of its detractors and defamers. The error of both these classes in the portraiture which they have furnished, is here considerately noticed, and the true condition and prospects of the infant State are, with discriminating and cautious fidelity, pointed out.

His description embraces many things pertaining to the aspect of novelty, in which these strangers found almost everything invested. The tropical vegetation, of an intensity and exuberance surpassing the conception of those who have never beheld it; with the ever-rolling surf, dashing against the rocky base of the promontory of Cape Mesurado; the half-clad and unclad natives pulling off to meet them in

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their little canoes, or standing gazing at them from the shore; and the back-ground of the picture, fading away in the dim, smoky horizon which distinguishes the dry season,—"all presented a scene of mingled beauty, wildness and sombreness, according well with their previous conceptions of Africa." Contrasted with the novelties of such scenes, was the sober Christian work they had come to execute, worthy of their most strenuous efforts. They found much to praise, and somewhat to censure in the character and conduct of the Liberians, and both are meted out with commendable candor and faithfulness. The deficiency of a proper degree of kind regard by the ten thousand colonists, for the two hundred and fifty thousand natives embraced within the limits of the infant State, is the chief blame attributed to them,—that the former do not exert themselves as they might and should to improve the latter in civilization and religion. The same charge might with still greater truth and force be made against us, and against almost every Christian community on the earth. Nor is it any new thing, for long ago it was the sad grief of one like-minded to these explorers—"I have no man like-minded, for all seek their own, not the things which are Jesus Christ's." The self-denying missionary, who has left all for his Master's cause, and the welfare of perishing souls, may naturally and fitly reprove the carelessness of men for the welfare of their fellows; but we who stay at home and please ourselves, amid all the coveted appliances of luxurious comfort, should be slow to join in censuring the handful of Liberian colonists, grappling with the poverty, hardships, and privations they are necessarily enduring in the beginning of their enterprise, if they do seem somewhat wanting in tender, lively sympathy for the hundreds of thousands of naked, brutal, barbarous natives around them. Yet Mr. Bowen testifies that some are making praiseworthy efforts to improve the natives; the churches and schools are open to them, if they choose to enter them; the general influence of the colony has been good; about one thousand of the natives have been reclaimed, many of whom are consistent Christians. Degraded as most of the natives now are,

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they were far more so twenty years ago, and the like progress in the same direction for twenty years longer, will bring the mass of them, at least, to a semi-civilized state. Surely this is cheering, and should call forth devout thanksgivings unto God.

There is so much of candor and far-seeing wisdom in Mr. Bowen's fifth chapter, in which he discusses the future prospects of Liberia, that we cannot withhold the substance of its statements and arguments. To disabuse the ultraists on both sides of their needless fears and hence disarm their opposition, he thus states the design of colonizationists:

"Their single object and motive is to plant a great negro nation in Africa, which shall be a means of diffusing civilization and Christianity throughout the whole Continent, thus making an immense addition to the moral power and commercial wealth of the world. As this gigantic scheme is yet in the feeblest days of its infancy, differences of opinion as to the final result are certainly allowable, however much we may regret the unreasonable prejudices on both sides, which throw themselves in the way of success."

Hence we cannot but ask, that one so competent to discuss this great question in an original and unobjectionable manner, with all the advantage of having been upon the ground on both sides of the ocean, and with motives to fidelity and moderation of statement, such as rarely have been found in any single individual, should have a patient hearing. His words are wise and weighty, timely and conciliatory:

Considering the importance of the subject, and my own relations to the African continent, I cannot permit this opportunity to pass without expressing my opinion as to the natural and probable course of events in Liberia. It is true that great and surprising revolutions are possible, both in Europe and America, but it is not probable that anything will occur in either continent which will overwhelm African colonization and its counterpart, African missions.

Assuming, as we justly may, that the affairs of the world will continue to move on, as they ever have done, through all these changes, in obedience to the moral and social forces which are their motive power, I feel authorized to entertain large hopes as to the future of the colonization scheme now identified with Liberia. We may define the elements of a great nation to be, first, a numerous, virtuous and intelligent people; second, a wide and productive territory, and thirdly, a just and strong government.—My hopes claim all these for the future Liberia, and I believe that these hopes are authorized by existing circumstances.

First, as to the *numerous people;* I look to America and to Africa, to the emigration of American negroes, and to the civilization of African tribes.

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It does not seem unreasonable to expect an extensive emigration of American blacks. Free blacks are already numerous in the United States, and their number will naturally and, therefore, inevitably increase. They are now prevented from emigrating by three causes; the hardships incident to settling in Liberia as a new country, abundance of food and employment in America, and their own prejudices against the cause of colonization. But all these hindrances to emigration will disappear. As Liberia grows older, the hardships incident to settling in all new countries will cease to exist, and there will be more food, and more employment of every kind for new comers.—This alone would give an impetus to emigration. But still further, the abundance of food and employment enjoyed by the free blacks in America is sure to be diminished sooner or latter. Our country will at last become populous, and our peasantry, whether white or black, must experience that scarcity of food which is felt by the peasantry of all other populous countries.—Then we must witness a new species of antagonism, the most uncompromising and terrible of all antagonisms, a strife for bread, which is life; and still more terrible to the free negro, because it will be a conflict of races, in which all the circumstances will be against him. Justly or unjustly, in a struggle for food and for existence, the white race will claim precedence, and they will enforce the claim; for ultimate sovereignty resides in the right arm of man, and the right arm is powerful in proportion to the strength of the will and of the intellect by which it is directed. Even the slave, being at once the property and the family of the master, must have precedence over the free negro, so long as the wants of the more numerous white race will permit slavery to exist at all. I do not say that matters will ever come to their natural extremity, but there will certainly be a powerful tendency in that direction, so powerful that the free negro will be obliged to yield, and to fly for the preservation of his existence. And whither will he fly, except to Africa? Then the land of his fathers will be his land of promise. Then the colony which he now curses will be the bright star of his hope. Then the opponents and traducers of African colonization and African missions will be remembered, but not honored. The colonizationist foresees the coming storm, and labors, unrequited let it be, to provide a refuge which shall stand forth as a blessing to two races.—He at least is a purblind, self-worshipping philosopher, whose brightest visions cannot reach the threshold of to-morrow.

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Providence never fails for want of means, and He will find the means to colonize Africa. At present, before the fulness of the time, He employs individuals to plant and nourish Liberia. As events roll on, and the increasing number of free negroes feel the necessity of emigration, the whites will feel it also with more and more intensity, till it becomes a great national affair. Then the federal government, and perhaps the legislatures of all the States, will vote annual appropriations to aid the colored people in returning to their original seats. Such are some of Liberia's hopes from America.

Africa too will contribute her millions of civilized men. While the success of colonization is yet a problem, some persons fear that the Liberians, so far from civilizing Africa, will relapse into barbarism. But none of these persons have considered the natural and almost inevitable result of the various forces which are acting in and upon Liberia. Neither have they acquainted themselves with the more tangible argument of facts. Liberia is full of well attended churches and schools, She has a good government, well administered under officers elected by the people from among themselves. She is steadily increasing in prosperity, and in everything that pertains to civilization. And she is sustained by numerous and powerful friends, who would sacrifice much, from principle, to prevent her destruction.

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The natives around and among the colonists are barbarians, but they are men, and are capable of being elevated by the same forces that elevate others. As before stated, they are moving onward toward civilization, and this motion, which is already beginning to be remarkable, is more likely to be accelerated than retarded. Some of the superior tribes, as the Kroos and Vies, will lead the way, and rise up to the estate of citizenship in the Republic. Then others will follow, and yet others more and more remote from the coast, and who shall say, thus far the influence shall go and no further?

But we are met by the objection, that the Africans are mentally and morally incapable of civilization. I have sometimes expressed the opinion, that while opponents are perplexing this question by vain arguments, there are other men who will solve the problem by doing the work. Yet it *is* a problem at present, and our efforts to civilize Africa may fail. Of this, however, I have no serious fears, provided the nations of the earth will keep sufficiently quiet to permit the continuance of our labors. Let it be granted that the dark races are constitutionally inferior to the white; and, again, that education, however long continued in successive generations, cannot improve the brain and nervous system, or the innate faculties of a race, * still the believers in a future African colonization cannot act so absurdly as not to fall back on the following admitted truths:

1. That man is everywhere capable of improvement. The most enlightened races were once barbarians, as the Greeks, Germans, French and English; and the most degraded races, as the Hottentots and the negroes of Guinea, are now making advances toward civilization. At Freetown, El Mina, Cape Coast Castle and Akra, the natives are so much improved that they dress respectably, and live in comfortable stone houses. The natives at any other point on the coast, or in the interior, are equally capable of being improved.

2. The limit of man's improvability has never been ascertained. I can easily conceive that England and America might now be considered almost barbarous compared with the highest moral, intellectual and social excellence of which a nation of our own race is capable. We may admit, and I think justly, that the negroes will never be equal to the whites, where the two races enjoy equal opportunities; for the white race, everywhere, under all circumstances, is endowed with characteristics which are not found in the negroes or in any other dark race. But this does not require us to conclude that the negro, any more than the white man, has reached his maximum of improvement. There might be negro nations fully as much civilized as we are at present, and there might, at the same time, be white nations as barbarous as the ancient Germans.

Our own civilization is not purely the result of our own superior moral and intellectual powers. America, England, Germany, etc., depend for their civilization on Greece and Rome; Greece and Rome derived theirs from the valley of the Euphrates and the Nile, and Egypt and Assyria were civilized of necessity, for the reason that millions of people were crowded together in fertile valleys surrounded by extensive deserts. The physical geography of the globe has been the great civilizer of man. If the deserts of Asia and Africa had not existed, and if there had been no Mediterranean Sea, and no gloomy forests and rugged mountains on the north of the Grecian and Italian peninsulas, the civilized kingdoms of Europe and the grand Republic of North America could not have existed. †

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* This has never been proved, and it is certainly opposed by numerous facts.

† The Manchus, a white race, who civilized China, were themselves driven into civilization by their position on fertile spots in the Great Asiatic Desert. Want of room to expand by emigration forced the Man-

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On the other hand, physical geography has blighted Africa with the curse of barbarism. Her immense northern deserts arose as an impassable barrier to that current of eastern civilization which has overflowed Europe and America; her climate has precluded the possibility of extensive conquest by Europeans, and her wide, fertile interior has given unbounded scope to that barbarism which requires nothing but food and animal gratification.

Still further, the physical geography of the globe has established the civilization which it called into existence. Europe could not soon, if ever, have originated civilization, but no part of the globe was so well adapted to receive it, as it existed, when it was growing old, and was likely to die a natural death in Egypt and Assyria. Europe herself, divided by seas and mountains, perpetually shaken by the conflicts of races, and crushed by a weight of abominable antiquities, could never have developed and perfected the civilization which she had received and preserved. America was discovered just in the right time to save Europe and the world, just at the time when it was demanded by the conflict of opinions, feelings and interests, which then, as now, was substantially a conflict of different European races. More than a thousand years of successive conquests running and returning in all directions throughout Europe, had scattered all races throughout all countries. But the features, feelings and habits of different families in almost every town, showed that the old races, though *mechanically* intermixed, were not to a great extent *chemically* blended. In other parts of Europe no less than in England, there was a class of men of similar features and character because they belonged to the same ethnical family, who were distinguished by an intense feeling of personal independence, which revealed itself in a demand for civil and religious liberty. Similarity of feeling and character led thousands of this race to America,† where the physical geography of a vast region almost necessitates the existence of a nation of greater integral extent, and more powerful in the control of mankind in general, than any nation that has ever existed or ever can exist while the seas, continents, deserts, mountains and rivers of the globe retain their present form.

To this nation, the appointed arbiter of earth, God has brought the barbarous negro race, and from this country he is leading them back, civilized and Christianized, to Africa. In the meantime, African barbarism has run its course, and is growing old and decrepit. The savage exuberance of the soil has passed away. and the character of the people has necessarily changed. Almost everywhere they are congregated in towns, some of which are of immense size. Throughout half the continent, they are civilized on their own basis, to a degree which surprises every one who becomes acquainted with the fact. They cannot retrograde now, for that would be contrary to the geographical, moral and social causes which are moving them forward. Just at this time, precisely when needed, precisely when the people see their necessities and long for assistance, the allied causes of African colonization and African missions, backed by America, by Christendom, and by the irresistible de-

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chu civilization upon the prolific Mongolians of China, a race of men who probably have never made any great discovery or invention.

† There are many Americans of other races, and accordingly they have other countenances and other feelings. It is not climate and circumstances which have given a national face and character to the American people. They are more nearly an original ethnical race than most other white nations, and hence the national features and national character which exist everywhere, and have ever existed since the States were colonies.

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mands of modern commerce, pledge themselves to the redemption of Africa. Now we look again at the physical geography of that continent. Her first condition of isolation and savage fertility inevitably produced its result; but these circumstances are gone forever, beyond the possibility of restoration. Steam unites her to the rest of the world, and four thousand years of cultivation have effectually denuded her of forests.* The next condition of her physical geography to be noticed is seen in her great rivers, piercing to the heart of the continent, and in the immense undulating plains, whose innumerable streams and fertile soils infallibly indicate the uses of her great rivers.

Let us now turn to feeble Liberia, and ask if there is not hope? Where shall we fix her future boundary? In this case, the extensive fertile territory, which is one condition of her greatness, is so extensive that we cannot venture to claim a fourth part of it even for a great nation. As to the just and strong government which is necessary to her success, we have no reason to fear. She has begun well by modeling her government after the great exemplar for the nations, the Constitution of the United States. When despotism shall have perished in Europe, which it is sure to do, we need not fear its existence in our own Liberia. That African colonization and missions may meet with reverses, or at least with serious difficulties, as all human affairs must do, I freely admit; but it seems to me that their perpetuation and their ultimate triumph are guaranteed by moral and social causes, which are as irresistible as the physical laws of nature.

With these views as to the prospects of success for Liberia, Mr. Wilson, the missionary in Africa for nearly twenty years, and whose volume we have introduced second at the head of this article, substantially agrees. The whole of the first chapter of the fifth part of his volume is devoted to this subject, and we would willingly give some extracts from his valuable suggestions, could we find room for them. It is the more satisfactory to quote his authority, because,—as he ingenuously confesses,—in his earlier acquaintance with the country, he was less favorably impressed in regard to it. After more mature consideration, however, he is now convinced that Liberia is destined to take her stand among the respectable civilized nations of the earth. Thus do the most intelligent and candid from the North and the South of our Union, Baptists and Presbyterians alike, come to similar results in their investigation of this great problem, as to the prospects of the success of the colonization enterprise on the Coast of Africa, for her own emancipated children.

Were it appropriate we should love, in a few earnest

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* The forests of Guinea are a small portion of the continent; the rest is prairie, the result of cultivation.

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words of our own, to urge some considerations on this subject which have deeply affected our own minds. While the vast area of our country almost trembles beneath the tread of four millions of the African race, who are among us, but not of us, many of them free in name, but subject to the most serious disabilities, and this very class in their comparative abjectness among us, appealed to as a reason why the more numerous portion should not be admitted to their degree of emancipation; while our highest adjudication has just decided, that they cannot in full share the privileges of citizens among us, shall not a willing ear, a loving heart, and a vigorous hand be given, to turn the waters of bitterness into fertilizing streams of refreshing; and with their own cordial assent, assist many of these sons and daughters of Africa to return to their fatherland, and there lift up an ensign to the nations, on which redeeming mercy for themselves and myriads of their pagan and degraded countrymen may be conspicuously inscribed? Is there any object now appealing to the philanthropy, the patriotism, and the piety of our countrymen which is comparable to this? And may we not hope that the wise and good all over the land will entertain this enterprise in their affections, their prayers, their benefactions?

A few days after the arrival of Messrs. Bowen and Goodale at Monrovia, they made an excursion of near one hundred miles into the Golah country. Part of this distance they went by water up the St. Paul's River, and the remainder on foot, with native carriers for their baggage. Here, at a small town—where Mr. Goodale had made arrangements for opening a school for the native children—he died, after a month's sickness of the acclimating fever. After burying there this his only associate missionary, Mr. Bowen returned to Monrovia, visited Grand Cape Mount and Gallinas river, and finally sailed for Cape Coast Castle the 20th of June, 1850. After a detention here and at the proximate town of El Mina of three weeks,—which seems to have been busily filled up in gleaning information of all kinds in reference to the natives, their habits, and the effects on them of intercourse with Europeans and Ameri-

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cans,—about the middle of July he obtained a passage on a small schooner, loaded with "steaming" brown sugar, to Badagry, which he reached on the fifth of August, or nearly eight months after leaving the United States. This place was within some twenty days' journey of Bohoo, where he intended to commence his missionary labors. But he found many impediments in getting into the interior, and was constrained to spend about a year and a half in and near Abbeokuta, the capital of the small kingdom of the Egbas. It is situated on the Ogun river, some ninety miles from the sea, and not more than twenty miles south of the Yoruba country. This place, as described both by Wilson and Bowen, is one of very decided interest, having been built up by the fragments of people from other towns, many of which had been destroyed by wars carried on for the promotion of the slave trade. The people and their rulers seem to have evinced more than common interest in having missionaries settle among them, and Episcopal, Wesleyan, and perhaps some other subordinate missions, have been successfully established. Nearly one thousand of the natives have been hopefully converted, considerable portions of the Word of God have been translated into their native tongue, and much prosperity attends them.

While here detained, Mr. Bowen found his time well employed in studying the languages of different tribes or nations, their habits, usages and character. While here, too, a favoring Providence made his counsels and his former military experience eminently useful to the Egbas. The fierce Dahomey king raised a large army and attacked Abbeokuta, intending to destroy it, to break up the flourishing Christian missions here established, and re-introduce the slave trade with all its horrors. This army, with the king at their head, confident of an easy victory, reached the very walls of the city, and fought with demoniac fury for its capture and destruction. The counsels of our brother, and the favor of the Almighty, enabled the assailed to achieve a decided victory, so that this murderous assault was signally defeated, with the loss to the assailants of two thousand slain and several hundred prisoners. It was indeed a New-

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Orleans defeat, achieved without serious loss to the Egbas. If ever there was a righteous cause of defensive war, this certainly was of that character. The strong, natural love for military adventure, and the power of Gospel principle and motive to restrain it, were signally manifested in this good missionary a short time afterward, when he declined accompanying the British forces, which at first were defeated before Lagos, but subsequently were victorious. This voluntary restraint put upon the generous impulses of his nature—"lest he should be recognized on that coast as an amateur warrior," furnish a happy indication of the discretion of this noble man. May he ever remember, that "greater is he that ruleth his spirit, than one that taketh a city."

Then follow, in Mr. Bowen's volume, the accounts of his several attempts, crowned with final success, to reach the interior cities and nations of Sudan, according to his original purpose; his visits to Iketu and Bi-Ollorrun-Pellu, and the invitations he received to go still farther, to Awyaw, the capital of Yoruba, a large city, and to other places. The success with which he preached the gospel, and the character of some of the natives, declaring that they never worshipped an idol—and the very emphatic manner in which the missionary testifies that "everybody in that country believes in one true and living God, of whose character they often entertain surprisingly correct notions—a natural result of the pure theism of their natural religion"—are wonderful and truly gratifying. So also is the interest evinced by several Mohammedans in the gospel instructions addressed to them.

After having determined to accept the invitation to establish a mission at Ijaye, among the Yorubans, he returned via London to the United States to report progress, and obtain men and means for its vigorous prosecution. In August, 1853, with two additional missionaries and their wives, he reached Lagos, on the Coast, and with but little detention this time, proceeded to the interior. By June of the following year, they had built residences and a chapel at Ijaye, and they had baptized several converts. Himself and

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one other missionary remained there till the autumn of the following year, when he removed to Ogbomoshaw, fifty miles further in the interior, and began another station. The reception of one of the missionaries there, on his first visit, was so encouraging, that on returning he records his conviction, that the whole country occupied by the heathen was now open to missionaries.

Soon after this, Mr. Bowen visited Illorin, a city of the first class for size, and there had many and most interesting conferences with the king and the other rulers. They listened with becoming interest to the preaching of the Gospel, and were evidently much impressed in its favor; but the rigid caste of their *fate* led them to the conclusion, that it would not do *for them* to renounce the Koran and the false prophet. Still, a favorable impression has certainly been produced, which may be successfully followed up hereafter. The character of these people is thus described:

"The Pulohs, (called also Fulahs and Fellahs,) who are the rulers of Illorin, are by far the most interesting people in Central Africa. According to their own account their ancestors were white, and they still call themselves white men. I have already expressed a conjecture that they may be the Psylli or Psulloi of ancient history. Some of the tribe relate a tradition that their people once lived about Messina, near Timbuctoo, whence they dispersed by four emigrations,—to the Senegal—to the Susa country, which they subdued and called Futa, (a name long ago referred to Phut, the grandson of Noah, from whom, it is thought by some, the Fulahs are descended,)—to Barba, and other countries west of the Niger—and to Hausa, where they have founded a great empire which extends to Illorin. Their language is not African; it is not Shemitic. In Africa they are called the red people. Some of them are black, others mulatto colored, and others almost white. The women plait the hair on each side, and tie it under the chin. They have the same cast of countenance as white women, and some of them are decidedly handsome. I noticed one, who would have passed for a sharp-nosed woman in any country. The Azbens, who live on the southern borders of the desert, were declared to be entirely white like myself. This was the only white tribe known to the people of Hausa and Kanike."

None of these Pulohs had been very great travelers, but the Moors and Arabs had told them wonderful stories of a tribe none of whom are more than three feet high—of others with tails, and others still with horns! This penchant for the marvellous, perfectly unsupported as it is by any reliable evidence, is suitably ridiculed by the author.

From Mr. Bowen's description of Sudan, we gather the

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following interesting details as to the people of Central Africa:

There are three classes. 1. The true negro of the lowest organism, naturally incapable of refined feelings, never feeling disgust. 2. Mulattoes, varying in color from dark to very bright. The mulatto Pulohs are physically and mentally a fine race. 3. Black people with European features,—descendants of mulattoes and negroes,—but retaining the features of the former, and the skin of the latter. The intellect of the two latter classes, as indicated by their language, is highly encouraging. The Yoruban language affords all the terms necessary for a full and clear declaration of the Gospel. The reason why they pay such deep attention to preaching, as constantly reported by the missionaries, is because they well understand what the gospel teaches. The pure and correct theism, which rises far above the superstitions of the people, is another proof of their mental soundness.

They have a good share of common sense, and readily form correct notions of the missionaries who go among them. But they are almost destitute of science, having no weights or measures. They measure months by the moon, and years from one rainy season to another. They believe the earth to be a circle, with the land in the centre bounded by water. None of the tribes of Africa have invented an alphabet for their language, except the late alphabet of the Vies. They all write Arabic, if they write at all. Some of the Central Africans compose spirited verses on war, love and other subjects. When Mr. Bowen was refused admittance into Awyaw, the women were soon singing about it; the first line of their song was:

"The white man camped at the root of the tree."

They deal much in proverbs, those of the Yorubas being among the most remarkable in the world.

In their moral character there is much to admire and much to condemn. By regarding too exclusively the one trait or the other, much misapprehension would result.

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They are naturally kind, polite, not treacherous, regard honor, and detest ingratitude. They are industrious too, and would be more so with adequate motive. With no better markets for their surplus produce, labor-saving expedients would produce idleness, and consequent vice and degradation. Their reverence for parents and superiors is noticeable, hence their teachableness. They are remarkably free from adultery, theft and dishonesty. But they lack a sound conscience. They fear the laws of their country and public opinion, but have little notion of God's retribution. They are rather devoid of modesty, but shameless exposure of their persons decreases as you recede from the Coast. At Illorin, the Pulohs exhibit a degree of refinement. All the people in this part of Africa live in towns, which exerts a polishing influence on them. Their markets are large and attractive. They sit and sleep on mats on the earthen floor of their dwellings; eat from a common dish, the women apart from the men. The dress on the Coast is only a breech-cloth and a wrapper; in the interior much more ample and varied,—trousers, tunics, palm hats or turbans, sandals, &c. They are remarkably cleanly, often washing their clothes and their whole bodies with soap and water daily, thus removing the odor so offensive in the negroes of the United States. In their cooking they bake nothing, but boil or fry their food in earthen pots, take three meals a day—breakfast a little after sunrise, dinner at noon, and supper after dark. Their usual drink is water; tea and coffee are unknown.

The Yorubans are eminently social, fond of visiting, eating and sitting together; are very ceremonious too. Courtship is carried on by the female relatives chiefly, but either sex has the right to make a proposition of marriage. Polygamy is universal in Africa, hence no woman, pretty or ugly, is obliged to remain unmarried. The woman, after marriage, is sole owner of her property and earnings, is not obliged to work for her husband, and has no claim on him for support. When a man dies. the eldest son inherits the house and all the wives of his father, except his own mother. Yoruban women are not prolific, and entire barren-

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ness is not uncommon, but is reckoned a great disgrace.

Most of the Yorubans are farmers; their only implement the hoe; no carts, wagons or plows; but they cultivate well Indian and Guinea corn, yams and cotton. Every man has his own farm by usage—when abandoned, it is common property. Many men and more women are engaged in traffic. The arts, though in a rude state, supply the wants of the people. There are iron-smelters, carpenters, leather-dressers, saddlers, tailors, spinning by the women, weaving by men. Every one is free to choose, follow or change his occupation at pleasure. The tools are so simple as to appear contemptible—especially those of the carpenter, blacksmith and weaver. Glass manufacture is a great secret confined to few.

In Yoruba, many of the notions which the people entertain of God are remarkably correct. They make Him the efficient Creator, have some notion of His justice and holiness, and talk much of His goodness, knowledge, power and providence. They will not compare the greatest idol to God. "Could we convince the heathen that Jesus is a better Mediator than their idols, they would be converted." The devil-worship of the Africans, of which so much has been said, is nothing more or less than trust in false mediators. The images made by the negroes are only symbols. No one supposes that they are endowed with spirit, intelligence or power. They are precisely analogous to the images, pictures and crosses of the Catholics. In Yoruba, every idol has its priests, who offer sacrifices of goats, sheep, hens and pigeons. Sometimes, though very rarely, they offer human sacrifices. No sacrifices are offered to God. Sometimes they pray to Him, and often thank Him for the blessings of life. In their idol-worship, most of the common-people do not distinguish between the symbol and the thing symbolized. The sun and moon are not worshipped in any part of Yoruba, except at Ifeh—but there are traces of sun-worship in many parts of Africa.

The civil officers are the king of Awyaw and his counsellors, and the governors and their counsellors in the several towns. Neither king nor governor is above law. From

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the king, or governor, and council, there seems to be an appeal sometimes to the people, who make or repeal the laws. Criminals are executed by beheading, or strangling with a rope. The capital offences are murder, treason and house-burning. All prisoners taken in war are slaves, and if not redeemed by their countrymen, are set to work by their captors or sold to dealers. The price varies from thirty to sixty dollars, according to age or quality. In Yoruba they are not cruelly treated, and home-born slaves are seldom sold to slavers. At least four-fifths of the people are free.

On the whole, then, this volume must convince us, that there is a high degree of civilization in these cities of Central Africa. The industry, honesty, cleanliness, progress in the mechanic arts, and superiority in religious views, which distinguish the people, elevate them far above the naked, filthy savages who occupy other portions of the country. This requires to be taken into account by all who would be just in their estimate, and not put all native Africans on the level with the lowest.

Several of the closing chapters are devoted to the geography, the climate and healthfulness—and other scientific views of Yoruba—from which, though their perusal entire will be intensely interesting and instructive to those who possess this volume, we can only command space to glean a few of the items of greatest importance.

The Yoruba family, in all its various tribes and compartments, extending back from the Coast nearly to the Niger, covers a tract of some forty thousand square miles, and including all who speak varieties of the same language, may amount to three millions of souls. The population of its large towns varies from seventy thousand in Illorin, to twenty thousand in Lagos; twenty-five thousand in Ogbomoshaw, and thirty-five thousand in Ijaye. The face of the country is generally undulating; there are no ranges of mountains, the streams are generally clear, the soil is various, some of it decidedly fertile, but not covered with heavy forests and dense undergrowth like Liberia; but almost the whole of Yoruba is open prairie, scattered over with small, spreading trees and some forests. The water is generally good, but always warm.

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The rainy and dry seasons divide the year, the former occupying two-thirds of it. But traveling is not suspended by the rains; and the climate has no bad effect on the natives. The diseases are not malignant—no cholera, plagues or other epidemics prevail; agues are not common. On the whole, the people are more healthy, and far less liable to die of acute diseases, than we are in America. The acclimating fever is scarcely more dangerous than an ordinary cold, but the debility which follows it may result in serious consequences. In the author's case, the fever was so light that he was not laid up till the fourth day, and could scarcely persuade himself that his indisposition was the dreaded African fever. The bane of African residents is debility. It must not be supposed, however, that a resident in Yoruba, at least, is always half dead with debility. Mr. Bowen has repeatedly walked three or four days' journey at a time, keeping up with the natives, wading streams, climbing mountains, sleeping under trees without a tent, and living on the usual food of the people. He remarks—"Such exposures would be unfavorable to health in any climate, and I cannot think that a climate where white men can do all this, is sufficiently bad to excuse them from missionary duty."

The natives in most places are among the most cleanly people in the world, washing their bodies daily, and their clothes often, which is one reason of their good health. By building proper houses, and observing all the rules of health, the author has little doubt that Europeans would almost escape the effects of the African climate. After quoting with approbation Dr. Judson's remark, that in Burmah the average life of missionaries was about five years, and that inactivity killed them, he gives the following counsel:

"Few better reforms could be introduced into missionary life, than for each member of the corps to labor three hours every day at some useful mechanical art, which would give relaxation to his mind and vigor to his body. I propose to put me up a little shop, and try to learn the art of making chairs, tables and spinning wheels. Even fatigue is not hurtful, unless carried to excess. I have walked in my journeys till my bones ached, and yet I soon felt all the better for it. In Liberia, when some of the emigrants who came out about the same time I did were moving about with swollen ankles, an old settler pointed them to me and said: 'Look at that man; he is always going, and see how much better off he is than you are.'"

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Finally, in regard to the physical geography and other facilities of this region, it is remarked, that Yoruba, (a kind of peninsula, with regard to its position to the sea and to the Niger,) from its healthiness, and the ease with which roads may be constructed, seems destined for one of the most important portions of the African Continent. If colonized by civilized blacks from America, and properly conducted, it would soon command the trade of all Central Africa, to which it is the natural key.

In this choice portion of the unevangelized globe, the Southern Baptist Board of Missions have already established three promising stations; at Lagos, where Mr. Harden, a colored man from Liberia, (formerly of Baltimore, Md.,) has charge; at Ogbomoshaw, two hundred miles in the interior, where two or three American white missionaries and their families are stationed; and the other at Ijaye, intermediate between these, where a like number are now placed. How bright and hopeful is this beginning! And who can fail to trace the compensating benevolence and wisdom of the Divine ordering, which *just now* is opening such a field to these brethren. Of one thing let us all be reminded—It is more than possible—yea, there is abundant reason to fear, both from the nature of the case, and from the historical development hitherto—that much, if not most, of our regard for colonization, and for Liberia as a fruit of it, has been begotten and fostered, not by any generous regard for her welfare and advancement—that she may have a name and a glory, and become a blessing to the earth; but rather by the present and foreseen exigencies of our own land. Just so far as this has been our leading motive, it savors too much of narrow selfishness and timid apprehension, to beget or cherish a truly noble offering. What is now needed, if we mistake not, is a lofty, Christian and patriotic enthusiasm for planting on the shores of Africa a free, virtuous, enlightened nation, to bless that dark land with the radiance of a better day than has hitherto dawned on her, and to illustrate most conspicuously and discriminatingly how God's providence loves to honor, and aid, and crown with best and largest success, what has been set

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on foot for His glory. In a word, when self is lost and forgotten, swallowed up in an absorbing regard for something higher and better, then shall we labor more zealously, and with more confident hope that God will bless us.

Wilson's Western Africa, to which reference has already been made, is one of the noblest and most complete contributions towards a full and definite knowledge, of the coast regions especially, of that too much neglected land. The author truly remarks, that most of the books hitherto written in regard to this portion of Africa, have confined the information they give to single and isolated districts, or they have been written by transient visitors, who could see nothing but the surface of things. This volume, on the contrary, embraces an extensive portion of the coast, reaching some twenty-five degrees of north and south latitude, and it presents, in a lucid arrangement, the careful and earnest investigations which the author has devoted nearly a score of years of the vigor of his life in making. He by no means confines the statements here given to his own personal observations, extensive as they have been; but guided by his knowledge and experience, he sifts and condenses from the best and most reliable sources all the important facts which are here presented to the reader. The task has been most skillfully performed. The volume is divided into four parts. The first, in five chapters, treats very generally of Africa as a whole, and what the ancients knew of it. Then more specifically of the geography of Western Africa, the Portuguese discoveries, their settlements and their decline. Then it traces the early enterprises of the English, French and Dutch in Western Africa, and closes with a sketch of Senegambia. Part second, in twelve chapters, goes over minutely and thoroughly all the coast portions of Northern Guinea, reaching almost down to the equator. The third part, likewise embracing twelve chapters, goes over Southern Guinea in the same minute and faithful manner, tracing down the coast to about the fifteenth degree of south latitude. Then in the fourth or closing part, in six chapters, we have a more thorough and minute description of Liberia, of Sierra Leone, of the slave trade, and

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the true means of abolishing it; a chapter on the languages of Africa, another on Christian missions in Western Africa, and finally a discussion of the agency devolving on white men in connection with these missions. When, furthermore, we have stated that these topics are all treated by the hand of a master, with a degree of fulness and fidelity sufficiently exhaustive to satisfy most inquirers, and with commendable candor and impartiality, we have but faintly indicated our high appreciation of the obligation which Mr. Wilson has conferred.

Mr. Flickinger's book contains little more than one-eighth part as much matter as the volume of Mr. Wilson, and is confined to three very small tribes, the Mendis, the Sherbros and the Timanys, situated between Sierra Leone and Liberia. Probably, the author is a fair specimen of the simple-minded, godly ministers of the United Brethren, or Moravians. His little volume is embellished with his likeness, and contains thirty-six chapters, very briefly and with unusual simplicity describing these tribes of Africans, with which his residence on that coast made him familiar. He shows their rudeness, their degradation, their darkness, as they have often more elaborately and graphically been described before. Their perishing need of the gospel is indicated, and what its faithful ministrations, accompanied with schools and the various processes of civilization and improvement, would accomplish for them. Hence the duty of the privileged disciples of Christ in this country to labor for the achievement of this object; and more especially his appeal to his own brethren, the Moravians, is urged by all the common motives and enforcements. The sincere and truthful honesty of the writer seem impressed on every page; and as his book may circulate among those who have not been reached by more elaborate and powerful developments of the same great subject, it may be hoped that its influence will be salutary.

Mr. Andersson's wanderings, explorations and discoveries are of quite a different character. He was an adventurous and intrepid Swede, who having acquired some taste for travel in other regions, went to England and joined

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himself to a private enterprise, full of hardship and adventure, among the wild beasts and wild men of the interior of that portion of the African Continent lying between the settlements of Europeans, which have stretched northwardly from the Cape, and the track of Dr. Livingstone's extensive explorations. Among the rest, he reached the little Lake Ngami, which gives a name to his interesting volume. He was not, indeed, a missionary himself; but so frequently was he the guest and the traveling companion of these pious and devoted laborers, who were struggling to do good among some of the most thankless and hopeless of the natives, that much of his more reliable information was gathered from their larger experience, and hence is not inappropriately introduced in this article. We have been more than willing, moreover, to give the unbiased testimony of an outside observer, as to the results of these evangelizing labors which he witnessed. The stand-point of his observation may not indeed be the most favorable, nor his verdict absolutely conclusive. As a member of the National Lutheran Church, he probably had more regard for the forms than for the spirit of Christianity; and the larger part of the missions he visited, German and Wesleyan, being nearly allied to his own faith, do not furnish the best field for a favorable observation. Indeed, whether from the forbidding and almost hopeless character of the tribes and people on whom these evangelizing labors have been expended, or some infelicity of their character or application, the results seem meagre indeed. We cannot here go at any length into the solution of this problem; but it is just now worthy of special notice, that very much such simple efforts at preaching the gospel—without schools or other appliances—which one class among us are so earnestly inculcating as the true primitive type of Christian missions, seem there to have been very decidedly a failure.

But Mr. Andersson's book will not prove a failure. It is so full of perilous and exciting adventure, narrated for the most part with commendable simplicity, and without offensive self-glorification, he tells us so much which is new and fascinating by its freshness, and his portraiture of men, and

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beasts, and scenery, is so graphic and life-like, that we are sure his volume will long continue to be a favorite. Since this paper was commenced, the news of his painful death has reached this country. It seems that, undeterred by past severe endurances, he adventured a third time on African explorations, and, in one of his hunting excursions, was trampled to death by a wounded and infuriated elephant.

When this Article was commenced, and even when put to press, the most confident expectation was entertained, on what seemed reliable assurances, that Dr. Livingstone's volume would be received in season to have the advanced sheets reviewed in this connection. But up to this day (June 11th) but the merest outline with many of the spirited and graphic Illustrations have been received by the American Publishers. It will be duly presented in our pages hereafter—perhaps in connection with Dr. Barth's Exploration of Northern and Central Africa; and Lieut. Burton's Journals in Eastern Africa—thus compassing with this article, the whole of that interesting quarter of the globe.

THE TESTIMONY OF THE ROCKS:

Or, Geology in its Bearings on the Two Theologies, Natural and Revealed. By HUGH MILLER. With Memorials of the Death and Character of the Author. Boston: Gould & Lincoln.

OUR age is often abused for an alleged want of heroism. It is called a hard and practical age, deficient in poetry and sentiment: divorced from chivalry, and wedded to money-making. Carlyle pours out a torrent of sarcasm and scorn on the pigmy men of our generation, ceaseless as the flood from the dragon's mouth in the Apocalypse, and evokes Abbott Samson from the shades of the past as a model of true heroism. Such despair over human degeneracy, indi-

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cates rather the dim eye than the dark place. The stupid Mexican treads unconsciously on the golden sands of the Pacific shore, which unfold their hidden wealth to the clear-sighted Anglo-Saxon. There is no want of heroism in our day. The belted knights of Cressy and Agincourt were not braver or more chivalric than the six hundred Crimean warriors from the "nation of shop-keepers," who made the brilliant but hopeless charge at Balaklava. Jason, with his adventurous crew, skirting the shores of the Euxine, cannot compete in heroism with Florence Nightingale and her angel band, sailing over the same waters for higher ends. No hero embalmed in immortal verse by Ariosto, or Tasso, or the Northern Sagas, for conflicts dire with giants, and dragons, and sorcerors, in defence of fair lady, can take the palm of chivalry from Kane and McRae, battling with the ice-king in his strong fortresses, and storming the cave of Æolus to carry succor to lost mariners.

Heroism in the human heart is not extinct. The form may change, but the spirit is eternal. It may be found to-day in many a lowly home, where a life-long sufferer wastes to the grave without repining; by many a hearth, where parent and child, alike children of toil, struggle cheerfully for a bare subsistence. Hugh Miller deserves a high place with the foremost heroes of any age. His pride in honest labor; his manly preference of a life of toil to a life of dependent ease; his choice of a mason's trade, as a matriculation in nature's university, introducing him to the strange hieroglyphics sculptured on many a rocky page; his iron purpose, never relenting during a fifteen years' experience of harsh masters, and rude companions, and filthy lodgings, and tables scantily spread with porridge and bannocks; his rigid economy for the body to buy food for the soul; his stern adherence to right at the sacrifice of comfort and popularity; his high aims, which gathered fresh strength and fortitude from difficulties insurmountable to others, all mark him as a hero, nobler, and more worthy of reverence, because more human, than Amadis de Gaul or the Chevalier Bayard.

Hugh Miller seems to us the finest model of a self-educa-

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ted man in literary history. Struggling painfully upward, like Burns, from the Scottish peasantry, with less of sunshine and fewer words of good cheer in early manhood, he shared none of the poet's bitterness against worldly superiors, and was equally free from the low vices which clouded the poet's genius and shortened his days. With less of practical sagacity and talent for statesmanship than Franklin, he had a higher poetic imagination, and profounder religious sensibilities, and a nobler character. Self-educated men are liable to peculiar prejudices; they are generally *crotchety;* but it would be hard to find a better specimen of a well-rounded mind than Hugh Miller, free alike from weakness and from vanity.

His intellect was robust and healthy, having no taint of the morbidness common to genius, which often pains one in the pages of Carlyle, and Foster, and Tennyson, and De Quincey. He united a fine imagination with reasoning powers of the first order. A keen and sagacious observer of nature and men, often penetrating to fundamental laws by that intuitive perception, which in its lower range is so striking a characteristic of woman, and in its higher sphere belongs to all great discoverers, he was eminently cautious and deliberate in forming and expressing opinions. In an age fruitful in scientific speculations, he scarcely embraced an error, or was compelled to retract an opinion. When we add to these qualities of mind his generous culture, which was broader and richer than that of most men trained in the schools, including all that is noteworthy in English poetry, history, philosophy and theology; and his charming style, pronounced by good judges the best English of the age, and combining the purity of Goldsmith with the vigor of Bolingbroke and the dignity of Hooker, one may be pardoned for cherishing a reverential love for the man, not unlike the attachment of the Highland clansman to his hereditary chief.

He did more than any man of his age to popularize Geology, and awaken an enthusiasm in this youthful science among the people. As Chalmers' "Astronomical Discourses" and Nichols' "Architecture of the Heavens"

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opened the wonders of astronomy to the apprehension of the common mind, the "Old Red Sandstone" and "Footprints of the Creator" brought the marvellous facts of geology into the hovel of the peasant as well as the study of the scholar. His exquisite style invested the mysteries of earth's ancient history with a fascination scarcely surpassed by the latest romance of Scott, and many a reader became as familiar with the habits of the Pterichthys and Asterolepis, as with the customs of Mac Ivor and Montrose. The volume before us contains the ripened fruits of his genius, and learning, and piety. It will take rank, we believe, as the ablest of his works, and the richest contribution made by English literature to physico-theological science. It is a wonderful book. One knows not whether to admire most the profoundness of his learning, or the clearness and vigor of his reasoning, or the richness of his literary allusions, or the magical grace of his style, or his intelligent and reverential piety. As the warrior is content to die on the battle-field in the arms of victory, we know not that Hugh Miller could have chosen a better hour for death, (if it had not come by his own hand, in the wildness of delirium,) than when he had completed this demonstration that the God of Revelation is also the Author of Nature, and laid it as an humble offering on the altar of religion.

The Memorials prefixed by the American publishers add much to the value of the work. They make us acquainted with his private life, and the esteem in which he was held by the scholars and the common people of Scotland. They attest the purity of his character, the frankness and courtesy of his manners, and the genuineness of his piety. When pretenders to science, like Nott and Gliddon, sneer at the Bible and the Christian faith; and popular writers, like Dickens, caricature the clergy and Evangelical religion, it is refreshing to find a truly great man, like Miller, acknowledging his indebtedness to the instructions of the pulpit, bowing humbly like a little child before the Bible as the fountain of all truth. We shall give a brief analysis of the work, before passing to any observations on its teachings.

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The first chapter, on the *Palæontological History of Plants*, demonstrates the important truth, that a great principle of order has regulated the introduction of vegetable life on earth from its first beginning. The character of vegetable life has steadily improved. We may trace the evidence of continuous progress from the flowerless plants, without proper stem or leaf, to the dicotyledonous plants and trees, which include the most important varieties of our era, and this progress has been in a direct scientific line.

"It is a marvellous fact, whose full meaning we can as yet but imperfectly comprehend, that myriads of ages ere there existed a human mind, well nigh the same principles of classification now developed by man's intellect in our better treatises of zoology and botany, were developed on this earth in the successive geologic periods; and that the bypast productions of our planet, animal and vegetable, were chronologically arranged in its history, according to the same laws of thought which impart regularity and order to the works of the later naturalists and phytologists." P. 35.

The classification adopted by Lindley in botanical science, is precisely the same, with a single exception, (which may soon be removed by a new discovery,) with the order in which geology teaches that plants were introduced upon the earth's surface, and Mr. Miller suggests the pertinent inquiry,

"Whether we have not a new argument in the fact, for an identity in constitution and quality of the Divine and human minds; not a mere fanciful identity, the result of a disposition on the part of man to imagine to himself a God bearing his own likeness, but an identity real and actual, and the result of that creative act by which God has formed man in His own image." P. 36.

The second chapter, on the *Palæontological History of Animals*, develops a similar fact in the introduction of animal tribes. The geological order of fossils in the earth's strata, corresponds with the scientific classification of the best naturalists. It brings out, also, a curious fact in the history of the different classes of vertebrata. There have been periods of high development and subsequent decline; and each class, at the time of its highest development, has given distinct foreshadowings of the superior order next to come. He quotes the following language from Agassiz:

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"It is plain that before the class of reptiles was introduced upon our globe, the fishes, being then the only representative of the type of vertebrata, were invested with the characters of a higher order, embodying, as it were, a prospective view of a higher development in another class, which was introduced as a distinct type only at a later period; and from that time, the reptilian character, which had been so prominent in the oldest fishes, was gradually reduced, till in more recent periods, and in the present creation, the fishes lost all this herpetological relationship, and were at last endowed with characters which contrast as much when compared with reptiles, as they agreed closely in the beginning." P. 99.

The third chapter, on "*The Two Records, Mosaic and Geological,*" has been previously published in this country, and is the raciest and most eloquent in the volume. It presents a new theory for harmonizing the narrative of the creation in Genesis with the known facts in geology, and confesses that the theories of Chalmers and Pye Smith, considered satisfactory a few years ago, have been outgrown by geological discoveries. He considers the "days" of Genesis as prolonged periods, instead of natural days, and believes the seventh day to be yet in progress, for "the work of redemption is the work of God's Sabbath day." The illustration, drawn from the collection in the British Museum, of the vegetable, and reptilian, and mammalian periods, corresponding to the third, and fifth, and sixth days of creation, is one of the finest pieces of descriptive painting in the English language.

The fourth chapter, on the *Mosaic Vision of Creation*, continues the discussion of the same subject, and is an ingenious and well elaborated argument for the theory that Moses received his knowledge of the great facts of creation by vision, instead of verbal inspiration. God revealed to him in this way the pattern of the tabernacle, and to other prophets the future events which they foretold. On this theory, the narrative in Genesis is not an accurate account of facts, but a description of scenes and occurrences as they would appear optically to an observer. As in prophecy the event may be wholly misapprehended, until read by the light of its accomplishment, so the narrative in Genesis must be interpreted by the facts of science. The brightening and fading of the successive tableaux in the vision, would naturally suggest, also, the rising and setting of the

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sun, and explain the use of the word "day." The argument may fail in carrying conviction to many minds, but it is a fine specimen of ingenious and cumulative reasoning, and the description of the progress of the vision, reminds one of the grandest passages in the Paradise Lost.

Chapters fifth and sixth, on *Geology in its Bearings on the Two Theologies*, are the most original and suggestive in the volume. As the author said of an article of McCosh on "Typical Forms," they contain the seeds of a rich volume. He brings in geology as a skillful teacher of natural religion. It refutes the skeptical theory of an infinite succession of beings, by proving that all orders of existence of which we have any knowledge, had an actual beginning. It refutes, also, the doctrine of development, by exhibiting the growth of individuals and tribes from birth to death, but indicating nowhere the transformation of one species into another. It refutes, also, the argument of Hume, that from a single effect we can know nothing of the producing cause, and confirms the old argument from design, by showing that the whole history of creation has been in a direct line of progress, and that "man is the end toward which all the animal creation has tended from the first appearance of the first palæzoic fishes." It confirms, also, the doctrine of revelation that man has been made in the Divine image, for he is an intelligent agent to carry forward the Divine plan for cultivating and beautifying the earth's surface, and developing the capacities of inferior tribes. In constructive power he is ever imitating the wonderful contrivances visible in the animate creation; and in his æsthetic culture, he only re-produces combinations of color and form found in the fossils of past ages. "There is no form of the volute known to the architect but may be found in the rocks; but there are many forms in the rocks unknown to the architect." The sixth chapter contains, also, some suggestive passages on the Unity of the Human Race, and the possible origin of the present diversities, in the degradation consequent upon sinful habits in successive generations.

Chapters seventh and eighth, on *the Noachian Deluge*, present strong and, as it appears to us, unanswerable ar-

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guments against the old theory of a universal deluge, and maintain that all the ends of retribution for sin were answered by flooding the regions inhabited by man. They present, also, a vivid picture of the means by which such a deluge may have been occasioned, in harmony with processes well known in geologic history.

Chapter ninth, on the *Discoverable and the Revealed*, discusses with rare discrimination the object of a revelation from heaven. The author maintains that it is to make known truth which cannot be discovered by the senses or the reason. The Bible was never designed to teach scientific but religious truth, and it uniformly describes the scientific facts as they appear to an ordinary observer.

Chapter tenth, on *the Geology of the Anti-Geologists*, exposes the wild assumptions and incoherent reasonings of the men who pretend to explain the phenomena of nature, while they deny the first principles of geological science. It is a running fire of irony, and logic, and sarcasm, and pleases us less than any chapter in any of the author's works. It is the only instance of uncharitableness we can recall in his writings.

Chapters eleventh and twelfth, on *the Less Known Fossil Floras of Scotland*, are valuable contributions to the geological history of Scotland, but quite out of place in this volume, and seriously mar its harmony.

As this work presents the latest results of geological research, so far as they relate to the Scriptures, we propose to survey briefly the points of contact between Geology and the Bible, and to show how far its discoveries have modified Biblical interpretation, and in what respects they have illustrated or confirmed important Biblical doctrines.

1. In what particulars has Geology modified the common interpretation of the Bible?

(*a.*) The Antiquity of the Earth.

Unscientific readers would infer from the first chapter of Genesis that the earth was created in the six days, at whose close man became its inhabitant; and that it can lay claim to no higher antiquity than the few thousand years of man's existence. But this interpretation is not of necessity

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the correct one. It was doubted by learned expositors before geology had lisped its first rudiments, and it is now generally admitted by candid minds that "the writings of Moses do not fix the antiquity of the globe." The first verse of Genesis denies the eternity or self-origination of matter, and declares the *fact* of creation. It asserts that the heavens and the earth had a beginning, and were the work of God. *When* they came into being, whether in immediate connection with the creations of the six days, or countless ages before them, the sacred writer does not intimate. If an objector asserts that the historic unity of the narrative requires the events to be interpreted as following in direct succession, we refer him to the method pursued by the same writer in narrating his own birth. In the second chapter of Exodus it is said, "There went a man of the house of Levi, and took to wife a daughter of Levi. And the woman conceived and bare a son." Every reader would naturally infer that this son, Moses, was the first-born of his parents, but subsequent events in the record prove that two children, at least, Miriam and Aaron, were born before him. The brevity of the Scriptures brings together in the order of narrative, events which may be separated by years or ages in the order of time.

An intelligent mind in our day cannot doubt the great antiquity of the earth, without setting aside the laws on which human faith rests, and dismissing the argument for the Divine existence and wisdom drawn from proofs of design in the creation. Astronomy asserts for the heavens a vast antiquity. It declares that many of the stars, and the remoter nebulæ visible through the telescope, must have been created ages before the supposed era of the world's formation. By well known laws of optics this conclusion is inevitable, for light from the most distant telescopic nebulæ can have reached the earth only after a movement of millions of years. Geology, following in the steps of its sister science, puts forth similar claims to the antiquity of our globe. It unfolds distinct and successive strata in the earth's crust, each containing fossil relics of tribes that have lived and died, and whose biography, written in these rocky

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leaves, is as legible, and as credible too, as the history of Nineveh and Pompeii, disinterred from the oblivion of ages. If one believes implicitly that the ruins of human dwellings, and the implements of handi-work, found in the disentombed cities, indicate the former existence of nations long extinct, the same laws of evidence require him to believe that the skeletons of fishes, and reptiles, and birds, found in the Palæzoic, and Secondary, and Tertiary formations, indicate the former existence of animate tribes which were extinct long before man had being. Hugh Miller has a fine illustration of this point in his "First Impressions of England." He places a thoughtful man in a graveyard in the north of Scotland. The sexton with his spade turns up from the soil human bones, fragments of coffins and rusted nails; striking deeper beneath the human remains, he reaches a vein of sea-sand, filled with shells of oyster, and mussel, and cockle; lower still, he penetrates a bed of sandstone, and beneath it a bed of impure lime, richly charged with remains of fish, of strangely antique forms. It makes poor patchwork of logic to infer from the human bones and coffins that human bodies were once buried there, and to deny that the other remains mark a burial-place of shells and fishes. If one admits that these fossil relics prove the former existence of tribes of living creatures, there is no escape from the conclusion of the geologist. The earth's crust to the depth of several miles is filled with fossils, and the Divine veracity, and the Divine origin of the laws which guide human faith, compel one to believe that the strata of our earth indicate an antiquity which almost surpasses the power of numbers to estimate. Distances in space, though they suggest no definite conception, may be employed to illustrate distances of time. We may compare the antiquity of the superficial deposits, the most recent formations, with the distances of satellites in the solar system from their planets, the antiquity of the Tertiary formations with the distances of the remoter planets from their central suns; of the Secondary formations with the distances of star from star; and of the Palæzoic formations (leaving the Azoic out of account) with the un-

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measurable spaces separating our system from the telescopic nebulæ.

While geology puts forth such confident claims to the vast antiquity of the globe, it suggests indirect proof of the recent origin of man. It confirms the Scripture record that man is the last born of creation, placed as a sovereign on the perfected earth to keep and till it, and hold dominion over its living tribes. After the most diligent search it has found no trace of human remains or works in the latest of the Tertiary formations, and it has failed equally to discover proof of the creation of any fish, or bird, or mammal, since man began to be. As the word of God teaches, geology affirms, that man was the last formed of living creatures, and with his appearance God rested from the work of creation.

(*b.*) The "*Six Days*" of Creation.

Christian men of science have struggled hard to retain the literal meaning of the word "day," without doing violence to the facts of geology. Dr. Chalmers maintained with great ability that a general convulsion may have preceded man's coming, indicated by the "without form and void, and the darkness on the face of the deep." The six days of creation would then be literal, and in them was completed the process of refitting our globe as a dwelling-place for man. Dr. Pye Smith framed an elaborate argument to prove that the convulsion may have been local, confined to western Asia, and that the creation described pertained to that locality. The theory of Chalmers, once considered satisfactory, is now inadequate to explain the facts of geology. Diligent search has failed to discover any proof of such a convulsion, and has found a formidable array of evidence to discredit it. Some periods in the earth's history have apparently closed with a great catastrophe. Whole species of living beings suddenly disappear, and their fossil remains betray marks of fear and agony in the act of dying. They seem to have been overtaken by a sudden and general destruction. But there is no trace of a catastrophe, or an extinction of living tribes, just before man's coming. The existence of many species of fishes, and reptiles, and mammals, of the human period, may be traced

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back in an unbroken series of generations for ages before the apparent time of man's creation. There is no dislocation of strata, no break in the progression of animal life, but peace and quietude prevail on earth, as if the time of great convulsions had passed by, and the globe was prepared for the abode of rational beings.

Can the "six days" be interpreted as prolonged periods, instead of natural terms of twenty-four hours? Our author accepts this view, and thinks the Christian world will soon imitate him. He contends that the Scripture use of the word "day" is not uniform. In prophecy it denotes a year, or term of years. In Genesis 2: 4, it denotes the whole period of creation. Why may it not be equally indefinite in the first chapter? If the sun was not visible till the fourth day, how could the reckoning be made by the earth's diurnal revolution before that time? Hugh Miller thinks the facts of the creation were revealed to Moses in vision, as the events of future history were revealed to the prophets, and from this he draws a fresh argument for the indefiniteness of the term. As the vision probably passed before Moses in successive scenes, each scene opening in dimness, then brightening into distinct view, and fading gradually away, he would be reminded of the morning and evening twilight, preceding and following the day, and might naturally describe the work of creation as completed in so many days, without attaching the restricted sense to the word which it generally bears.

If an honest exegesis will admit such an indefinite use of the word, which eminent Biblical scholars are willing to concede, it will establish a perfect harmony between the narrative of Genesis and the facts of geology; for the order of progress described by the sacred writer is precisely the order unfolded in the earth's strata, and Mr. Miller adds the cautious but decisive opinion, that he "knew not a single scientific truth that militated against even the minutest or least prominent of the Scriptural details of the creation."

(*c.*) The Flood.

Christians have generally believed in a universal deluge, submerging the entire earth, and destroying all vegetable

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and animal life. Scientific objections have not troubled them, for they have regarded the event as a miracle, and rested their faith on the Divine omnipotence. If God designed to cover the earth with water, they have justly said, no difficulties which human ingenuity can suggest would interpose any barrier to the execution of His purposes. But the whole question turns on the nature of the Divine purposes. He determined to destroy the human race for its sinfulness, and selected the deluge as a fitting instrument of His wrath. In the Divine government the means and ends are always nicely adjusted, and there is no needless expenditure of power. In this particular case the agency might be expected to be adequate for the result designed, and no more than adequate. It would reach every human habitation, and exterminate the guilty race. But as only a small portion of the earth's surface was inhabited by man, why should other portions not yet tainted by sin fall under a similar judgment? Would not this involve a needless expenditure of power, and a needless waste of life in the animal creation? Human experience of the general methods of God's providence contradicts the popular belief.

But the language of Scripture, it is said, is very definite and precise: "All the high hills that were under the whole heaven were covered." Can this mean anything less than a universal deluge? If this were the only passage in the Bible where such strong language required modification, it might be accepted as decisive. But in the New Testament we read: "Then went out unto John, Jerusalem, and all Judea, and all the region round about Jordan, and were baptized of him in Jordan." This needs limitation, for we know that but a small part of the Jews submitted to John's baptism. At the Pentecost, it is said, "there were dwelling at Jerusalem, devout men out of every nation under heaven;" but when these nations are enumerated, it is evident that very many in Africa and Europe, to say nothing of America, were unrepresented. If limitations must be placed to the statements of the New Testament, may not equal liberty be taken with the Old Testament?

If the language of Scripture does not imply, of necessity,

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a universal deluge, scientific objections may be allowed their full force, and they have great weight. The varieties of insect, and reptile, and animal tribes are so numerous, the naturalist tells us, that a structure of the dimensions of the the ark could, by no possibility, contain them. Many of them, too, are carnivorous, and could subsist only on animal diet. No known agencies could produce a body of water sufficient to cover the highest mountains of the globe, and unless restrained by miraculous power it would interrupt the ordinary laws of the earth's diurnal and annual revolution, of gravity, and of magnetic and electric currents. Scientific men, whose piety equals their learning, fail to discover any evidence of such a vast mass covering the surface of the whole earth, but they find, on the contrary, many portions of that surface which seem to have been untouched by water for ages prior to the deluge.

If a local deluge is more in harmony with the known facts of science, and with the general methods of Divine providence, and with the special object for which the judgment was designed, and meets all the requirements of a sound interpretation of Scripture, we can see no reason for accepting the popular opinion. Mr. Miller has a beautiful theory of the means by which such a deluge may have been occasioned, by the subsidence of the inhabited earth, causing a great influx of the waters of the ocean, and destroying all animal and human life in the regions overflowed. To an observer in the ark such a deluge would *seem* universal, and as the Scriptures generally describe scientific facts by appearance, rather than reality, the language of the sacred record would be fully justified.

II. Geology furnishes strong arguments in confirmation of the Sacred Record, and suggests many beautiful analogies to its profoundest doctrines.

(*a.*) It adduces new evidence for the existence of a Creator.

The skeptic has often asserted that no proof can be derived from nature of the fact of creation, or the necessity of a Creator. The present Cosmos has a being, he says, and

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for all we know to the contrary, it may have existed from eternity. Why may not the forms of matter as well as spirit be eternal? Subtle metaphysical arguments have been invented by acute thinkers to subvert this assertion, but they have never proved quite satisfactory. Geology suggests a conclusive reply. It demonstrates that the present Cosmos had a beginning. It bids the skeptic read on stony tablets the history of the past from the Palæzoic age to the Tertiary deposits. It points him to the fact that "every plant and animal that now lives on earth, *began to be* during the great Tertiary period, and had no place among the plants or animals of the great Secondary division." "At definite lines in the deposites of the past, the existing mammals and molluscs cease to appear, and we find their places occupied by other mammals and molluscs." These, if traced farther back, disappear in turn, and give place to others, and thus group gives place to group in the different strata, "till deep in the rocks at the base of the Silurian system, we detect what seems to be the primordial group, beneath which only a single animal organism is known to occur." We can detect the starting-point and end of every extinct species. Every living group has its evident beginning. No species is developed from a preceding species, but the identity of each, though extending through many ages, is absolute and universal. An intelligent mind, tracing these frequent changes of the Cosmos, and the successive creations of new races and tribes, demands an adequate cause, which can be found only in a Creator.

(*b.*) Geology proves this Creator to be a *personal* being.

There is a peculiar grandeur in Pantheism which captivates many noble minds. Nor is the pantheistic theory easily confuted. Its metaphysics have often baffled the skill and subtlety of the ablest theists. But geology furnishes direct proof that the whole scheme of creation has been directed by a personal mind. Man always aims to find unity in variety, and after long and patient study of the vegetable and animate creations, he has succeeded in reducing the innumerable individuals composing them to distinct classes, separated by clearly defined lines of division.

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These laws of classification have required profound genius for their discovery, but their simplicity and beauty commend them to every mind. Man did not make these laws. They existed for ages before he came into being. The fossils buried in earth's strata proclaim that the introduction of all organisms on our globe conformed precisely to these laws. The succession of beings from lower to higher, classified by the scientific mind, is precisely the order of creation revealed in the geological periods. Man has discovered laws which God has ordained, and if a personal mind was needed to discover them, a personal mind was no less needed to institute them.

Man finds himself endowed with constructive powers. He builds dwellings, invents machines to facilitate labor, contrives devices of convenience and utility, as morticed and bevelled joints, the column and the arch. He has æsthetic tastes; takes delight in certain colors and combinations of color; and devises graceful ornaments to gratify a sense of architectural beauty. But he is never original. He finds himself anticipated in every particular in the broad domain of nature. When he is most complacent in view of his own originality, he has only re-produced some form existing ages before in the vegetable or animal world. This singular resemblance between the plans and workings of the human and Divine minds is a confirmation of the Scripture doctrine that man is formed in the Divine image, and a confirmation equally strong of the personality of the Deity.

(c.) Geology proves the Creator to be an intelligent designer.

The argument from design and final causes has been treated with no little contempt in our day, but it is an argument of high order, and carries with it a cogent demonstration. Two great principles seem to pervade the entire Cosmos; the one, a principle of order in obedience to which all things conform to a certain general plan or pattern; the other a principle of special adaptation, by which each individual existence, while following the general plan, is also fitted for its own situation, and the ends given it to accomplish. The two have been often arrayed

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in antagonism, but their true harmony is developed in the masterly work of McCosh on "Typical Forms." The argument from design rests equally on these two principles, and is strengthened by their harmony. The evidence from geology is overwhelming that from the beginning of creation, the Divine Mind has had certain ends in view, and the whole course of creation has been ordered for the ultimate accomplishment of these ends. Not only has each order of animal life been adapted to its peculiar condition, but each has foreshadowed the coming of other and higher beings. In the striking words of Agassiz, "Man is the end towards which all the animal creation has tended from the creation of the first Palæzoic fishes." There is proof of design in the structure of every individual being; there is higher proof of design in the comprehensive plan, by which the continual progress in organisms has looked forward to man's coming and wants. "The great column of being, with its base set in the sea, and inscribed like some triumphal pillar with many a strange form at once hieroglyphic and figure, bears, as the ornately sculptured capital, which imparts beauty and finish to the whole, reasoning, responsible man."

(*d.*) Man occupies a high place in the scale of creation.

The Scriptures give honor to man as the deputed sovereign of earth, having dominion alike over nature and over brutes. Geology teaches the same great truth. The Scriptures also represent man as the beloved child of God, the subject of a particular Providence, and of a sublime scheme of redemption. This view has often excited the jeer of the skeptic, as having no foundation in reason, and at variance with all the developments of science. Pope has ridiculed in stinging verse "the absurdity of man's conceiving himself to be the final cause of creation," when he is but a single link in the great chain of being, and

> "From Nature's chain whatever link we strike,
> Tenth or ten thousandth, breaks the chain alike."

The unbelieving astronomer has pointed to the myriads of worlds scattered through space, and asked if man deserved

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a larger share of the Divine attention than the inhabitants of other spheres, and if it is probable that a sublime mystery like the Incarnation would be unfolded in this remote corner of the vast universe? Revelation answers these questions with sufficient definiteness, and geology suggests some far-reaching thoughts and analogies, which are worthy the attention of the scientific mind. It declares that man is a peculiar object of the Divine regard; that through countless cycles the earth waited in earnest expectation for his coming; that a long series of "geologic prophecies" predicted his appearing, and "the advent of man was the great event prefigured through the geological ages." It intimates a speculative doubt whether the planetary and stellar worlds in the firmanent have yet received their rational inhabitants, or are passing through the various stages of preparation revealed in the earth's history, and destined to become ultimately the "mansions in the Father's house," prepared for His redeemed children. If during ages which numbers are weak to estimate, the earth had no intelligent inhabitants, other worlds may be at present in the same condition, and man may be in the stellar universe what he is on earth, the sovereign among creatures. Who can say that Mercury, almost hidden in the sun's rays, is not subject to that intense heat, forbidding all life, which has left its memorial in the granites, and porphyries, and mica-schists of our globe? Does not Mars, with its reflection of mountain snows, suggest memories of that unexplained period in the earth's history, when the temperature of the frigid zone overspread the tropics, and ice-bergs careered in a frozen sea over what is now the kingdom of Great Britain? And may not the cloudy belts of Jupiter indicate an atmosphere heavily surcharged with mist and vapor, which the sun cannot penetrate, as in the carboniferous era, when huge reptiles were the lords of creation? Geology can dispose of doubts of man's relative importance when compared with the inhabitants of other worlds, by raising doubts if such inhabitants exist with whom to compare him.

On the supposed improbability of the Incarnation, geol-

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ogy speaks with greater boldness, if not with higher authority. It can discover no such improbability, but sees rather in this sublime event, the culmination of that progress visible through its whole history. From the dawn of creation till man's coming, it finds the Divine Being unfolding more fully His power, and wisdom, and goodness. Man is made in His own image, beautifying His earth, and imitating His works; "differing from his Maker, not in kind, but in degree;—not as matter differs from mind, or darkness from light, but simply as a mere portion of space or time differs from *all* space or *all* time." After forming man in His own likeness, one is prepared to believe that He may make a higher revelation of goodness by binding Himself to humanity in a personal union. In the eloquent words of our author:

"I cannot doubt that the Palæzoic, Secondary, and Tertiary dispensations of creation were charged, like the patriarchal and Mosaic dispensations of grace, with "the shadows of better things to come." The advent of man, simply as such, was the great event prefigured during the old geologic ages. The advent of the Divine Man "who hath abolished death, and brought life and immortality to light," was the great event prefigured during the historic ages." P. 234.

"It speaks, I must hold, of the harmony and unity of one sublime scheme, that, after long ages of immaturity,—after the dynasties of the fish, the reptile and the mammal should in succession have terminated, —man should have at length come upon the scene in the image of God; and that, at a still later period, God himself should have come upon the scene in the form of man; and that thus all God's workings in creation should be indissolubly linked to God himself, not by any such mere likeness or image of the Divinity as the first Adam bore, but by Divinity itself in the second Adam; so that on the rainbow-encircled apex of the pyramid of created being, the Son of God and the Son of Man should sit enthroned forever in one adorable person. That man should have been made in the image of God, seems to have been a meet preparation for God's after assumption of the form of man." P. 260.

(*e.*) Geology suggests analogies illustrating the regeneration and future glory of the righteous, and the degradation of the wicked.

Our author dwells upon this point with wonderful originality and force in his "Footprints of the Creator," and the spell in which our mind was entranced in reading that volume has never been fully broken. Some of the chapters yet cling to our memory, as the southern moss to the tree it grasps, and have haunted us even in dreams. Revelation

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unfolds in the history of the future an upward progress of the saved, and a downward progress of the lost. Geology reveals in the history of the past similar diverging tendencies to the two poles of the line of progress. Whole species have fallen behind in the line of march, and have been degraded from their former perfection. Not only have different orders lost the characters of a higher order whose coming they foreshadowed, but they have retrograded in every way, in size, and power, and completeness of structure. Such evidences of deformity and progress downward are scattered along the line of geologic history, and may be symbolic of a like experience in the human race. On the other hand there has been progress in structure, and capacity, and resemblance to God, from the creation of the radiata to the creation of man. Is this progress at an end? Has it reached its final terminus? Does not the doctrine of the new birth, and of man's eternal union with God through the incarnate Son, add a new link, the last one wanting in the great chain of being, which stretches from the lowest form of animate life to the throne of the Creator? We cannot hope to present the point with the clearness of our author:

"In the history of the earth which we inhabit, molluscs, fishes, reptiles, mammals, had each in succession their periods of vast duration; and then the human period began,—the period of a fellow-worker with God, created in God's image. What is to be the next advance? Is there to be merely a repetition of the past?—an introduction a second time of man made in the image of God? No. The geologist, in those tablets of stone which form his records, finds no example of dynasties once passed away again returning. There has been no repetition of the dynasty of the fish, of the reptile, of the mammal. The dynasty of the future is to have glorified man for its inhabitant; but it is to be the dynasty—"the kingdom"—not of glorified man made in the image of man, but of God himself in the form of man. In the doctrine of the two conjoined natures, human and Divine, and in the further doctrine that the terminal dynasty is to be peculiarly the dynasty of Him in whom the natures are united, we find the required progression, beyond which progress cannot go. We find the point of elevation never to be exceeded meetly coincident with the final period never to be terminated,—the infinite in height associated with the eternal in duration. Creation and the Creator meet at one point, and in one person. The long ascending line from dead matter to man has been a progress Godwards,—not an asymptotical progress, but destined from the beginning to furnish a point of union; and occupying that point as true God and true man, as Creator and created, we recognize the adorable Monarch of all the future!" P. 178.

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Such contributions to natural and revealed theology indicate the richness of the mine from which they are quarried. They are the more valuable as coming from a science once regarded by Christians with suspicion, and cultivated by skeptics as the most formidable opponent of revelation. But the works of God can never contradict His Word, and when "sought out by them that have pleasure therein," they are found paying reverential homage to the Bible, as the sheaves in the field made obeisance to Joseph's sheaf. The man of Nazareth may be rejected of many, and the religion of the cross prove a stumbling-block to Jew and Greek, but one by one the sciences will be led by Providence, as the wise men of the east were guided to the manger, to bring their offerings to the feet of Jesus.

Art. VII.—NOTICES OF NEW PUBLICATIONS.

N. B.—The Editors of the Review give on all Books noticed their candid opinion, formed after careful examination.

The New-England History, From the Discovery of the Continent by the Northmen, A. D. 986, to the period when the Colonies declared their Independence, A. D. 1776. By Charles W. Elliott. Two volumes. (N. Y., Charles Scribner, 377–379 Broadway.)

Although the subject of these noble volumes has been discussed by many and able pens, yet no one can read them without admitting that the author has invested it with new interest. By descending into the minute details of the daily life of the Puritans, by his picturesque delineations of their manners and customs, their houses, dress, schools and books, their laws, their "church-matters," their struggles with rude nature, their peaceful and warlike relations with the Indians, and above all by his graphic sketches of the progress of those grand *ideas* which animated them, and the ripe fruits of which we now enjoy—he has made his work at once fascinating and instructive.

He takes a common-sense view of the early settlers of New-England; neither—like some historians—praising them as the incarnation of all that is pure and virtuous—nor, like others, deriding them as long-faced, cast-iron ascetics—but regarding them as men and women with many faults and follies, yet with many noble qualities, and at heart "sound and true." Their intolerance, superstition, and other defects of character, are fairly and fully exhibited. Full justice is done to the memory of Roger Williams, and of the Baptist and Quaker sufferers from Puritan bigotry.

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His style is clear, animated, and often enriched with a quiet humor. In short, he has written a history which will be widely read, and will make its mark. As Christians, however, we must express our deep regret at the evident want of sympathy with Evangelical religion which pervades the whole work. He loses no opportunity to signify his dislike of "Calvinism," speaks of the Holy Scriptures as "the wonderful books of Jewish history and literature," and alludes more than once to the doctrine of Divine Providence, and especially to the Scriptural doctrine of the existence and agency of the Devil, as relics of "the darkness of the past." In his account of the "Great Revival" under the preaching of Whitefield, Edwards and others, he entirely ignores the influence of the Holy Spirit, and seems to consider it all the work of men, and not of God. He compares the scenes in that revival to the superstitious and foolish mummeries of Romanists, and describes Whitefield as "an earnest, indefatigable, honest enthusiast, tending towards fanaticism." But perhaps the most objectionable sentiment in the work is contained in the following sentence. Vol. I., p. 116.

"Yet for several centuries after Mind had asserted its freedom from the intellectual slavery of the Church, and had cut loose from the dogmas and statements of truth put out by Holy Councils of Rome, the religious world held fast by those put forth by Paul, and John, and David, and Isaiah; partly because they were the outpourings of earnest, burning, living souls, and partly because men dared not trust their own souls. The views and aspirations of these inspired men, priests and poets, were limited and comprehensible to many who feared to trust themselves alone in the vast and unexplored region of spirit; so they took the statements that they found already made, just as others accepted the statements of the Catholic Church, and were satisfied." We cannot understand this language as implying less than that the teachings of the "inspired men" who wrote the Bible, are no more worthy of implicit credence than the dogmas of Rome; and that it is more manly to "trust one's own soul" than to rely on the Word of God! It is deplorable that the historian of the Pilgrim Fathers should thus covertly seek to undermine that faith which was the vital element of all their power, virtue and prosperity; and that his fascinating volumes should bear with them into many a family circle and youthful mind a deadly poison, destructive of true piety.

Travels and Researches in Chaldæa and Susiana; With an Account of Excavations at Warka, the "Erech" of Nimrod, and Shush, "Shusan the Palace" of Esther, in 1849–52, under the orders of Major General Sir W. F. Williams, of Kars, Cart. K. C. B., M. P., and also of the Assyrian Excavation Fund, in 1853–4. By Wm. Kennett Loftus, F. G. S. (New York: Robert Carter & Brother. 1857. One volume, 8vo. Pp. 436.

This is truly a scholarly work on a new field. The old home of sacred associations in Western Asia is not and cannot be exhausted in its interest; while the fresh store-house of Central Asia, the historic field of antediluvian, of patriarchal, and of prophetic incident, is just being opened. Mr. Loftus and his noble patron, Sir W. F. Williams, have shown the spirit of genuine, original research, by passing into a region where Layard had preceded them, but going beyond the scene of his labors. To English enterprise belongs the honor of leading the way in this new field as in many another.

Mr. Loftus plunges at once into his subject. The very first paragraph brings before us the phlegmatic Turk swearing by the beard of Omar, and the enthusiastic Persian worshipping Ali next to Mohammed. Leav-

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ing Constantinople March 3d, 1849, as geologist of a diplomatic corps to meet on the border and settle difficulties between the two Oriental nations, Mr. Loftus and party are soon past Bagdad, and in the scene of his labors. Birs Nimrood is in their route; and he pauses to give the result of Major Rawlinson's investigations at this old pile, supposed by Benjamin of Tudela in the twelfth century, and thence to our day, to be the Tower of Babel; a pile whose upper sections are now shown to be of Nebuchadnezzar's day, who, however, was like Herod the Great, a "repairer" of old structures, building up again from ancient foundations. Arrived among the Chaldæan ruins, in a region some days' journey farther down the Euphrates, the origin of its people is noticed. The view gaining ground among scholars, advanced among others by Bowen in his "Central Africa," is maintained, that the Chaldæans were kindred to the ancient Cush; according to Herodotus, who distinguishes the Eastern Ethiopians of Asia and the Western Ethiopians of Africa by the straight hair of the one, and the curly hair of the other.

The theatre of his operations is Warka, which he identifies with the Erech of Nimrod and the Ur of the Chaldees, where Abraham spent his boyhood. Vested with Sir Williams' authority, and assisted by a party of Arabs, excavations were prosecuted for many weeks. Columns of temples were uncovered; but especially tombs, with their coffins, dead bodies and numberless relics buried with them. Mr. Loftus mentions this as a feature distinguishing these Chaldæan from Assyrian mounds, that in the latter no tombs are found, whereas here the mounds are to a great extent sepulchral monuments; and he cites as explanatory the mention of Arrian, the Greek historian of Alexander's expedition, that the tombs of the Assyrian kings were built in the marshy regions south of Babylon, which Alexander visited in his sail down the Euphrates. Three coffins and numberless vases, lamps, tear-bottles, copper coin, &c., were collected for the British Museum. Among the most interesting relics were tablets of burnt clay with well-preserved inscriptions, so delicate that only a microscope could decipher them, and another class of clay tablets which were manifestly bills of credit for various amounts. The annual inundation drew his Arabs away to their cultured fields, and forced him to abandon the farther prosecution of his work.

A sail down the river, a ride across the country, and the canals of the Persian river Karoon were reached, and the scene of his new explorations was entered. Here he visited the tomb of Daniel, as well-founded tradition has fixed it; and he labored at the mounds of Shush or Shusan, identifying, in some beautiful remains of columns and walls, the palace of Esther. The work of Mr. Loftus is illustrated with finely executed engravings, giving landscape views of the mounds into whose buried treasures he dug, and also drawings of many of the articles taken from them. It is a rich addition to the treasures which Layard has gathered from an adjacent field; and the readers of Layard will find this a valuable auxiliary to illustrate and add to what they have prized in his narratives.

A History of Illinois, From its Commencement as a State in 1814, to 1847, &c. By the late Governor THOMAS FORD. (Chicago: S. C. Griggs & Co. Pp. 447.)

Although much of this history can hardly be expected to interest those not immediately concerned with the State of Illinois, either as citizens or property-holders there, yet a large portion of it is occupied with minute and graphic accounts of the celebrated "Black Hawk war;" the rise,

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progress, and character of *Mormonism;* the Alton and Lovejoy riots in 1837; the rage for speculation in town-lots, which proved so disastrous to the country about twenty years ago; and other matters of general interest.

The writer enjoyed peculiar advantages for becoming familiar with the facts he relates, as he resided in the State more than forty years, and bore a prominent part in its history, having held several offices, among others that of Governor, for four years, during the Mormon disturbances. While his work, therefore, is doubtless tinged with his own opinions of the men and parties among whom he was an actor, it yet bears evidence of candor, honesty, common-sense, and judicious views of government and life, and is replete with valuable lessons to all who are tempted to become politicians and speculators. As to the moral character of Mormonism, he says:

"From my own personal knowledge of this people, I can say with truth, that I have never known much of any of their leaders who was not addicted to profane swearing." "A sermon was no more than an inflammatory stump speech, relating to their quarrels with their enemies, and ornamented with abundance of profanity."

He describes their religion as "a heated and wild fanaticism," which "gives promise of more temporal and spiritual advantages for less labor, and with less personal sacrifice of passion, lust, prejudice, malice, hatred and ill-will, *than any other, perhaps, in the whole world.*" And he adds, what recent events have proved to be too true:

"The Christian world, which has hitherto regarded Mormonism with silent contempt, unhappily may yet have cause to fear its rapid increase. *Modern society is full of material for such a religion.*"

We hope soon to give the readers of the Review a sketch of this "miserable and dangerous imposture," from the pen of a resident of Illinois, who is thoroughly familiar with its entire history.

The Life and Recollections of John Howland, Late President of the Rhode Island Historical Society. By EDWIN M. STONE. Providence: Geo. H. Whitney. 1857. 12mo. Pp. 348.

This volume is a valuable contribution to our American history, and deserves a wide circulation. Aside from the recollections of men and events in Rhode Island, particularly during the revolutionary period, in which the book abounds, it has special value as an exhibition of the power of self-culture, integrity and perseverance, to supply the deficiencies of early training, to develop true greatness of character, and to leave the impress of this greatness upon succeeding generations. Mr. Stone has executed his task as biographer with faithfulness and skill, although, as he modestly remarks in his preface, the volume was mostly written as the recreation of invalid hours.

John Howland was born in Newport, Rhode Island, in 1757, and died in Providence, in 1854, at the advanced age of 97. In early boyhood he was apprenticed to a barber, and for many years followed the calling to which he had been trained. Before abandoning it, he had become one of the most influential of citizens, a learned antiquary, an elegant writer, and a leading member of the various associations of his adopted city and State. In 1835 he received the degree of Master of Arts from Brown University, with the early founders and officers of which institution he

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was intimately acquainted. He is the acknowledged father of the public school system of Rhode Island, and was for many years engaged in the supervision of the public schools of Providence. He was identified as a prime mover, or as an energetic helper, with every public institution and benevolent enterprise that originated in the city, from his early manhood to his late old age. He was a consistent member, and for many years officiated as deacon, of the First Congregational (Unitarian) Church. His public addresses were many and excellent. His diaries were minute and interesting, comprehending many details pertaining to Rhode Island history, and particularly to his own military service and experience.

The following is an extract from one of the letters which Mr. Howland addressed to Rev. James D. Knowles, while the latter was preparing a memoir of Roger Williams. The letters are for the first time published in this volume, and are a valuable contribution to the history of this great founder of civil and religious freedom:

"All with one consent esteem him as an advocate of political, religious toleration or freedom, yet his life was marked with contention with those who differed from him in religious belief and observances. The Quakers will never forget his opposition to George Fox, and the establishment of their sect in this land of freedom of conscience, or the title-page of his book, "A Fox digged out of his Burrows," &c. The Congregational descendants of the Pilgrims denounce him for his illiberality in excluding all the churches in New-England from communion with his church in Salem, and the Episcopalians think as hard of him for the cause of this exclusion; that is, because Governor Winthrop and his people would not wholly exclude the members of the Church of England from their fellowship; and the Calvinistic Baptists have little better opinion of him for being a Freewiller; for the first church in Providence, of which he was a principal founder, never practiced or approved of singing as a part of public worship till they were proselyted to this, as well as to the Calvinistic faith, by Dr. Manning, after the year 1770. The fame and glory of Roger Williams must, therefore, be proclaimed and perpetuated as founded on his wisdom and benevolence as a legislator, rather than on his theological character; for as a legislator or politician he founded a flourishing State on the basis of freedom of conscience in religious concerns; and in Europe and America the honor of this will be freely accorded and ascribed to him."

Annals of Christian Martyrdom. By the Author of the Lives of the Popes, Ancient Martyrs, &c. (N. Y., Carlton & Porter. 12mo. Pp. 407.)

A condensed account of the prominent Christian Martyrs from A. D. 33 to A. D. 1498. It is written in a plain, unpretending style, with no attempt to exaggerate the horrible scenes which truth compels the author to describe, and is interspersed with suitable pious reflections. It is neatly printed, and well adapted for the family or Sabbath-school library.

Germany; Its Universities, Theology and Religion; with sketches of Neander, Tholuck, etc., etc., and other Distinguished Divines of the Age. By Philip Schaff, D. D., Professor in the Theological Seminary of Mercersburg, Pa. (Philadelphia: Lindsay and Blakiston; New-York: Sheldon, Blakeman & Co. 1857.

This is a work which treats on subjects having deep and general interest, and, in the most successful of all ways, so as to gratify, while it

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still farther stimulates, curiosity. To all who have been to Germany, or who hope to go, or to the still larger class who must content themselves with visiting it in imagination only, must this book prove valuable. To the first it will be a grateful souvenir; to the second—in which we place ourselves—it will serve to increase their desire, and prepare them to attain it with greater profit; while to the third, it will go far to give the information, at least, which might be more pleasurably and perfectly, but certainly less conveniently attained by a tour and personal inspection.

Corresponding to the title, the work is divided into three parts. The *first* treats of the Universities of Germany, which are justly deemed its glory, and gives full information as to their organization, relation to the Church and State, mode and course of instruction, student-life, and the recent efforts at reform. It also furnishes a list of the forty-one universities, giving the age and the theological cast of each, and devotes several chapters to specific description of some of the more important institutions. The *second* part will perhaps have a still deeper interest to those who, as Christians, cannot be indifferent to the theological and religious aspect of a country exerting so wide and important influence in the realms of opinion and feeling as does Germany. Such may find not a little to excite their curiosity and awaken their hopes in the sketch given of the system of State-Churchism, so long prevalent, and drawing after it a frightful amount of infidelity; of the conflict for religious freedom, in which Bunsen, in his well known "Signs of the Times," appeared as the champion; of the sceptical era, and the revival of evangelical theology and pietv; of the established churches, and the dissenting sects; of the conflict of Christianity with the latest forms of infidelity; of the present position of theological schools and church parties; and of a great deal more, which to be appreciated at all must be read. We take it that the work is accurate, though we have not the means of verifying it, and though we have detected slight inaccuracies, as, for instance, where he ascribes the Baptists to "American and English origin," and says that Mr. Oncken is "an American Baptist," which is, considering the circumstances of his conversion, not an unnatural mistake. Dr. Schaff certainly in the main enjoyed the best advantages for securing extensive and thorough information on the subjects of which he treats, and may, we presume, be considered as good authority on matters of fact. The *third* part of his book will doubtless prove the most attractive to, and secure the earliest perusal of the general reader. This consists of lively sketches of distinguished German divines of the age, in which personal incidents, traits of character, private and public habitudes, eccentricities, etc., are very delicately and pleasingly presented. For this work the author enjoys peculiar advantages, having been personally and intimately acquainted with all of the subjects but one, and having been under the instruction of, or a colleague, either as student or teacher, with several. He introduces us into the immediate presence of Neander and Tholuck, whose names have long been in our country as dear and as familiar as household words; while we become better acquainted with Olshausen, and Mueller, and Knapp, and Hengstenberg, and Hertzog, and others who have been less long and well known; and are made acquainted with others who, though unknown in our country, are not less deserving, and with some who, perhaps, shall yet have a reputation and an influence in our land.

The author has the excellent taste to forbear giving us his likeness; but gives us instead—what enhances the value of the book—a full length portrait of the remarkable figure of Dr. Neander lecturing at his desk. This, with the author's graphic pen-portrait, will enable one to get a clear conception of that great and unique man.

We should love to enrich our pages with many choice quotations, which

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it were easy to make from this interesting volume; but this would not be just to the author, and we, therefore, but give to our readers such a "taste of his quality," as shall, with what we have said, induce them to secure the book and read it for themselves. And apropos of the picture, which we cannot transfer to our pages, we will give that even more striking one, which corresponds to it, and which the author thus draws:

"In his outward appearance, Neander was a real curiosity, especially in the lecture-room. Think of a man of middle size, slender frame, homely, but interesting and benevolent face, dark and strongly Jewish complexion, deep seated, sparkling eyes, overshadowed by an unusually strong bushy pair of eye-brows, black hair flowing in uncombed profusion over the forehead, an old-fashioned coat, a white cravat carlessly tied, as often behind or on one side of the neck, as in front, a shabby hat set aslant, jack-boots reaching above the knees; think of him thus either as sitting at home, surrounded by books on the shelves, on the table, on the few chairs and all over the floor; or as walking *unter den Linden*, and in the *Thiergarten* of Berlin, leaning on the arm of his sister Hannchen, or a faithful student, his eyes shut or looking up to heaven, talking theology in the midst of the noise and fashion of the city, and presenting altogether a most singular contrast to the teeming life around him, stared at, smiled at, wondered at, yet respectfully greeted by all who knew him; or finally as standing on the rostrum, playing with a goose quill which his amanuensis had always to provide; constantly crossing and recrossing his feet, bent forward, frequently sinking his head to discharge a morbid flow of spittle, and then again suddenly throwing it on high, especially when roused to polemic zeal against pantheism and dead formalism; at times fairly threatening to overturn the desk, and yet all the while pouring forth with the greatest earnestness and enthusiasm, without any other help than that of some illegible notes, an uninterrupted flow of learning and thought from the deep and pure fountain of the inner life; and thus with all the oddity of the outside, at once commanding the veneration and confidence of every hearer;—imagine all this, and you have a picture of Neander, the most original phenomenon in the literary world of this nineteenth century."

Arctic Adventures by Sea and Land, From the earliest date to the last expedition in search of Sir John Franklin. Edited by EPES SARGENT. With Maps and Illustrations. (Boston: Phillips, Sampson & Co; London: Sampson Low, Son & Co. 1857.)

The mysterious disappearance of Sir John Franklin, and the several expeditions in search of him, and especially that recently commanded and graphically described by the gallant, lamented Kane, have excited a general desire to know yet more of those wondrous arctic regions, and of all the various attempts which have, at different times, been made for their exploration. This desire may be amply gratified by this work of Mr. Sargent, which in a form, condensed enough to bring it within the leisure and means of almost every one, yet sufficiently minute to present all the more interesting phases of the subject distinctly before the mind, begins with the very earliest excursions of the Northmen in the ninth and tenth centuries, details the various voyages of Sir Humphrey Gilbert, Phipps, Cook, McKenzie, Parry, Ross, and others less known to fame, and with still more minuteness the several expeditions, by land and by sea, of Sir John Franklin, the various opinions as to his fate, the earnest and repeated efforts for his recovery set on foot by the British and United States Governments, and largely furthered by the zeal of his gallant wife, and closes with a brief reference to that pleasing act of international courtesy, of which but yesterday we read in the daily prints, the return to the British Government of the ship Resolute, and with the statement, to us highly gratifying, that the expediency of sending out still other expeditions is at this time being discussed in England, and that there is little doubt that this will be done. We confess that our sympathies are not with those who condemn Arctic explorations as worse than useless, but rather with our author, in his closing remarks.

"Through their means, the astronomer, the geographer, the physicist, the na-

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turalist, the chemist, and science at large, have acquired facts which could have been gained in no other way. The cost has been great; the cost of the expeditions alone in search of Franklin is estimated at upwards of four millions of dollars: but the consequences will be permanent; and the record of enterprising hardihood, physical endurance, and steady perseverance, displayed in overcoming elements the most adverse, will long remain among the worthiest memorials of human effort."

We should not omit to state that this work is gotten up in handsome library style, having that English look about it, which is as nondescript as it is pleasing, and that it has two or three maps, and quite a number of handsome illustrations, and in the frontispiece an unmistakable portrait of Elisha Kent Kane, "the American Arctic Discoverer."

Pleasant Memories of Pleasant Lands. By Mrs. L. H. Sigourney. Third Edition. (James Monroe & Co., Boston and Cambridge.)

This title is not borrowed from "Sunny Memories, etc.;" but it is not improbable that Mrs. Stowe's title was suggested by that of this work, the first edition of which appeared some years since. Mrs. Sigourney certainly has not that graphic power possessed by Mrs. Stowe and a few others who have written of their travels in foreign lands. She does, however, write like a true woman, infusing her own personality into every page, and thus secures the sympathy of the reader. She is, moreover, one of the purest and most pious of all our writers, and not only has written no line which "dying she would wish to blot," but very many by which when dead she shall yet speak words of love and cheer to many a heart. From these characteristics, she deserves and will have many appreciative readers. The present volume is almost too well known to need description or commendation at our hands. Free from stirring incident, it in a quiet way presents to view some of the most interesting scenes and characters of "Merry old England" and "Sunny France," which Mrs. S. seems to think not so "sunny" as is generally supposed. Many of these are referred to in short poems, which constitute, some will think, too large a proportion of a book of travel. Some of the descriptions are exceedingly vivid and life-like; as for instance that of the ship among the breakers, and that of crossing the English Channel in a storm. The latter will prove suggestive to many. John Foster used to reply to his friends who accused him of extravagance in the purchase of descriptive books and prints, that he expended in this way far less than they consumed on tours of sight-seeing. It is certainly a blessing that those who, from any cause, cannot visit other lands, may without the expense, or risk, or unpleasantness which this would involve, by means of the pens of others, largely enjoy what other eyes have seen and other ears have heard. For the sake of such—by far the larger class—we hail every new book of travel, that is at all worthy, as presenting in a new light subjects and scenes that will never grow old.

Modern Atheism, Under its forms of Pantheism, Materialism, Secularism and Natural Laws. By James Buchanan, D. D., LL. D., Divinity Professor in the New College, Edinburgh, &c. (Boston: Gould & Lincoln. Pp. 423.)

The title gives but a partial view of the wide and thorough range of this truly admirable work. The author, with a vigilance worthy of high commendation, has pursued the hydra-headed and Protean monster, Atheism, into all its secret dens, and under all its cunning disguises, has dragged it forth to the light, and exposed its hideousness. Nearly a score of the different phases of Modern Atheism, from the unblushing and defiant denial of God, to the lurking *tendencies* to Infidelity in the systems of some professed Christian writers, are here discussed by a master-hand, their baseless assumptions, self-contradictions and absurdities clearly demonstrated, and the great truths of the Divine existence and

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providence powerfully vindicated. Dr. Buchanan seems equally at home in unravelling the deep speculations of philosophers like Spinoza, and in exposing the folly and danger of popular infidels like the Secularist Holyoake. He at once interests the *mind* by his logical power, and the *heart* by his beautiful and solemn appeals. His work is not only a *controversial* treatise, but also practical and spiritual, at once a book for scholars, and a book for all thinking men. From a somewhat careful examination of it, we see no reason to deny that it deserves the warm commendations which it has generally received from the British and the American Press.

Baptists Thorough Religious Reformers. By JOHN QUINCY ADAMS, A. M. Third Edition. (N. Y., Sheldon, Blakeman & Co. Pp. 162.)

This little book has already been favorably noticed in this Review. That it is appreciated by the public is shown by the fact that this is the third edition. It consists of ten lectures, discussing briefly, clearly and forcibly the great principles held by the Baptists. The style is well adapted for popular effect. Unless a living author occupies a very distinguished position, so that the public may be expected to feel a special interest in his personal appearance, it seems to us in bad taste to publish his portrait, as is done in this work. We notice one historical error, page 138, where it is said: "The first Pedobaptist Church was the Church of Rome." Neander, in his Church History, volume I, section 4, pages 313–14, says that about the middle of the third century the theory of the unconditional necessity of infant baptism was generally admitted in the North African Church; in the Alexandrian Church, at a somewhat earlier period, and in the Persian Church in the course of the third century. These he mentions as the earliest churches in which this unapostolic practice arose.

The Means and Ends of Universal Education. By IRA MAYHEW, A. M. Superintendent of Public Instruction of the State of Michigan, &c. N. Y., A. S. Barnes & Co., 51–53 John Street. 1857. Pp. 467.

This is not a *new* work,—having been first issued in 1830,—but it is none the less valuable on that account. It is the fruit of long experience, much thought and extensive observation, and throughout is distinguished by strong *common-sense* in its principles, and practical wisdom in its suggestions. The author has considered Education in its most comprehensive sense, as referring to the *whole man*—the body, the mind, and the heart—in his *whole life*, temporal and eternal. He is an earnest advocate for moral instruction based on Christian principles, and warmly defends the use of the Bible in our public schools. More than one-third of the book is devoted to a subject heretofore sadly overlooked—"the importance of *physical* education." Would that all parents, teachers and students might lay to heart his warnings and earnest advice on this vital point. What he says is too true:

"There is one great and crying evil in our system of education: it is that but *part* of man's nature is educated, and that our Colleges and schools doom young men for years to an uninterrupted and severe exercise of their intellectual faculties, to the comparative neglect of their moral, still more of their *physical* nature. Nay, not only do they *neglect* their physical nature, they ABUSE it: they sin against themselves and against God; and though they sin in ignorance, they do not escape the penalties of his violated laws. Hence you see them pale, and wan, and

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feeble; hence you find them acknowledging, when too late, the effects of severe application."

We believe this is the principal reason why so many *preachers* of the Gospel break down so early in their work, and either fill a premature grave, or are compelled to drag out a comparatively useless existence. A thorough reformation is needed here, and the work before us furnishes many useful suggestions as to bathing, diet, exercise, ventilation, and other means of maintaining vigorous health.

An Exposition of the First Epistle to the Corinthians. By CHARLES HODGE, D. D. (New York: R. Carter and Brother. 8vo. Pp. 373.)

Dr. Hodge's works on the Epistles to the Romans and to the Ephesians, have made him widely known as a candid, judicious, orthodox, Calvinistic commentator. The present volume will not detract from his reputation. It bears evidence of careful study, patient thought, and humble reverence for the inspired Word. It seems to us a very happy attempt to unite the scholar-like and the popular elements, having numerous references to the original Greek, and yet with a style so simple and clear, that any Bible-class teacher may easily understand and profit by it. His peculiar views of baptism, of course, tinge his expositions of various passages, and, we think, force him into inconsistency with himself. Thus on the great proof text of Pedobaptism, 1st. Corinthians, vii: 14, he says: "This passage recognizes as universally conceded, the great Scriptural principle that the children of believers are holy. They are holy in the same sense in which the Jews were holy. They are included in the Church, and have a right to be so regarded," &c. Contrast with this his remarks on chapter i. v: 2. "The word *church* is used in Scripture as a collective term for the people of God, considered as *called out from the world.* * * * Any number, however small, of *professing Christians*, collectively considered, may be called a church. * * * The church consists of those whose guilt is expiated, who are *inwardly holy*, and who are consecrated to God as His peculiar people."

Did our space permit, we might cite other passages equally at variance with each other. On chapter v: 2, he emphatically concedes the right of discipline, of receiving and excluding members, "to each particular church or congregation." "The power was vested *in the church* of Corinth, and not in *some officer* presiding over that church." Does this accord with Presbyterian practice?

The Itinerant Side; or, Pictures of Life in the Itinerancy. (N. York: Carlton & Porter. Pp. 268.

To the numerous pen-pictures recently given of the "Sunny" and "Shady Side" of a pastor's life, and of the toils and privations of the "Prairie Missionary," this little volume adds one of a Methodist preacher's trials and pleasures in his unsettled career as an "itinerant." It must be in some respects a very hard life, compelled as he is to move every two years, to go with his family he knows not whither, and to break up friendships and attachments as soon almost as they are formed. The very kindness of his people in one place, which endears them to him, but serves to augment the pang of separation, and to increase the anguish which he must keenly feel at the contrasted neglect and coldness of his next station.

This book is designed to awaken the sympathies of the people for the itinerant ministry, and thus lead them to liberality, and thoughtful attention to their wants and the happiness of their families. Though not remark-

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ably well executed, either in plot or style, it is marked by an excellent spirit, and will probably do good.

The Epistle to the Hebrews.—Translated from the Greek, on the basis of the Common English Version. With Notes. N. Y., American Bible Union. Pp. 90.

This revision is printed in the beautiful style in which the Bible Union has already issued many portions of the Scriptures: with the received version, the Greek, and the revised version in parallel columns, and at the end, the revised version alone. It is accompanied with copious notes, giving the reasons for the changes that have been made. We should be false to our convictions not to say that it is a great improvement on the common version. The changes are nearly all judiciously made, and in few cases without adding to the clearness and force of the meaning. There has has been no wanton or unnecessary tampering with the good old English of the Book so embalmed in the most sacred recesses of millions of Christian hearts.

We notice that the word "immersions" is substituted for "baptisms" in vi: 2, and IX. 10. "Congregation" for "church" in II. 12.

The definition of faith xi. 1. is thus rendered: "Now faith is confidence as to things hoped for, conviction as to things not seen."

The adjective "firm" does not appear to us appropriate in the connection in which it appears; II. 2. nor does "aid" in I. 14. seems to us as expressive as "minister" for which it is substituted.

"The express image of his person" (I. 3.) is rendered "the exact image of Him," a translation which entirely ignores an important word—ὑποστασις. We think the rendering suggested in the note, "*of his being*," far preferable.

Elements of the Philosophy of the Human Mind. By DUGALD STEWART. Revised and abridged, with critical and explanatory notes for the use of colleges and schools, by Francis Bowen, Alford Professor of Moral and Intellectual Philosophy in Harvard College. (Boston and Cambridge: James Munroe & Co. Pp. 490. New Edition.)

Stewart's Philosophy has been so long a standard, and is so generally used as a text-book, as to need no word of notice from a reviewer of this day. While wanting the merit of originality which belongs to Reid, in whose steps he follows, he yet enjoys a well deserved reputation for the clear, and forcible, and interesting manner with which he explains the laws of the mind, for the practical lessons which he constantly deduces, and for the earnest and eloquent defence which he makes of the great principles which underlie social order, good government, virtue and religion. In this work, the Editor has performed an acceptable service by carefully purging the original of what seemed diffuse or irrelevant, by adding whatever explanation seemed necessary as to the writings and opinions of Mr. S.'s predecessors, and by giving an analysis and abstract of the doctrines and arguments of the author.

The Inaugural Address of REV. J. G. BINNEY, D. D., as President of the Columbian College, D. C., Wednesday, June 17, 1855.

Dr. Binney's Address, though delivered on the occasion of his assuming the Presidency of Columbian College nearly two years since, and though at the time requested by the Board of Trustees for publication, owing to the modesty of its author, who "supposed that his friends had overlooked the unusual number of such addresses being published about

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that time," has, in response to a renewed call, but just appeared in print. It is a plea, ably argued and earnestly urged, for Liberal Education. If wisely recognizes the importance of a clear perception of the objects of all culture, and states them to be "*ultimately* the most perfect character, and the greatest amount of happiness and usefulness for the whole of existence, for ourselves and for others; and immediately to develop and strengthen every faculty of man, as an agent,—it is to furnish him with all possible knowledge,—to place at his disposal every attainable means, —it is to teach him how best to exert his power, and to apply his means in the attainment of his ultimate object." To such a view, of course, it is argued, no system of Education is adequate that does not provide for the wants of the moral man. Dr. Binney, therefore, while he would not urge the establishment of a "Professorship of the Heart," as in Harvard University, or place the Cross over the portals of the College buildings, would have its *spirit* pervade the common heart of the faculty. If this view is correct, and who can gainsay it, do not those Boards of Colleges, endowed mainly by the funds of the pious, and with the direct and avowed object of exerting a Christian influence, grievously err in appointing and continuing in prominent positions of instruction, men, not only not pious, but positively irreligious and even skeptical? If their ability as scholars and teachers be made a plea for such a course, we turn the argument the other way, and urge that the stronger the man the more dangerous he is, if morally unsound. We know of a Baptist College, designed chiefly for the training of ministerial candidates, in which, the most influential man in the faculty, is a non-attendant upon public worship, entertains a half-concealed contempt for spiritual religion, and by his whole example and spirit largely neutralizes the positive efforts of the religious part of the faculty, while another member of the same corps of instruction, is at least entirely irreligious. Are not men of this character within College walls calculated to hinder,—they *can not* promote—the moral and spiritual culture of the plastic minds placed under their influence; and for such an influence are not trustees responsible? Nor may the employment of morally incompetent men in posts of instruction be excused under the plea of necessity, since men of equal ability intellectually, and *morally* qualified, may surely be found. Our remarks apply with far more force to Colleges than to Universities, since in the former the contact between the professor and student is more intimate, and the professor's personal influence necessarily much greater. But we only meant to suggest, not argue, a thought which to us seems as obvious as it is practically important.

After urging with great force the importance of the largest possible general education of the whole man, Dr. Binney shows himself equally a friend of thorough special preparation for particular callings, and illustrates the need of *professional* education by references to the duties and responsibilities attaching to the four great departments of professional labor, Law, Medicine, Instruction, and the Pastorate. The important duties of each of these, and the solemn obligation faithfully to fulfil them, are presented with such clearness and earnestness as might well make a thoughtful, conscientious man, whether already engaged in, or but a candidate for them, cry with trembling heart, "Who is sufficient for these things?" and address himself anew to the securing of every needed qualification. We can not resist the desire to give the following paragraph as a specimen:

"It is evident, men often consider the business of the Gospel ministry, as consisting mostly in the knowing and the making known of truth, in the knowing, stating, and defending of certain dogmas. Even this might demand some maturity of mind and extent of information on so momentous a subject, connected with the claims of God and with the interests of man's unending existence.

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But, if we at all understand the relation of Christianity to the character, duty, and welfare of men, this constitutes but a portion of *his duty*, who becomes Christ's minister to his fellows. He is, indeed, to know and teach the truth, but he is to do this less as an end, than as a means to that end. The want of qualification is seen not more in the pulpit, than in private intercourse, not more in formal discourse, than in personal conversation, in that part of his work where few words are needed or permitted; but those few must be fitted to their end. As the physician, knowing the condition of his patient and the effect of every medicament, must apply the exact and only remedy, under right conditions to the end desired, so the minister of the Gospel must have at command, and apply to the mind and heart that very consideration, which God gave for the very purpose of meeting the special condition of the soul of man. In Nature, the Creator has provided remedies for the diseases of the body; but the botanist and the chemist must make them known, and the physician must give them a judicious and timely application. So has that same beneficent Being provided remedies for the disorders of the soul. We question whether a condition or want of the mind or heart, in any circumstance, for time or eternity, can be found for which God has not in Nature, in Providence, or in Revelation, made special provision. But he, to whom God has committed the care of souls, must understand them and their effects, he must know where to find them, when needed, and under what circumstances to apply them, and he must have such command of his own powers, as to be able successfully to make that application. Hence, the qualification which this ministry demands, must include whatever may best train the mind clearly to apprehend and exhibit, and effectively to apply *all*, that in Nature, Providence, or Revelation is adapted to remove or diminish danger, and to promote the religious welfare of man."

While we cordially agree with the spirit and views of this Address, we are sorry to feel obliged to except somewhat to its style. It bears the marks of having been carelessly written. In justice to the Address, and to ourselves, and in exemplification of our criticism, we adduce the following paragraph:

"On no consideration, therefore, can we safely dispense with special qualification for special duties. This is one great advantage of a Liberal Education, that it *so* extends our resources. So settled is the conviction of this condition of success, that if the necessity exists, (and we admit, necessity submits to no law but its own,) if *then* men cannot take time to obtain suitable preparation, if they must, in order to meet existing wants, enter the professions without proper culture, *then*, let them have their briefer course in those studies immediately adapted to their duties."

These sentences are, in several respects, so obviously faulty, as not to require *specific* criticism, and indeed as to suggest the probability of some typographical error. But "even the great Homer sometimes nods." If in the following sentence a *pun* is intended, which the italicising might seem to imply, we can only say that we regard it both a poor one in itself, and at all events unworthy of the dignified President:

"We may, we ought, effectually to sympathize with those whose circumstances necessarily limit their attainments; but surely we ought not to sympathize with any who, like the fox in the fable, would preserve their own relative position by *curtailing* the privileges of their fellows."

But these are minor matters. The high reputation of Dr. Binney, the national character of Columbian College, the importance of the subject, and the intrinsic excellence of the Address, will cause it to be eagerly and carefully read, while the latter would make it, with few changes, worthy of being issued as a tract for general and permanent circulation.

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The Alcestis of Euripides, with Notes, for the use of Colleges in the United States. By THEODORE D. WOOLSEY, President of Yale College. New Edition. (Boston and Cambridge: James Munroe and Co. 1856.)

This is the *fourth* edition, revised and much improved, of a work which has not only secured for itself a high rank among our collegiate text-books, but has received a most hearty and delighted welcome among all true lovers of Greek literature. It is admirable as a chrestomathy, and yet it is much more than a mere drill-book. The author designed it to be an introduction to the study of the Attic drama, and has since completed his plan by editions of the Antigone and Electra of Sophocles, and the Prometheus of Aeschylus, forming a series as gratifying to the taste of the scholar as it is useful to the labors of the student. The copious Notes exhibit a learning as modest as it is various and accurate, a judicious and discriminative criticism, and a taste at once simple and exquisitely delicate. Yet, so unobtrusive are these excellencies, that the reader is conscious of them only as the adequate conditions by which the modes of Greek thought become translated to his own mind. A conspectus of metres forms a valuable addition to the book. We think, however, that whatever validity may be conceded to these metrical schemes, their authority is over-rated when they are permitted to violate a clear rule of syntax. An instance of this is found in our author's note on the passage, v. 101—3:

> Χαιτα τ' οὐτις ἐπὶ προθύροις
> τομαῖος, ἃ δη νεχύων
> πένθει πιτνεῖ.

"The metre," says Professor Woolsey, "shows ἃ to be a neuter plural, since the last syllable of στατιξεται in the strophe must be short."

This admission creates a perplexing dilemma in which lexicon and grammar are in conflict. The one makes the *quae fiunt* by which Musgrave's Latin version renders ἃ πιτνεῖ wholly inadmissible, the other equally forbids us to refer the pronoun as a neuter plural to Χαιτα as its antecedent. Such an idiom, our author admits, is not supported by the examples in Matth. 6439. Is it not the true principle, when syntax and prosody are in conflict, especially in so uncertain a thing as choral scanning, first to take care of the sentence, and let the metre take care of itself? We should therefore avoid all difficulty by making the pronoun a Doric *fem. sing.*, referring to Χαιτα as its antecedent.

The text of the present edition is mainly conformed to Dindorf's Oxford edition of 1834.

Select Popular Orations of Demosthenes, with Notes and a Chronological Table. By J. T. CHAMPLIN, Professor of Greek and Latin in Waterville College. Second edition. (Boston and Cambridge: Jas. Munroe and Co. 1855.)

This selection contains the three Olynthiacs, the first Philippic, the orations on the affairs of the Cherronese and on the Liberty of the Rhodians. We think that this book may be called 'Demosthenes Made Easy,' and we are thankful to Professor Champlin for the design as well as for the able execution of the work. We welcome it not only for its "adaptation in matter and tone to the spirit of the age and the genius of our institutions," but as a model of oratory than which we know no better corrective to the peculiar faults of our popular eloquence.

The introduction of numerous Latin notes from Schaffer and other German commentators, we think a commendable feature. The student will find a real pleasure, as well as profit, in such exercise of his knowledge of Latin. The Table of the Life and Times of Demosthenes, and the Indexes to the Notes add greatly to the value of the book. Prof. C. has done his work well, and the clear, neat typography in which it is presented to us, makes its reading a positive luxury.

Childhood: Its Promise and Training. By W. W. EVERTS. Author of "The Sanctuary," &c. (New York: Sheldon, Blakeman & Co., 115 Nassau St. 1857. 271 pages.

This volume is the first of a series projected by the author, and both from the importance of its subject, and from the excellence of its matter, deserves and must enjoy a wide circulation. It is composed of two parts; the former being directly didactic, the latter a parabolic representation of life as a voyage. Both

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abound in philosophical principles, stirring thoughts, glowing imagery, happy illustrations and anecdotes, and wise suggestions, all of which cannot but inspire with a sense of the of the importance of right training in childhood, and aid in that work, the performance of which is felt by every parent to be as difficult as it is important. Should we make any exception to this volume—and generally to the works of its author—it would be to the exuberance of really beautiful and excellent things, which though acceptable enough in spoken discourse, is apt to cloy the more thoughtful reader. There seems, too, an occasional approach to the bombastic, or what, at least, appears over-strained in a didactic book—as for example, in those earnest appeals which he makes in the earlier portion of the book to the "Clotus-tongued pulpit, the Argus-eyed ministry (would not the second include the first?) and "the Briarian-handed church." But these matters, suggested diffidently and kindly, bear but small proportiou to the excellencies in style and matter to which we have referred, and on account of which we regard the book as worthy of the attention of all who have to do with "Childhood and its Training."

Priesthood and Clergy Unknown to Christianity; or, the Church a community of co-equal Brethren. A cento. By CAMPAGINATOR. (Philadelphia: J. B. Lippincott & Co.)

As an arrow must be aimed *above* its far distant mark to reach its centre, so this book with its extravagant and *ultra* views, may do good by overthrowing the equally *ultra* and more pernicious views of the opposite extreme. The author attempts to show that "the institution of the *priesthood* or *clergy*, comprising an order of men distinct from the so-called *laity*," "is repugnant to the genius of the Ch ristian dispensation," and without warrant in the New Testament. He would substitute in its place "the plan of mutual instruction on a perfectly voluntary basis," though we think he has not a very clear idea either of what he would destroy, or what he would build on its ruins. In conducting his argument, he lays great stress upon the true doctrine of the *priesthood of all believers*, and the right and duty *of all* to co-operate, "each man according to his ability," in promoting the kingdom of Christ: and he has many just and forcible remarks on these points. His fallacy lies, we think, in not discriminating between a self-perpetuating *priesthood* or *clergy imposed upon* Christ's people, and pastors or bishops *chosen* by the churches. His conclusion is too sweeping for his premises. Because ALL ought to labor together, it does not follow that *none specially qualified to teach* should be chosen expressly to that work.

The Scriptural proof of the existence of pastors and deacons in the primitive churches is abundant, and this writer's labored attempt to explain it away is a piece of transparent sophistry. He more than once (pp. 28 and 110) admits that there was "government," and that there were "teachers" in the New Testament churches, but contends that men were not put into these offices by any "ceremony of election," but on manifesting their gifts were allowed—by sufferance—to become, one a "ruler," the other a "teacher;" a plan which could not fail to occasion constant rivalry and confusion. And yet in another place (p. 127) he says, that the "Acts of the Apostles and the Epistles know only of teachers and preachers *elected by the people*." We regret that so able a writer, and one who has so powerfully depicted the right and duty of individual Christian labor, and the evils of the too prevalent custom of devolving upon the minister all active effort for the conversion of souls, should have neutralized the value of his book by going so far, urging indiscriminate war against the whole ministry, from the lordly bishop down to the hard-working pastor, elevating the *press* above the *pulpit*, and advocating a total abolition of probably the most useful class of men in the world.

Claremont; or the Undivided Household. (Philadelphia: Parry & McMillan. A simple narrative, illustrating the power of religion to sustain the soul under overwhelming afflictions. It was written to relieve the tedium of

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a sick room, and while it has no carefully wrought plot, and few pretensions to artistic merit, it is pervaded by a pious spirit, and will be profitable to those who are called to walk through the deep waters of sorrow.

Grace Truman; or, Love and Principle. By Mrs. Sallie Rochester Ford. (N. Y., Sheldon, Blakeman & Co. Pp. 499.)

Doubtless many who would reject controversial treatises on Baptism, or works like Howell or Curtis on Communion, as too dry and heavy, will read the arguments for "close communion" and immersion, embellished as in this book by a pretty story. It depicts the doubts, the fears, the sorrows, the intense mental and spiritual struggles of a young Baptist lady, who marries into a Presbyterian family, and is constantly beset by the most powerful persuasions, sophistical arguments, and even downright persecutions, to join the Presbyterian Church. Her firm adherence to *principle* is at length rewarded by the conversion of many of her friends to Baptist views, especially of her husband and his sister, the Presbyterian clergyman who first endeavored to convince her of error, and a talented young lawyer, who afterwards becomes a Baptist preacher. The arguments for "close communion" and baptism are ingeniously introduced and well stated. Of course, as in most works of this kind, the opposing view of the question is feebly defended. The religious tone of the work is truly Evangelical, and altogether it seems to us adapted to enjoy a large share of popular favor.

The Object of Life. A narrative, illustrating the insufficiency of the world and the sufficiency of Christ. (New-York: Carlton & Porter.)

This will probably prove more interesting to the great mass of readers than the book just noticed. It is a tale (originally published by the London Tract Society) exhibiting a selfish, frivolous, worldly character, transformed by the discipline of Providence and grace into a self-denying, consistent, useful Christian. Incidentally, it illustrates, also, the vanity of earthly pleasure, wealth and beauty, and the unsatisfying and worthless nature of mere worldly occupations. The characters introduced are life-like, the style animated, and the work deserves to rank among the best class of religious stories.

Stories of the Island World. By Charles Nordhoff, author of Man-of-War Life, &c. (N. Y., Harper & Bros.)

Sometimes *fact* is stranger than *fiction*. The "stories" in this volume, of the idolatries, superstitions, fiendish barbarities and cruelties of the natives of Madagascar, Java, Iceland, Ceylon and New Zealand, are too true. The descriptions of these various islands, their productions, and the customs and character of their inhabitants, are admirably adapted to interest the youthful mind, and to impress upon it a deep sense of the value of missionary labor, the wonderful fruits of which are faithfully represented by the author, especially in transforming so many thousands of the blood-thirsty cannibals of New Zealand into good men and Christians.

The Days of My Life. An autobiography. By the author of "Margaret Maitland," Lilliesleaf, &c. (N. Y., Harper & Bros.)

No real "Autobiography" ever had condensed into a narrative of one short year's experience, one-tenth the amount of passion, pride, obstinacy and misery, which the heroine of this tale experienced during the first twelvemonth after her marriage. A young English girl of wealth and rank, taught by her father the stern maxim: "pity is a cheat, and when you have justice, you will not need pity," is dispossessed of her wealth by a boyish cousin—the rightful heir—and conceives a strong aversion to him—but afterwards deceived by a feigned name, loves and marries him; discovers the deception on her return to their ancestral

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Heaven. By JAMES WILLIAM KIMBALL. (Boston: Gould & Lincoln, 59 Washington street; New-York: Sheldon, Blakeman & Co.; Cincinnati: Geo. S. Blanchard.)

We have read this work with the sincerest pleasure. Though wanting in continuity and condensation, and occasionally a little too poetical, it abounds in original, pious and pleasing thought, and is pervaded by an earnest spirit. On the whole, it cannot fail to incite to strenuous effort after goodness in this life, and after a better apprehension of the Heaven which is its theme. It may have a greater interest to some, if they know that it is from the pen of a layman well known as a practical business man.

Seven Years' Street Preaching in San Francisco, California; embracing incidents, triumphant death scenes, etc. By Rev. WILLIAM TAYLOR, of the California Conference. Edited by W. P. Strickland. (New-York) published for the author by Carlton & Porter, 200 Mulberry street. 1857.

There are many scenes exciting in their actual occurrence and interesting to the actors, which are, however, not specially worth relating, nor attractive to the general reader. Of such a character we deem those presented in this work. They might have afforded pleasant personal reminiscences to the author and his friends, and might appropriately have filled an occasional column in a weekly paper, but we doubt the propriety of their having been made into a *book*—a solid book of four hundred octavo pages. We are glad to believe that our author has been more successful in his work of street preaching, than in making an interesting, profitable book about it. We are free to say that his introductory suggestions touching the importance of street preaching, as a means of reaching the masses, are worthy of attention.

The Sisters of Soleure; a Tale of the Sixteenth Century. By C. S. W. (Philadelphia: Parry & McMillan. 1857.)

The scene of this story, as indicated in the title, is in Switzerland. Its lessons, which are impressively conveyed, seem to be: the evils of Romanism, the true reform spirit, personal trust in Christ the only safeguard against error. It is told in a simple, artless manner; the characters, which are quite numerous, are generally well drawn; and the plot, preserving unity amid complexity, seems admirably managed. A slight violation of this unity is made in the introduction of the burning of the convent, and in that connection, of several new personages, so near the end of the book. But we regard it, in the main, as quite a model as respects compression and the absence of irrelevant matter. The author, if a beginner, should by all means try again.

Morals for the Young, or Good Principles instilling Wisdom. By EMMA WILLARD. (New-York: A. S. Barnes & Co.)

We are surprised that the author of this work,—for many years a teacher of young ladies in Troy, N. Y.,—has not learned more thoroughly by her long experience, the art of simplifying language, so as clearly to convey truth to the young mind. The design of this book, its spirit, and the moral principles and conduct inculcated, are all worthy of commendation. From the fact, however, that she employs emblematic *pictures*, "of the dark way of folly contrasted with the bright way of wisdom," to illustrate her lessons, and impress them upon the memory, we infer that she intended the work principally for children, but we are sure that most children under ten years of age would find much of it hard to understand, and consequently dull. It may be a useful guide to mothers and teachers in training their youthful charge in wisdom's ways, as its plan is excellent and comprehensive, and many of the illustrations striking.

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Ella and her Grandfather. A simple, well-told narrative of a pious child and her grandfather, designed "to awaken a thoughtful tenderness in the hearts of the young toward those who are infirm and bowed with age, and to show them how much good a little child can do who loves God and obeys His commandments." An important lesson in these days of "Young America."

(American Baptist Publication Society, 118 Arch St., Pa. Pp. 93.)

Footprints of Popery, or Places where Martyrs have suffered. (Presbyterian Board of Publication. Pp. 177.)

It is well to lead children, if not like the young Hannibal, to swear eternal enmity to Rome, to cherish from their earliest years a profound sense of the anti-Christian, cruel and persecuting spirit of that intolerant Hierarchy, which is even now but the wolf in sheep's clothing, and wants but *power*, to re-enact the bloody tragedies of the past. We have no objection, therefore, to placing in our Sabbath school and family libraries such books as this, containing the well known facts relative to Coventry, Smithfield, Oxford and the many other places in England once stained with martyrs' blood, or lit up with the fires which fiendish bigotry kindled for God's saints. As Rome claims infallibility and immutability, let our children learn what she is, by seeing what she *was*.

OTHER BOOKS RECEIVED.

In addition to the foregoing, we have received the following books, some of which will receive notice in our next No.

Tent Life in the Holy Land. By Wm. C. Prime. Illustrations. 12mo. Harper & Brothers.)

Boat Life in Egypt and Nubia. By Wm. C. Prime. Illustrations. 12mo. (Harper and Brothers.)

The Fortunes of Glencore. A Novel. By Charles Lever. 8vo. (Harper & Brothers.)

The Student's Gibbon. The History of the Decline and Fall of the Roman Empire. By Edward Gibbon. Abridged. Incorporating the Researches of Recent Commentators. By Wm. Smith, LL.D. Illustrated by one hundred Engravings on Wood. Uniform with Smith's "School History of Greece," and "Liddell's Rome." Pp. 705. 12mo. (Harper & Brothers.)

Life of Mary Queen of Scots. By Donald McLeod, author of "Life of Sir Walter Scott." 1 volume. 12mo. Portrait and other Illustrations. (Charles Scribner.)

George Whitefield; a Biography, with special reference to his labors in America. Compiled by Joseph Belcher. D. D. Five hundred and fourteen pages, with a steel engraving of Whitefield, and seven beautiful illustrations. (Published by the American Tract Society, 150 Nassau St., New-York.)

History of the American Baptist Publication Society, from its Origin, in 1824, to its Thirty-second Anniversary, in 1856. By J. Newton Brown. (Philadelphia: American Baptist Publication Society.)

A volume of 276 pages, duodecimo, presenting a mass of facts of great interest in connection with the History of the Baptist General Tract Society, now known as the American Baptist Publication Society.

The Early Baptists of Virginia; an Address delivered in New-York, before the American Baptist Historical Society, May 10th, 1856. By R. B. C. Howell, D. D., Pastor of the Maine Street Baptist Church, Richmond, Va. (Philadelphia: Press of the Society.)

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The American Sunday School and its Adjuncts. By J. W. ALEXANDER, D. D. Pp. 342. 18mo. (American Sunday School Union, Philadelphia.)

The Little Iron Wheel, a Declaration of Christian Rights; and Articles showing the Despotism of Episcopal Methodism. By H. B. BASCOM, D. D., late Bishop of the M. E. Church, South. Notes of Application and Illustration, by J. R. GRAVES, Editor of the Tennessee Baptist. (Nashville, Tennessee: South Western Publishing House. 1856.)

Dyer's Psalmist: a Collection of Hymns and Sacred Songs for the use of Baptist Churches. by SIDNEY DYER. New Edition. (Louisville: Morton & Griswold.)

The Science of Logic, or an Analysis of the Laws of Thought. By the Rev. ASA MAHAN, author of "Intellectual Philosophy," &c. (New-York: A. S. Barnes & Co. 12mo. Pp. 387.)

Commentaries on the New Testament, by Professor HERMAN OLSHAUSEN, D. D. Volumes 1, 2 and 3; The set to be completed in six volumes. (Sheldon, Blakeman & Co.)

Harper's Story Books, No 31, Judge Justin, and No. 22, Minigo, by JACOB ABBOTT;—books which remind us of our youthful days, when we read the Rollo Books, etc., and almost make us wish to be young again, that we might read all of these.

Analytical Concordance of the Holy Scriptures; or, the Bible presented under Distinct and Classified Heads or Topics. By JOHN EADIE, D. D., LL. D., author of "Biblical Cyclopædia," "Condensed Concordance," &c. One volume, 8vo. Pp. 836. (Gould & Lincoln.)

Examples from the Eighteenth and Nineteenth Centuries. By Mrs. L. H. SIGOURNEY. First Series. 12mo. 349 pp. (Charles Scribner.)

The American Almanac and Repository of Useful Knowledge, for 1857. (Crosby, Nichols & Company.)

INTRODUCTION TO THEOSOPHY. (London: JOHN KENDRICK, 27 Ludgate Street.)

A RAY OF LIGHT TO BRIGHTEN COTTAGE HOMES. By the Author of "A Trap to Catch a Sunbeam." (Robert Carter & Brothers, N. Y.)

ART. VIII.—LITERARY AND THEOLOGICAL INTELLIGENCE.

AMERICAN.

The following constitute some of the more prominent of the numerous publications with which the press has teemed during the last quarter:

PULPIT ELOQUENCE of the Ninteenth Century, by Rev. Henry C. Fish; M. W. Dodd. It forms a handsome octavo volume of 800 pages, and contains about sixty discourses of living divines of the foreign as well as the home pulpit. It is embellished with six steel portraits of men of different countries.

The Harpers have issued the following:

EXPLORATIONS AND ADVENTURES IN HONDURAS, comprising Sketches of Travel in the Gold Regions of Olancho, and a Review of the History and General Resources of Central America. With Original Maps and numerous Illustrations. By William V. Wells. 8 vo.

COMMON SENSE APPLIED TO RELIGION; or, The Bible and the People. By Catherine E. Beecher. 12 mo.

THE PROFESSOR. By Currer Bell (Charlotte Bronte). 12mo.

THE ROMANY RYE. A Sequel to "Lavengro." By George Borrow. 8vo.

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THE APPLETONS have published a neat edition of Macaulay's Biographical and Historical Sketches—selected from his Essays and his History of England. This volume contains a series of descriptive portraits. Among them are those of Atterbury, Bunyan, Temple, Jeffreys, Baxter, Locke, Tyrconnel.

The same firm have just issued MEMOIRS OF CHARLOTTE BRONTE, (CURRER BELL). By Mrs. Gaskell. (From early sheets.) Two Volumes. 12 mo. With Portrait, View of Residence, and fac-simile of her Handwriting. ALSO MEMOIRS, JOURNAL, AND CORRESPONDENCE OF THOS. MOORE. Edited by the Right Hon. Lord John Russell. In two vols., large 8 vo.

TICKNOR AND FIELDS are publishing a beautiful Household Edition of the Waverly Novels, to be completed in 48 volumes of portable size in 18 mo form. The Novels are illustrated with capital steel plates, newly engraved in the best manner, after drawings and paintings by the most eminent artists, among whom are Birket Foster, Darley, Landseer, Harvey, and Faed. This edition contains all the latest notes and corrections of the author, with some curious additions, especially in "Guy Mannering" and the "Bride of Lammermoor."

ENGLAND.

Longman, Brown & Co., have the two following works in preparation:

THE TRAVELS OF ST. PAUL: A Description of the Countries, Towns and Islands mentioned in the Journeys of the Apostle. Specially adapted to the purposes of Tuition; with Questions for Examination, Vocabulary of proper names, &c., and a Map of St. Paul's Journeys and Voyages. By Walter McLeod. Being the Second Part of Mr. M'Leod's Scripture Geography. 12mo.

THE GEOGRAPHY OF OLD TESTAMENT COUNTRIES (excepting Palestine). Specially adapted to the purposes of Tuition; with Questions for Examination, a Vocabulary of Proper Names, &c., and Two Maps. By Walter M'Leod. Being the Third Part of Mr. M'Leod's Scripture Geography, and completing the work. 12mo.

Rev. C. J. Ellicott has published a third volume of his valuable labors: A Critical and Grammatical Commentary on the Pastoral Epistles, with a Revised Translation. This work furnishes one of the finest specimens of rigid philosophical exposition in the English language. The notes under the last part, consisting chiefly of remarks on the common version as compared with the early English translations, open to us an interesting field of study which has been strangely neglected. Mr. Ellicott, in his last volume, (though with less consistency in the first two,) has aimed to mark the proper distinction between the aorist and perfect, so often disregarded in the received version.

Mr. Green, author of the Grammar on the New Testament Dialect, has written a treatise on the passages affected seriously by the various readings of the Greek text.

Dr. Davidson having been publicly arraigned for some of his sentiments in the new edition of Horne's Introduction, has put forth a pamphlet in his defence, entitled, "Facts, Statements, and Explanations, Connected with the Publication" of that work.

Just published, "SKETCHES OF REV. DR. LIVINGSTONE'S MISSIONARY JOURNEYS AND DISCOVERIES IN CENTRAL SOUTH AFRICA." With a Map and Portrait. Also, TRAVELS AND DISCOVERIES of the Rev. Dr. Livingstone. Written expressly for the Young.

GERMANY.

In exegetical theology the *Lehre von der Person Christi*, &c., by W. F. Gest, of the missionary school in Basel, is exciting attention. We have a monograph here, says a writer in Reuter's Repertorium, (April,

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1857,) which, in spite of its modest, unpretending appearance will soon secure to itself an acknowledged place among the more important productions in this sphere. The topics of the book are—1. The eternal Son of God. 2. The Son of God on Earth. 3. The glorified Son of God. 4. The historical development of the Son, and (5) his incarnation, and the trinity. The declarations of the Saviour, and the testimonies of the Apostles are examined and applied to the subject; so that the work forms a rich store-house of biblical knowledge on this important class of questions.

Van Hengel has reached the fourth *fasciculus* of his *Interpretatio epistolæ Pauli ad Romanos.*

From C. A. G. Zerschwitz we have a dissertation *de Petri Apostoli de Christi ad inferos descensu sententia.*

G. Brueckner: History of the temptation of our Lord, (*Versuchungsgeschichte &c*). It is entitled an exegetico-psychological Essay.

The sixty first and the sixty second *Heft* of Herzog's Real-Encyclopadie appeared in February.

A new edition of the Latin Vulgate—the Clementine, and the one in most repute, therefore, among the Catholics,—is in the course of publication at Vienna.

G. Brecher has written on the Unsterblichkeitslehre des Israelischen Volkes,—Doctrine of Immortality among the Hebrews.

Dorner has finished a second edition of his Doctrine of the Person of Christ.

The Greek New Testament, *ad fidem potissimum cod. Vaticani B.* is put forth under the name of Ph. Buttmann. It is to be feared that the title promises more than is true.

Luthardt's extended review of Tholuck's fifth edition of his Commentary on the Romans, in two articles in Reuter's Repertorium,—1857,—contains important critical material for the study of that Epistle. It bestows liberal praise on the work, but suggests some different or additional news on certain passages which no biblical scholar would willingly miss. Luthardt's criticisms in general are among the best that we find in the German periodicals.

ECCLESIASTICAL RECORD.

ORDINATIONS.

NAME.	PLACE.	DATE.
M. G. Alexander,	Louisville, Ky.,	June 14.
Lewis Brasted,	Reed's Corners, N. Y.,	March 18.
Rand. C. Brant,	Banksville, N. Y.,	April 7th.
Jas. E. Barnes,	Uniontown, Cal.,	Feb. 8.
Wm. Buxton,	Bethany, N. Y.,	June 2d.
Levi M. Carter,	Suffolk, Va.,	April 16.
M. A. Cummings,	Fairfax, Vt.,	March 22.
Levi H. Cole,	Friendship Ch., Va.,	March 5th.
J. H. Cochran,	Saron, Miss.,	Feb. 28.
Jas. Crittenden,	Olivet, Va.,	March 15.
H. F. Cundiff,	Fairfield, Va.,	June 14.
Roswell Collins,	South Hannibal, N. Y.,	Jan 28.
Luman P. Day,	Preston Hollow, N. Y.,	June 11.
Jas. Eskridge,		
J. W. Griffith,	Windsor, Pa.,	June 11.
T. M. Grennall,	Livingston, N. J.,	April 9th.
Benj. J. George,	Chesterville, Ohio,	May 2.
E. W. Horne,	Philippi, S. C.,	May 17th.

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Ed. Humphrey.	East Haverhill, Mass.	May 28.
John Henderson,	North Wheeling, Penn.	May 20th.
Ed. S. Harris,	Valley Grove, Ga.,	Feb 28.
Richard Harris,	Mount Vernon, N. Y.,	March 18.
Jas. A. Haynes,	Berryville, Va.,	March 15th.
Israel Harris,	Walworth Co., Wis.,	May 7th.
Horace Holmes,	Wyoming, Iowa,	May 23.
W. H. Jones,	Northwood, N. H.,	April 15.
Thos. D. Jinkins,	Chester, Ohio,	June—.
——— Kerr,	Elgin, Ill.,	June.
S. C. Lockwood,	Great Bend, N. Y.,	April29.
W. J. Morcock,	Beaufort District, S. C.,	March 28.
S. J. McEwen,	Fremont, Ill.,	April —.
J. McLeod,	Huntville, Ind.,	May 7th.
W. H. McKenzie,	E. Abington, Mass.,	May 26th.
Ed. O'Brien,	Ceresco, Mich.,	March 25.
John R. Philips,	Sugar Creek, Ind.,	April 3.
John G. Penny,	Penn's Neck, N. J.,	May 7.
W. J. Roseberry,	New Hope, Ill.,	June 19.
T. A. Reid,	Fort Valley, Ga.,	May 31.
Chas. W. Ray,	Otselic, N. Y.,	June 9.
S. Robinson,	Logan Co., Ill.,	May —
Daniel Richards,	Bethel, Ind.,	March 8.
Jas. Robertson,	Elk Ridge, Md.,	June 1.
A. F. Randall,	Linn, Wis.	June 4.
Lewis Salin,	Long Ridge, Ky.,	Feb. 22.
Benj. Sheerer,	Union, Luze'e Co., Pa.,	March 25.
Jas. O. Speer,	Washington Co., Va.,	March 5th.
S. Sherman,	Middleton, Wis.	April 4.
W. D. Siegfried,	New Concord, Ohio,	May 30.
Abrm. Smock,	Marshill, Iowa,	May 24.
Jno. B. Taylor,	Columbia, Hy Co., Ala.,	March 22d.
E. B. Tomlinson,	Cumberland, Ind.,	April 1st.
Ed. G. Taylor,	Terra Haute, Ind.,	June 16.
Wm. V. Thomas,	Northridgeville, Ohio,	June 10.
A. W. Vanney,	New Hope, N. C.,	May 23.
J. J. Warwick,	Garrettsville, Ohio,	May 25.
J. W. Waldross,	Long Ridge, Ky.,	Feb. 22.
Gideon J. Ward,	Ripley, Tenn,	Feb. 18.
J. C. Wightman,	S. Abingdon, Mass.,	April 15.
Belfield Wells,	Gill's Grove, Va.,	May 23.
J. R. Webster,	Clinton, Ala.,	May 17.

DEDICATIONS.

Walker's Point, Illinois, March 29.
Ephesus, Beaufort District, S. C., March 28.
Taylorsville, Hanover County Va., April1 2th.
Imlaystown, N. J.,
Quincy, (German,) Ill., April 12th.
Racine, Wis. March 29.
Calais, Maine, May 14.
Orange, (a chapel,) N. J., May 10.
Leigh St., Richmond, Va., May 31.
Davenport, Iowa, May 18.
Ruhamah, Ala., April.
Scott Valley, Pa., April 23d.
Bursville, N J., June 10.
Columbus, (mission,) Ga., June 7.
Girard Church, Columbus, Ga., June 21.
Goshen Depot, Cen., R. R., Va., June 28.
Mission Chapel, Albany, N. Y., June 14.

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CHURCHES CONSTITUTED.

Keokuk, Iowa, Feb. 27.
Troy, Iowa, March, 14.
Wadesborough, N. C., March, 29.
Mount Zion, Kansas, Feb. 14.
Siloam, Sac., (Col'd.) Cal.
Racine, (colored,) Wis., March 29.
Abington, Ill., April.
Huron, Ohio, April 16.
Shunem, Iowa, March, 30.
Columbus, N. C., April 1.
Milton, Ohio, April 19.
Milwaukie, Wis., March.
Cedar Grove, Va., March 8.
Ebenezer, Coles Co., Ill., March 29.
Russell Hill, Pa., April 29.
Lake Township, Pa., March 12.
Collinsville, Ill., April 11.
Lynn, Woodford Co., Ill., April 29.
Richmond, Min., April 29.
Trempelean, Wis., April 30.
Huntsville, Ind., May 6.
Mazo Manie, Wis., May 4.
Pontiac, Ill,, May 24.
Prospect City, Ill., May 9.
Brookfield, Ill., May 9.
Plumville, Indiana Co., Pa., May 29.
Citronelle, Ala., May 11.
Hepzibah, Washington Co., Texas, May 2.
Montgomery, Creek Natiòn, April.
Pilot Point, Texas, March 21.
Owl Creek, Texas, April 12.
Annapolis, Md , May 25.
Shady Grove, Long's Springs, La., May 16.
Lebanon Grove, Loudon Co., Va., May 31.
Somonauk, De Kalb Co., Ill., May 19.
Turnersville, Ala., May 24.
Westville, La Porte Co., Ill., May 28.
Duquoin, Ill., May 30.
Pleasants Co., Va., May 16.
Clinton, Iowa, June 2.
Kaighnsville, N. J., June 9.
De Kalb, Mo., May 23.
Milwaukie, Wis., June 3.
Edgerton, Wis., June 11.
Paran, Florida, June 13.
Braxton C. H., Va. April 25.
Harmony, Iowa, March 30.
Brooklyn, (mission,) N. J. June 22.

DEATHS.

Francis Donaldson, Middleville, Mich, May 25.
Josiah Hatt, Morristown, N. J., June 16, aged 36.
Jesse Pease, Tisbury, Mass., June 20, 70.
Erastus H. Burr, Homer, New York, 37.
Wm. E. Cornwell, Princeton, N. J., March 29, 49.
Geo. V. Tenbrook, Centreville, Mich., April 3.
Jno. B. Falkner, Richview, Ill., 37.
Jno. H. Milner, Pike Co, Ga., 64.
J. S. Loyd, Ashe Co., N. C April 5,
R. E. Ferris, Lawrenceburg, Ind. April 13, 75.
Caleb Rossell, Mt. Moriah, Pa., April 13, 38.
H. O. Wyer, Alexandria, Va., May 8, 55.
Richard Jennard, New Lisbon, Ohio, April 16.
Harvey S. Dale, Cincinnati, Ohio, May 27, 45.
W. A. Taliaferro, Spottsylvania, Va., June 2, 38.
Thos. Rand, Holyoke, Mass., May 31, 81.

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FOR JULY, 1857.

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THE

CHRISTIAN REVIEW.

NO. XC.—OCTOBER, 1857.

ART. I.—JEHOVAH JIREH.

THE obedience of Abraham in proceeding to offer up his only son as a burnt sacrifice, at the command of God, was the crowning act of a perfected faith. More than sixty years had the patriarch been trained in this Divine school. He left his native land and the graves of his fathers at the call of God, to go to a land that He would show him. There he walked by faith. He believed God in all His promises. And, after the time was past in which the promise of a numerous posterity could be fulfilled, according to the course of nature, he still believed God, and this faith was reckoned to him for righteousness. To use the forcible language of the Apostle, he "against hope believed in hope," "he staggered not at the promise of God through unbelief; but was strong in faith giving glory to God: being fully persuaded, that what He had promised He was able also to perform. And therefore it was imputed to Him for righteousness." Isaac was born, the pledge of the high promises and mighty expectations which clustered around his birth.

But when this child of promise and of miracle had reached he age of twenty-five years,—according to the current chronology,—a command came from God to Abraham which must have shocked his natural sensibilities, and which seems, at first thought, sufficient to have prostrated the strongest

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faith. That command was, "Take now thy son, thine only son Isaac, whom thou lovest, and get thee into the land of Moriah, and offer him there for a burnt offering, upon one of the mountains which I will tell thee of." It must have required the strongest evidence to convince Abraham that a command so terrible, so revolting to parental feeling, so entirely at variance with what God had taught him to expect from this child, could come from God. But it appears that it came to him in such a manner that he had no doubt on that point. He had the clearest proof that the command was from God. He arose, therefore, without hesitation, early in the morning, took with him two of his young men, with Isaac his son, and the wood for the sacrifice, to go to the place appointed. On the third day they came in sight of the place. There Abraham left his servants with the ass, laid the wood upon Isaac, took the fire and the knife in his hand, and they two went on together to the chosen spot. Gen. xxii: 1.

Who can imagine the feelings of Abraham during this silent walk! For three days he had borne in his own bosom alone, the awful secret of the object of this journey. The mother, the wife of his bosom, knew not the terrible bereavement that awaited her. Isaac had not been told of his impending doom. No farewells had been exchanged, yet the fatal moment was just at hand. Isaac broke the silence. "My father, behold the fire and the wood, but where is the Lamb for a burnt offering?" The reply of Abraham, as his words are translated in our English version, was, "My son, God will provide Himself a lamb for a burnt offering." When the trial was over, it is recorded (v. 14,) that, "Abraham called the name of that place JEHOVAH JIREH," which, translated by the same rule as his reply to Isaac, would be, "JEHOVAH WILL PROVIDE." And, according to this construction of the words, when Abraham had built the altar, attempted to slay his son, was forbidden to do it, and saw the ram caught in the thicket, he then saw the fulfilment of his words. The Lamb *was provided.*

But is this the meaning of the words? Are they cor-

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rectly translated? Did Abraham mean to say to Isaac, "God *will* provide?" He knew that God *had* already appointed the victim for the sacrifice. Did he mean to tell a known falsehood? For what else can be made out of the answer, "God *will* provide," when he knew that God *had* provided? Doubtless, Abraham wished to evade a full and direct reply to his son's question, but is it possible to believe that he resorted to falsehood to do it? It is natural to suppose that Abraham, in these trying circumstances, would endeavor to frame such a reply to his son's question as would silence further inquiry, while it did not reveal to Isaac the dreadful secret. But it is shocking to our moral feelings to believe that the last answer of the father to his trusting child, staggering under the burden of the wood that was to consume his body to ashes, would be words of falsehood, of equivocation, or of insincerity.

Nor is it probable that Abraham uttered these words without a full perception of their meaning. The question of Isaac was such an one as he must have anticipated. It was a perfectly natural question. He must have been prepared for it with a sincere, definite and true reply, yet such a reply as would impress the mind of Isaac with the awful sacredness of God's command, while the truth that *he* was to be the victim would still be unrevealed.

But, waiving this really insuperable difficulty, the falsity or insincerity of the reply,—"God *will* provide,"—let us see whether it is really the proper and suitable expression of a perfected faith. It is, undoubtedly, one exercise of faith to believe that God *will* provide for us at all times, in all emergencies, and in this faith Abraham had walked for threescore years. But now he was called to a far higher exercise of faith, so that the sublime words in which he expressed it, became the name of the place on which the Son of God was offered up for the sins of the world. This was the expression of a faith far above that in which he had walked, and by which he was distinguished from the most eminent of the earth. But now a new trial was appointed to him. He knew what it was Think of a father, sus-

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ceptible of the tenderest emotions, called to part with a beloved child, one long waited for, a child of many prayers, an only child,—called, not only to part with this cherished one by death, but to be himself the instrument of that death! His own hand was to deal the fatal blow! His own eyes were to gaze on the deathly pallor, the gurgling blood; his own ears were to hear the convulsive shriek of death, the last struggling gasp; his own hand to carve for the sacrifice, the lifeless form, lovely in death, on which he had gazed with such fond, paternal delight! For three long days the scene had been before his mind; yet while imagination pictured this scene of sorrow, his soul was strong in holy confidence in God. For it is not of the nature of faith to deaden sensibility to bereavement. Abraham was not a stoic; he tenderly loved his son, and would gladly have died for him. But now God required of him a human sacrifice, nay, that he should offer up his only child! Surely Abraham must have had the strongest proof that the command came from God, or he would have shrunk from the act as unnatural and wrong. But the command of God shut out all demur; yet a most formidable difficulty still remained. Isaac was a child of promise and of miracle, on whose continued life depended the fulfilment of the Divine word, that "In Isaac shall thy seed be called." How could this be fulfilled, if Isaac should be slain? How did Abraham reconcile this difficulty?

Some have supposed that Abraham did not really expect to sacrifice his son. That during the journey he expected that when he came to the trial his hand would be stayed, and that some other victim would be substituted. But this supposition is without evidence, without probability, contrary to the design of the transaction, and contradictory to the express words of Paul. He tells us (Heb. xi: 17—19) that "by faith Abraham, when he was tried, *offered up Isaac:* and he that had received the promises *offered up* his only begotten son, of whom it is said, that in Isaac shall thy seed be called; accounting that God was able to *raise him up, even from the dead;* from whence also he received

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him in a figure." The Apostle James, also (ii: 21) says that Abraham was justified, "when *he had offered* Issac, his son, upon the altar." These passages settle the point that the actual *offering up* was, in the mind of Abraham, a foregone purpose, and his expectation of the fulfilment of the promise of a posterity through Isaac, was by his resurrection from the dead.

Taking this, then, as the true posture of Abraham's mind when his son put to him the question, "where is the lamb for the burnt offering?" what meaning did he intend in his reply? The proper answer, to meet all the conditions of the case, is this: "My son, GOD HATH PROVIDED Himself a lamb for the burnt offering." But before considering the reasons why this is the meaning suited to meet the exigencies of the case, it is proper to inquire, whether the words which Abraham uttered will admit of this rendering. If the Hebrew words will admit of the translation, "God *hath* provided," and if it is manifest that this is the most appropriate and suitable meaning, then, in the absence of all grammatical objections, it ought to be so translated.

The Hebrew word יִרְאֶה *Jireh*, here translated *provide*, is one of very frequent occurrence. Its literal and ordinary meaning is to *see*, to *look*, with the eyes. In the passage under consideration, (Gen. xxii: 8,) it occurs in the *Kal* form of the future. It occurs in this form about four hundred times in the Hebrew Bible; so that if its meaning is to be determined by its usage, we have abundant means for the purpose. The word is in the form of the future, but every scholar familiar with the Hebrew knows that verbs are constantly used in the future form with the signification of past time; and in the past form to signify future time. This is not the place to discuss the reasons for this usage of the language, nor the principles by which it is regulated; but the fact is beyond dispute, occurring on every page of the Hebrew Bible.

This word occurs in the book of Genesis, in the very form (future) in which it stands in this (8th) verse, upwards of *seventy* times, and in all except four or five it is correctly

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and necessarily translated in the past tense. Take such passages as these: "God *saw* the light that it was good." Genesis, i: 4, 10, 12, 18, 21, 25. "The sons of God *saw* the daughters of men," &c.—iii: 6. "He *looked* and beheld a well."—xxix: 2. "Jacob lifted up his eyes and *looked*." —xxxi: 2. These are but samples, taken at random, of the almost uniform use of the word, in this form, in the book of Genesis, and in every case it is יִרְאֶה *Jireh*, precisely as in this passage.

In this chapter (Gen. xxii.) the word occurs twice, in addition to the passages we are considering. "Abraham lifted up his eyes and *saw* (*Jireh*) the place afar off."—v. 4. So in verse 13. "Abraham lifted up his eyes and *looked*," (*Jireh*.) Can any grammatical reason be given, in the face of such facts, for departing from the almost uniform usage of the word? Why should the reply of Abraham to Isaac be singled out as an exception? It is a settled point, therefore, that this translation of the word has the authority of the *usus loquendi*, which, if there be no imperative reason existing in the structure of the passage, or the exigency of the case, for a different rendering, decides the question. Will any one pretend that such a reason can be found?

But there is a question, which we shall not here discuss, whether the position and relations of this word to the other members of the sentence do not *require* the meaning of the past tense. This is a question for professed critics in the Hebrew language. It is quite sufficient to our present purpose if we can establish the following points: I. That there is no grammatical objection to this rendering. II. That the usage of the word in this form, especially in the book of Genesis, favors this rendering. III. That the sense and scope of the passage requires it. We humbly submit that that the first two are established, and we shall soon proceed to offer some reasons in support of the third.

But before doing this, let us follow Abraham to the close of his trial. Having built the altar and laid the wood in order, bound his son and placed him upon it, he took the

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knife in his hand to deal the fatal stroke. At this moment the Angel Jehovah called to him to desist, and declared his obedience complete. At this moment Abraham saw a ram, caught in a bush by his horns, and he took the ram and offered him for a burnt offering instead of his son. Then (v. 14) we have this record in our version: "And Abraham called the name of that place *Jehovah Jireh*, as it is said to this day, in the mount of the Lord it shall be seen."

Can any one tell the meaning of that verse?—"In the mount of the Lord *it* shall be seen." *What* shall be seen? The *place*, or the altar, or what? Can any one believe that the spot was designated by any mark or monument in the time of Moses? Who erected and preserved it, and for what purpose? And is there any evidence that the mountain was called "the mount of the Lord?" Can any one find an intelligible or consistent meaning in this verse? We confess that we cannot, and therefore turn to the Hebrew for light.

There we find that the word יראה *Jireh*, occurs twice in verse 14th, that the consonants are precisely the same in both, but that the vowel points of the first give it the form of the Kal future, but those of the second, the Niphal future, or passive sense. But then, we also know, that the Masoretic points are no part of the inspired volume. They were affixed by learned Jewish Rabbis some three or four centuries after the Christian era, a thousand years after the Hebrew had become a dead language. So that, although they are worthy of much respect, and doubtless generally accurate, yet we are guilty of no impiety or irreverence, if we go behind the pointing to find a more satisfactory and consistent meaning.

By a very slight change of the pointing, so as to put the last יראה *Jireh*, in the Kal form, and the word הר *hor*, mountain, into the absolute, instead of the construct form, we get this meaning from the verse: "And Abraham called the name of that place *Jehovah Jireh*, as it is said, to this day, 'In the mount Jehovah hath provided.'" That

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is, the historian says, that this transaction of Abraham, with this expression of his faith, gave rise to the proverb current in his day, "In the mount Jehovah hath provided." When the afflicted children of God were brought into straits, when all was dark and threatening, then they remembered the words which were wrung from the soul of the patriarch Abraham, in the darkest hour of trial that mortal was ever called to pass through, and encouraged their faith by saying, let us be wholly resigned to God, let us pass on to the place of trial, assured that He doeth all things well, for as Abraham found, so shall we find that, "In the mount the Lord hath provided."

How suitable, how impressive, how cheering this proverb, founded on this example of the father of the faithful, to the tried and afflicted people of God! Does not every reader see that this construction of the passage places the whole transaction in a far clearer and more instructive light? But then, it may be asked, how came the Masorites first, and our translators after them, to fall into such mistakes, if mistakes they really are? Let us see if any light can be thrown on this question.

The Greek translation of the Old Testament, made by unknown persons of Alexandria, a few centuries before the birth of Christ, may have led the Masorites astray. The translation of the LXX. is singularly inconsistent. In the eighth verse we have εἶπε δὲ Αβρααμ, ὁ Θεός ὄψεται ἑαυτῷ πρόβατον εἰς ὁλοκαρπωσιν: "*Abraham said, God will see to Himself a lamb for the holocaust.*" Here the word יראה *Jireh*, is translated in the future. But in verse fourteenth we find the rendering και εκαλεσεν Αβραμ το ονομα του τόπου εκεινου, κυριος ειδεν; ωα ειπωσι σημερον, εν τω ορει κυριος ωφθη "Abraham called the name of that place, the Lord saw; so that they say, to this day, in the mount the Lord was seen." It is quite evident, therefore, that the Alexandrian translators did not understand the meaning ofthese expressions, and how far the Masorites were misled by that version, it is impossible now to say. But it is quite evident that neither of them understood the meaning of the passage, because they were strangers to

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its spirit. The one makes the fourteenth verse a proverb, yet expressive of the trite and, so far as we know, untrue meaning, "In the mount the Lord was seen," while the other, to escape this inconsistency, makes it to be no proverb, but a tradition, that "In the mount of the Lord *it* shall be seen." And our translators appear to have compromised the matter, by following the Septuagint in the eighth verse, and translating the fourteenth so that it is impossible to tell what it means, if, indeed, it means anything at all.

From all this confusion we claim the right of appeal, by going behind our English translators, the Alexandrian, and the dots of the Masorites, to the text which Moses penned by inspiration, and there we find, as has been shown, abundant authority for translating יראה in the past tense, in all the three instances of its occurrence, according to the almost uniform usage of the word. No Hebrew scholar will pretend that there is any grammatical necessity for translating the word, in either instance, in the future tense, and if the past tense is the more suitable, consistent and intelligible reading, we have the fullest authority from the usage of the word for that rendering.

Gesenius defines the words, יִרְאֶה לוֹ "*to look out any thing for one's self*, i. e., *to provide, to choose out*," and then translates verse fourteenth thus: "*And Abraham called the name of that place, (Moriah,) Jehovah chooseth.*" He was evidently embarrassed with all attempts to give the word in that place a future meaning, so he fell back on the present time; thus, instead of making Abraham say, "Jehovah *will* choose," which would be a manifest absurdity, he translates the words, "Jehovah *chooseth*." If then we substitute the word *choose*, in verse eight, for the word *provide*, and retain the future tense, we make Abraham say to Isaac, "God *will choose* a Lamb," &c. This would make Abraham tell a direct, known falsehood, and is, therefore, inadmissible. But if the word *choose* be employed to translate יִרְאֶה *Jireh*,—to which we have no objection,—then, on our principle of translation, Abraham's answer would be, "My son, God hath chosen a

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lamb for the sacrifice." And the name of the place would mean, verse fourteen, "*Jehovah hath chosen.*" There is therefore, no obstacle in the way of our translation, except the vowel pointing of two words in verse fourteenth; while there are serious if not insuperable obstacles to any other translation. Make this slight change in the pointing, and then grammatical rules, the *usus loquendi* and the obvious scope of the passage, all require our rendering of the words. And as no one will pretend that the Masoretic pointing is decisive, because the Masorites were guided in affixing the points by *their* understanding of the meaning, we have the right to find out a more consistent meaning, drawn from a more thorough and comprehensive understanding of the Scriptures, and the nature of Abraham's trial.

The sum of the matter, then, so far as grammatical principles are concerned, is this: The English translation, being founded on the Masoretic pointing, has no authority in the case. There are, then, but two witnesses to examine; the Masoretic pointing and the Septuagint, if, indeed, the one does not lean on the other, so that the two are really but one. But their witness does not agree together. One or the other must be set aside. But the Septuagint has the advantage of a far higher antiquity, and the Masoretic pointing seems to be a compromise between an attempt to follow the Septuagint, and a desire to perpetuate a tradition of the spot where the transaction occurred. The Septuagint cannot be followed wholly; the Masorites appear to have been led astray by it, and give an ambiguous, inconsistent and untenable form of construction.

With all due deference, therefore, we rule out the testimony of both, and appeal, for the meaning of the fourteenth verse, to the original and only inspired record. When, as usage requires that we translate the eighth verse, "God HATH chosen (or provided) a lamb," &c., and the fourteenth verse, "Abraham called the name of that place, JEHOVAH HATH CHOSEN," we feel under no obligation to turn the latter part of the verse into nonsense, in a vain

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attempt to follow the senseless pointing of the Masorites, but fall back on the original record, and translate the remainder of the verse just as if the points had never been placed there.

We present a translation of the entire passage, that the meaning of the whole may be seen:

GENESIS—TWENTY-SECOND CHAPTER.

After these things, God did try* Abraham; and He said to him, "Abraham!" He answered, "Here am I." And He said, "Take now thy son, thine only son, whom thou lovest,—Isaac,—and get thee to the land of Moriah, and offer him there, a burnt offering upon one of the mountains which I will tell thee of." So Abrahrm arose early in the morning, saddled his ass, took with him two of his servants and Isaac his son, split the wood for the burnt offering, and departed to go to the place of which God had spoken to him. On the third day Abraham lifted up his eyes and saw the place at a distance.

Then Abraham said to his servants, "Stay here by the ass, while I, with the lad, will go yonder and worship, and return to you." So Abraham took the wood of the burnt offering, and laid it upon Isaac his son, and he took the fire and the knife in his hand, and they two went on together.

And Isaac spoke to Abraham his father, and said, "Father?" and he answered, "What, my child?" And he said, "Here is the fire and the wood, but where is the lamb for the burnt offering?" Abraham answered, "God hath provided himself a lamb for the burnt offering, my child;" and they two went on together.

So they came to the place which God had told him of; and Abraham built there an altar, laid the wood in order, and he bound Isaac his son, and placed him on the altar, upon the wood. Then Abraham reached forth his hand, and took the knife to kill his son; but the Angel Jehovah called to him out of heaven, "Abraham! Abraham!!" He answered, "Here am I." And He said, "Lay not thy hand upon the child, nor do anything to him, for now I know that thou fearest God, seeing thou hast not withheld thy son, thy only son, from me."

Then Abraham lifted up his eyes and looked, and behold a ram was caught by his horns in a bush; and Abraham took the ram, and offered it for a burnt offering instead of his son. And Abraham called the name of that place, JEHOVAH HATH PROVIDED: whence the proverb† to this day, "In the mountain Jehovah hath provided." And the Angel Jehovah called to Abraham from heaven the second time, and said, "I have surely sworn by myself, saith Jehovah, that because thou hast done this thing, and hast not withheld thy son, thy only son, from me,—I will greatly bless thee, and will multiply thy seed as the stars of heaven and as the sands on the sea shore, and thy seed shall possess the gate of his enemies, and in thy seed all the nations of the earth shall be blessed, because thou hast obeyed my voice."

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*For the meaning of נסה compare its use in Ex. xv: 25, I Sam. xvii: 39, Ecc. vii: 23.

†Since this article was written, we find that Dathe, in his Latin translation, Halle, 1781, understands this as an old proverb. He translates verse fourteen:

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Such is the brief and simple record of one of the most remarkable transactions in the history of our race. It marks one of the great epochs of human affairs. Previous to this transaction, the promises to Abraham respecting his posterity were strong, but now they were confirmed by the oath of God. Abraham had "patiently endured," and now the promise was made sure. And "because God could swear by no greater, he sware by himself, saying, surely blessing I will bless thee, and multiplying I will multiply thee."—Heb. vi. 14—15. The whole transaction is so evidently typical of the Redeemer, that no argument is needed to prove it. The command to sacrifice Isaac comes from God—Elohim,—and Abraham replies to the question of Isaac, *Elohim Jireh*,—God hath provided. But the countermanding order come from the Angel Jehovah. And Abraham called the name of that place, not *Elohim Jireh*, but *Jehovah Jireh*. The first is the God of law, the other the God of grace; the first is the God of justice, the other the God of mercy. When he replied to Isaac, "*God hath provided*," he had one meaning, viz. that Isaac was the lamb provided; in the sequel he saw another provision made, and then he called the place "*Jehovah* hath provided," in a sense quite different from the meaning of his reply to Isaac. But, did he mean, merely, that Jehovah, the mediating God, had provided a *ram* to take the place of Isaac on the altar? Surely not. That interpretation falls infinitely below the solemn grandeur, and far reaching import of the transaction.

It is evident, that at some period in Abraham's life, he had a special discovery of the way of salvation by the great atoning sacrifice for sin. "Abraham," says our Saviour, "rejoiced to see my day; he saw it and was glad. When was it that Abraham had this discovery? His obedience was now complete, he had acted in his measure, the part of

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"Locum vero illum vocavit; Jova Jireh (Jova providebit). quae etiamnum in proverbio dicitur: 'In monte Jova (Jeræh) providebitur.'" And the reply of Abraham to Isaac, in verse eight, he translates: "Deus sibi providebit agnum sacrifici." A decided improvement on the English version and the Septuagint.

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God in giving his son to die, he stood on the spot on which the Son of God was to be lifted up for the sins of the world, mercy interposed to stay the sword of justice, the Angel Jehovah provides mercy by substitution, where Elohim had only provided suffering. The place was not named "JEHOVAH HATH PROVIDED," merely to commemorate the providing of a ram in the place of Isaac. That name referred to "the Lamb of God that taketh away the sin of the world—to the Lamb slain from the foundation of the world." When Abraham saw this glorious provision of mercy, revealed in a transaction which stirred his soul to its profoundest depths, he could not speak of it as something yet to be, it was a perfect plan, in the Divine counsels, he could not say of that scheme of mercy, "God *will* provide," the plan was already perfect, and its fulfilment sure, he must say of that, "God *hath* provided."

To return then to our propositions: it is not necessary for us to prove that the sense and scope of the passage *require* that *Elohim Jireh* have the meaning of past, or perfect tense in verse eight. For, as we have shown, that there is no grammatical objection to that construction, and that the usage of the word is in its favor, the burden of proof is on the other side. Does the sense and scope of the passage require the *future* tense? If not, our point is conceded. Is any one prepared to maintain that the words "God *will* provide" are the proper expression of a perfect faith? Whoever undertakes to defend that rendering must tell us what Abraham meant by those words. Was his answer to Isaac a known falsehood, an equivocation, or a prophecy? We have shown, as we think, conclusively, that the expression "God *hath* provided," is both sincere, and truthful, and the true language of a soul wholly resigned to the Divine will, rendering unquestioning obedience, even to the sacrifice of the dearest object of the heart's affections.

If then, it be conceded, that "*Elohim Jireh*," verse eight, means, "God *hath* provided," it follows, without question, that "*Jehovah Jireh*," in verse fourteen, means, "Jehovah *hath* provided." We have seen that this is the only render-

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ing which meets the obvious necessities of the passage. No other rendering can do it. The only difficulty, then, that remains, is the pointing of the two words יראה and הר We shall not argue this point further, but let every one draw his own conclusions from the facts. The pointing leads to difficulties greater, as it seems to us than the rejection. Is there any evidence that this place was called "the mount of the Lord?" That title was given to Horeb. And then, how incongruous to translate the word *Jireh* in senses so diverse, in the same sentence, where it is manifest that the meaning in one part is intended to explain the meaning in the other? For, if *Jehovah Jireh* means *will* provide, then the other *Jireh* means *provide* also. In that case we should have the sentence thus, "Abraham called the name of that place *Jehovah will provide*, whence the proverb, to this day, in the mount of Jehovah it was provided. At any rate, it belongs to those who maintain the correctness of the pointing to give it a consistent explanation.

Abraham is held forth in the Scriptures, as the true type of a man of faith under the Patriarchal Dispensation. He reached the same goal that believers in Christ reach, but by a different process. It is the peculiar privilege of the believer in Jesus to *begin* his life of faith by the new birth, by regeneration and spiritual life. It is his privilege to be "created in Christ Jesus unto good works." But in the case of Abraham, "faith wrought with his works, and by works was faith made perfect."—James ii: 22. Abraham is named among those who, "having obtained a good report through faith, received not the promise: God having provided some better thing for us, that they without us should not be made perfect."—Heb. xi: 39—40. It was only after long time, and many struggles and severe trials, that he obtained the testimony which believers in Christ obtain the moment that they become believers. After walking threescore years in the unwavering belief that "God is, and that he is the rewarder of them that diligently seek him," after showing his willingness to offer up his only Son, the child of promise

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on the altar, he then saw the Messiah's day, and rejoiced with exceeding joy. He named the place of his trial, "Jehovah hath provided," and this name became the watchword of the people of God. The story of Abraham's fearful trial, of his faithful obedience, his unexpected deliverence, his discovery of the glorious plan of salvation in the type of his own son, his naming of the place in commemoration of the type and the anti-type, was handed down from sire to son, it became a household word in the camp of Israel, it lighted up the long and dreary captivity in Egypt, it was in the pillar of the cloud by day and of the fire by night, it spoke in the symbol of the Ark of the Covenant, it was the bow of promise, that "in the mount Jehovah hath provided." In the darkest hour of trial, in the night of weeping, in the chambers of affliction, in the hour of death, the story of Abraham was the pledge of mercy. By the light of this example, they could be assured that the mount of expected sorrow would be the place of deliverance and of joy. With this assurance, they could sing with us:

"God moves in a mysterious way,
His wonders to perform;
He plants his footsteps in the sea,
And rides upon the storm.

Deep in unfathomable mines,
Of never failing skill,
He treasures up his bright designs,
And works his secret will.

Blind unbelief is sure to err,
And scan His work in vain;
God is his own interpreter,
And He will make it plain."

The writer will simply add, that the views of this very important and instructive passage in the spiritual training of the great father of the faithful above presented, are the results of his own limited studies, and his reflections thereon. Whether any other writer has taken the same view of the meaning of those words, he is unable to say. He has neither the time nor the opportunity to consult the works of writers on the Hebrew text. The question is now submitted to the judgment of those better prepared to establish the meaning on a philological basis.

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Art. II.—THE PHÆDON: or. PLATO ON THE IMMORTALITY OF THE SOUL.

Plato, says Coleridge, was a divine philosopher, a plank from the wreck of Paradise, thrown on the shores of idolarous Greece. In our estimate of Plato, the sentiment embodied in Coleridge's metaphor must be kept in view. He that studies Plato, should not forget that Plato was of our own degenerate race; that he was not a Jew, with Moses and Isaiah and David to guide him, but a Greek, with not a page, probably, of authoritative instruction upon the relation of man to God. Plato traveled to Italy, to Cyrene, to Egypt. O that he had gone to one other land, farther toward the sun-rising, and there bathed his soul in the brightest beams that then shone upon the world, and caught beforehand some glances from that sun, which, though it was not to rise for four hundred years, sent even then a mellowed light over Palestine! Then would he have given us a better argument upon the immortality of the soul. Less ingenious it had been, because more simple: less of Plato it had showed, but more of truth. Yet dim as was the light that shone on Plato, the Phædon is a wonderful production, still worthy the attention of every Christian minister.

We propose to give, abbreviated, the contents of the work, to notice the recent New York edition of Stanford's Translation, and to inquire into the merit of the Phædon as an argument. We disclaim ability to execute this purpose in such a manner, as shall be particularly instructive to those whose profession is the study of the Classics. We propose to do the best we can in consistency with the ordinary duties of a Christian pastor. The original text which we have used is that of the Leipsic edition of 1825, with the Annotations of Wyttenbach.

The most general analysis that can be given of the Phædon is this: Why the true Philosopher will rejoice to die:

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the soul is immortal. The latter is the main point: the former is preliminary. A fuller analysis may be of some service in preparing the reader to follow the thread of the argument. The true philosopher will rejoice to die. Why? For two reasons: 1. He cares little for the body; 2. He desires to attain wisdom, which is impossible without a separation of the soul from the body. But suppose the body to have died, does the soul continue to exist? We may believe that it does, and this for the following reasons: I. The old tradition that the soul pre-exists; II. The nature of the soul. That the soul pre-exists is argued, first, from the doctrine of contraries; secondly, from the doctrine of reminiscence. To these arguments two objections are started: 1. That the soul may be nothing but harmony, and, therefore, may perish upon the destruction of the instrument from which it is produced; 2. That the soul, though it may wear out several bodies, may perish at last. To each of these objections is made an extended reply. Then follow two practical thoughts suggested by the discussion: the one pertaining to the great care which the soul demands, and the other to a future retribution. In the latter is embraced a detailed description of the earth and hell.

The number of characters which appear in the dialogue is eight. There are two sets of characters: the one present, if we may so say, the other not present. Phædo, whose name the Dialogue bears, meeting Echecrates, narrates the last day's interview which he and others had held with Socrates in prison. These, therefore, are, strictly speaking, on the foreground of the picture; yet, by a wonderful power in the artist, they soon take their places on the background; Socrates the aged, Simmias and Cebes, who are young men, coming forward and retaining their places to the last. Apollodorus, Crito, and the officer of the prison, are the three other characters. What Plato puts into the mouth of Socrates, Simmias and Cebes, Apollodorus, Crito, and officer of prison, is represented as narrated by Phædo to Echecrates. Plato was not himself present: he was ill—a fact overlooked by the writer of the biography of Plato in Anthon's Classi-

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cal Dictionary. During the progress of the Dialogue, Phædo and Echecrates occasionally re-appear, but so graphic is Phædo's narration, that we are transported, whether we will be or not, to the prison, where we hear the wisest and the best man in all Greece discoursing upon some of the profoundest truths that can engage the human mind, and where we see him drink the fatal cup and lie down to die. We are now prepared to break this box of Grecian wisdom.

Phædo, assuring Echecrates that he was personally present when Socrates drank the poison, explains the cause of the uncommon length of time between the trial and the execution. Echecrates is anxious to receive a distinct account of all that was said or done on the last day of Socrates' life. Phædo is quite at leisure, and will be most happy to tell him. He proceeds, therefore, to say, that so calm and noble was the bearing of Socrates, he was not himself so affected as would seem to be natural. He and his companions were both sad and joyful, sometimes laughing and sometimes weeping. He states the names of all who were present, making express mention of the absence of Plato.

Entering the prison, he says, we found Socrates to have been just unbound, and Xantippe—for you know her—sitting near with her little son. Seeing us, Xantippe cried out and spoke as women are wont to speak: "Your friends, Socrates, converse with you now for the last time." Socrates, looking to Crito, requested that some one might lead her home. Some of Crito's attendants led her away bawling and beating herself. And Socrates, sitting up in bed, bent his leg, and rubbing it with his hand, made a passing remark or two respecting the connection of pleasure and pain. It seems to me, he said, that if Æsop had turned his attention to this matter, he would have composed a fable to the effect, that the Deity, wishing to effect a reconciliation between those contending principles, and failing in the attempt, joined their heads together, so that he who has the one must soon have the other.

Socrates, as we have already seen in the analysis, argued the IMMORTALITY OF THE SOUL, *first*, upon the ground of *the old tradition that the soul pre-exists.*

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The pre-existence of the soul may be proved, first, by *the doctrine of contraries*. Socrates affirmed that, taking a comprehensive view of things, we shall find that whatever is of such a nature as to admit an opposite quality, arises from a contrary. Greater arises from less, less from greater, weaker from stronger, swifter from slower, worse from better, juster from unjust. He affirmed that in all such cases there are two stages of generation, or becoming; the process being first from one to another, and then from this back again to that. Cold, for example, becomes warm—the first stage of generation; then warm becomes cold—the second stage. So life has its contrary—death. Here, then, there must be two stages of generation.* Waking comes from sleeping, and then sleeping comes from waking. So death comes from life—the first stage. Hence the contrary or second stage—life from death. Then the living are produced from the dead, no less than the dead from the living. If the living are produced from the dead, it follows, of necessity, that the souls of the deceased exist somewhere, whence they return to life.

Socrates strengthened the argument by the consideration that were there no such alternation in nature, no such circuit, production would entirely cease, and all things would become the same. This he illustrates as follows: If sleeping had no contrary, we should find the fable of Endymion nonsense, and Endymion† not entitled to any special pre-eminence; for we should all alike sleep, never to wake.

Socrates argued the pre-existence of the soul, further, from *the doctrine of reminiscence*. After the manner of Plato, this new argument is started not by Socrates, but by Cebes; yet by Cebes not as his own, but as something which he had been accustomed to hear from Socrates himself. Mark how Simmias rings changes, sportively, upon the word remember. But, Cebes, said Simmias in reply, *remind* me what are the proofs of this, for I do not now very well *remember*.

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* Two sets of changes.

† In Grecian Mythology, Endymion gained the love of the goddess Selene, and she bore him fifty daughters. For this, as some say, Jupiter granted him the boon of perpetual sleep.

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Cebes, as many other young men would have done, dispatched the matter very quickly, his confidence and self-praise forming a striking contrast with the humility of Socrates.

Socrates, without expressing his opinion of the value of Cebes' argument, gently proceeded to reason thus: He that remembers must have had previous knowledge of what he remembers. The law of association or suggestion—to adopt the language of modern philosophy—implies the doctrine of reminiscence. When lovers see a lyre or a garment, they form in the mind an image of the girl to whom the lyre belongs. This is reminiscence. Reminiscence arises partly from resemblance and partly from contrast. We are accustomed in the former case, to institute a comparison between the object before us and that which is remembered. Take as an illustration the abstract idea of equality. This abstract notion was suggested by seeing two equal things, say two stones, or two logs. The idea of equality and two equal logs or stones, are totally distinct. As he that remembers must have had previous knowledge of what he remembers, we must have had the idea of equality before we perceived that objects, though appearing to be equal fell short of the ideal. But this perception came through the senses. We must, therefore, have had the abstract idea of equality before we perceived by the senses that objects were more or less equal. But we exercise our senses immediately after our birth. We must, therefore, have had the idea of equality before we were born.

This idea of equality was employed by Socrates to illustrate things more important. For the same reason that we must have had the idea of equality before we were born, we must have had the idea of the beautiful, the good, the just and the holy; in fine, of all things which have a real existence.* Though we had this knowledge, yet we lose it, or we should have it at birth. One of two things is certain; either we are all born in possession of this knowledge, and retain it through life, or learning it afterwards, we do

* *i. e.*, of essences.

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nothing but remember. But our souls have not attained to this knowledge since we were born into the world. They attained to it before. Our souls, therefore, existed before they appeared in our present human form. If abstract ideas, Socrates admitted, do not exist, the argument is of no value; if these have no existence, then our souls had no existence before birth.

Simmias, being very confident that abstract ideas do exist, acknowledged the point proved.

"And how does it appear to Cebes?" said Socrates, "for it is necessary to convince Cebes also." "Sufficiently proved to him," said Simmias, "so far as I can judge; though he is the most obstinate of men in his resistance of arguments. Still I think he has not failed of being persuaded of this, that our souls existed before we were born?"

Simmias himself, however, as well as Cebes, thought that only one half had yet been proved. We may have lived before birth; but shall we live after death?—that is the question. Socrates thought that this argument from reminiscence, combined with that from the doctrine of contraries, does prove it. How? If, he argued, the soul existed before our birth, and if, upon coming into life it can be produced from no other source than from death and from being dead, how is it possible that it does not exist after death, since it must be again produced?

"What is now said, has, therefore, been proved. Still both you and Simmias seem to me as if you would gladly examine the subject further, and as if you were fearing, like children, lest, on the departure of the soul from the body, the wind should indeed scatter and drive it away; very especially should one happen to die, not in a calm, but in some great wind."

This made Cebes laugh, and he admitted, half seriously and half sportively, that perhaps there was something of the child within them that made them fear death. The reply of Socrates was very beautiful: "But you must sing to it every day, till you shall have charmed* it away."

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* Readings differ. The text of the Leipsic edition of 1825, gives ἐξιασηται, which would require us to translate, *till you have entirely cured it.* The editor is very confident that ἐξεπασητε, is the true reading. We have followed this in our rendering.

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We have now arrived at the second general argument; *the nature of the soul.* The first position is taken thus: That which is compounded is likely to be dissolved: that which is simple cannot be dissolved. What then is simple? and what is compound? That which always remains the same,† and in the same condition, is simple: that which is variable and never the same is compound. That which is essence, absolute equality, absolute beauty, and so on, admits of no change whatever: it is a simple, unmixed existence. On the contrary, *things*, such as human beings, horses, garments, and every thing of the sort, are never the same: they are ever changing. The latter can be apprehended by the senses; but the former can be apprehended only by reflection—they are invisible. There are, then, two species of existence, the visible and the invisible; the visible ever changing, the invisible ever the same.

The third position—omitting the second—is as follows: which, as it contains one of Plato's most striking metaphors, we translate nearly in full: It has already been said that when the soul makes use of the senses in prosecuting its investigations, it is forced by the body in the direction of those things which are never the same, wanders about, and becomes distracted, becomes dizzy, as if drunk, because it is engaged upon such matters. On the contrary, when the soul pursues its investigations by itself, in the direction of what is pure, the always being, ἀεὶ ὄν, the immortal and immutable, it suffers no distraction, and remains identical with respect to things like itself. Thus again the soul appears to be most closely allied to that which is always the same; but the body resembles that which is not always the same. When body and soul are together, nature enjoins on the body submission, and on the soul authority. Hence

† These phrases, *the same, in the same condition, always the same,* are among Plato's favorite phrases. They are used in contrast with *γίγνομαι.* Those who may desire to become more acquainted with Plato's peculiar use of *εἰμί* and *γίγνομαι,* will find a good Excursus upon the subject in Prof. Lewis' edition of Plato Contra Atheos. The Dissertation is of great value to a student of the Scriptures.

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the soul resembles the Divine, but the body the human. From all these considerations, it is evident that the soul bears the strongest resemblance to that which is Divine, immortal, intelligible,* unmixed, indissoluble, always the same; but that the body is most like that which is human, and mortal, and diverse, and capable of dissolution. Hence it is likely that the soul is altogether indissoluble, or very near to it.

Socrates is made to teach very distinctly the doctrine of future punishment. Though badly mixed up with the doctrine of transmigration, yet it shews how deeply lodged in the human mind is the idea, that some sort of punishment awaits the wicked after death. Asses, wolves, hawks, kites, bees, wasps, ants, are some of the forms into which sinners are driven. Those who have given themselves to the study of philosophy, abstaining from the gratification of the bodily appetites, not fearing the loss of property, indifferent to the disgrace of a low estate—these alone come into the race of the gods. The study and practice of philosophy—by which is meant the cultivation of the reason, instead of the gratification of the senses—is all that can fit men for the future life.

The direct argument closed, Simmias and Cebes fell into conversation, while Socrates seemed to be meditating upon the subject discussed.

"What," said Socrates at length, "do you think of the matter? If you are engaged in considering any other subject, I have nothing to say; but if you are in doubt respecting these things, do not shrink from speaking and making a thorough statement." Simmias acknowledged that both he and Cebes had doubts, but very kindly suggested that it might not be agreeable to him in his present distress to discourse longer on the subject. "Bless me!" said Socrates, smiling, "it would be difficult to convince other men that I do not regard my present lot as a calamity, since I cannot convince even you." He then proceeded to discourse very beautifully upon the dying swan, that is said to sing most joyfully in death; calling himself a fellow servant of the swans, and affirming that he departs from life not more despondingly than they. He encouraged them, therefore, to speak, and to ask whatever they chose. "In regard to such matters," said Simmias, "it is necessary to effect one at least of these things; either ourselves to learn how they are, or to discover them by means of others; or, if this is impossible, then at least having taken of human reasons the

* We have condensed this admirable specimen of reasoning.

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best and the hardest to refute, *and sailing upon this as upon a raft, to take the risk of navigating through life,* unless one could go through more safely and less dangerously upon a firmer support, or SOME DIVINE REASON."

We pause to say a word upon this remarkable passage. Simmias here implies the impossibility of arriving at a perfectly satisfactory conclusion in respect to the momentous subject of the soul's immortality. Get the best of human reasons possible, and yet you cannot be sure that you are right. We are to take the risk of navigating through life with the best human reasons we can find, unless one can meet with some *Divine reason*, λόγον θεῖον. What was this Divine reason? Professor Lewis, with many others, seems to incline to the opinion, that Plato was here anticipating the possibility of a written revelation. Wyttenbach, however, in his Annotation upon the place, cautions us against seeking in the words any mysterious meaning. It is not to be applied, he says, to a written revelation, the Greek λόγος signifying both *ratio* and *oratio*. The same phrase, he adds, was used before Plato by Heraclitus, and is found in a noble Orphic Fragment. Plutarch, also, it appears, imitates this place in the Phædon in the phrase θεῖον δογμα. On the whole, however delightful it might be to regard Plato as here having an intuitive perception of the possibility of a written revelation, yet we should not be justified, probably, in indulging the opinion.

Encouraged by Socrates, Simmias and Cebes stated, each, their objections. Simmias objected *that the soul may be nothing but a kind of harmony*, which would necessarily be lost as soon as the instrument perishes out of which the harmony had been produced. Cebes objected, *that the soul, after dwelling in several bodies may perish at last.*

At this point in the Dialogue, Plato makes Phædo and Echecrates re-appear. Phædo tells Echecrates that these objections,—which are stated in the Dialogue at considerable length,—very unpleasantly affected all who were listening; disturbing their minds after they seemed to have been settled.

"By the gods," says Echecrates. "I pardon you; for a similar thought

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comes to myself as I hear you. Tell me, then, by Jupiter, how Socrates met the argument; and whether he also, like yourselves, was manifestly disturbed, or whether he came mildly to the rescue of the argument; and whether he came to the rescue ably or imperfectly." "In truth, Echecrates, often as I have admired Socrates, I never was more delighted than to be with him then. That he had something to say was perhaps not at all surprising, but I at least did especially wonder at him, at the first, on this account—how sweetly, and mildly, and applaudingly, he answered the argument of the young man; then, how keenly he perceived the manner in which we were affected by the argument; then, how well he healed us, and recalled us fleeing and worsted, and urged us to accompany him in a consideration of the subject."

"How, indeed?" inquires Echecrates. "I will tell you," says Phædo; "for I was sitting upon his right hand, near the bed, upon a low seat, but he was sitting considerably higher than I. Stroking my head, and grasping closely the hair upon my neck—for he was accustomed to joke me sometimes upon my hair—he said: "To-morrow, then, Phædo, you will perhaps cut off those beautiful locks." "It is probable, Socrates," said I. "Not, surely, if you will take my advice." "But what then?" said I. "To-morrow," he replied, "both I mine and you these, if indeed our argument shall have perished, and we shall have not been able to resuscitate it. And if I were you, and the argument were escaping me, I would swear, like the Argives, not to let my hair grow till, fighting over again the argument of Simmias and Cebes, I had gained the victory."

Socrates having reminded them of the danger of becoming haters of reasoning, as some become haters of men, and urging them not to admit into the soul the idea that, perhaps, there is nothing sound in reasoning, and advising them to give little heed to Socrates, but much to the truth, proceeded to reply to the objection of Simmias, that the soul may be nothing but a kind of harmony, liable to be lost as soon as the instrument is destroyed by means of which it is produced.

First, he made Simmias contradict himself thus:

"You admit the argument from reminiscence?" "Yes." "Then you admit that the soul existed somewhere before it was imprisoned in the body?" "Yes." "But you will not assert that the harmony existed prior to the instrument from which it flows?" "By no means." "But you have just admitted that the soul exists before the body, for you have admitted the argument from reminiscence. Your propositions, then, do not agree. Your argument about harmony is not harmonious. Which of your propositions do you prefer?" * "That which pertains to reminiscence," replied Simmias.

Again: "Harmony cannot be otherwise affected than are the materials from which it is produced. It cannot take the lead, but must follow. It

*We have condensed this admirable specimen of reasoning.

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cannot in any respect be opposed to the materials which produce it. Harmony depends on arrangement according to the laws of harmony. The more perfect the adaptation to the laws of harmony, the fuller and richer is the harmony; the less perfect the adaptation, the more inferior the harmony. But can one soul be more or less a soul than another soul? No. But one soul may be virtuous and intelligent, and another soul may be vicious and ignorant? Yes. But if the soul is a harmony, what *are* virtue and vice? Is virtue harmony? and thus does the soul which you affirm to be harmony, contain a second harmony? Is vice discord?—discord in harmony! But it has already been admitted that one soul is not more or less a soul than another, which is equivalent to saying that harmony cannot admit of degrees of efficiency. One soul, then, cannot partake of more harmony or discord than another. If, then, vice is discord and virtue is harmony, how can one soul be more virtuous or more vicious than another? Harmony is harmony, and therefore if the soul is nothing but harmony, vice is impossible."

Again: "Is it not the soul that either resists or yields to the appetites? But have we not already admitted that the soul, if a harmony, cannot breathe any other tones than those of the materials from which it is produced?" "We did admit it," said Simmias; "for how is it possible not to admit it?" "What then?" said Socrates. "Does not the soul seem to us to work entirely opposite, controlling all those qualities of which one might say it consists, and making an almost entire opposition through the whole of life, ruling with absolute sway all habits; chastising some more severely, even with pains according to the gymnastic and healing arts, and others more mildly, and sometimes threatening and sometimes warning the desires, the angry passions, and the fears, as if the soul, one thing, were reasoning with another thing?—something as Homer represents it in the Odyssey, when he speaks of Ulysses: 'And, striking his breast, he reproved his soul with words.—Bear up, heart! Even worse hast thou once borne.' Do you think that Homer represented this with the opinion that the soul is a harmony, capable of being led by the passions of the body, but not capable of leading and mastering these, and of being something much more divine than harmony?" "By Jupiter, Socrates, I at least do not think so." "Not by any means, then, most excellent friend, is it well to say that the soul is a kind of harmony."

Having answered Simmias, Socrates directed himself to Cebes. "How and by what kind of reasoning shall we satisfy him?" "It appears to me," said Cebes, "that you will discover some way; at least this argument against the harmony you have spoken, is amazingly contrary to my expectations." "My good friend," said Socrates, "don't talk big, lest some slander turn upside down the argument which is about to be spoken."

Socrates affirmed that the inquiry of Cebes involves the absolute necessity of discussing the origin of generation and and corruption. By generation, it may here be remarked once for all, Plato means *becoming*. Socrates, then, affirmed that it was necessary to ascertain how things *become*, and how things return to corruption. He proposed, therefore, to relate his attempts to become informed upon the subject:

When a young man, he was extremely fond of that kind of wisdom which is called inquiry respecting nature; [φυσις,]

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or, as we say, natural science. He puzzled himself with such questions as these: whether, when heat and cold have taken on some corruption, as some affirm,—whether it is just then that living beings assume consistency? and whether it is the blood by which we think, or the air, or the fire; or none of these, but that it is the brain that produces the sensations of hearing, and sight, and smell. He once thought he knew all about these and similar matters. "But now," said Cebes, "what do you think about them?" "Far am I, by Jupiter," said Socrates," from thinking that I know the cause of any of these things." At length, however, he fell in with Anaxagoras' book, and when he found Anaxagoras treating of MIND, [νους,] as the regulator and ground of all things, he was delighted to think that he had found an instructor to his mind. But he was doomed to disappointment, for he found that Anaxagoras' theory was never practically applied by the philosopher himself. Anaxagoras forsook his own theory, and never used it to explain whether the earth was flat or round. He could not expect, therefore, to get help from Anaxagoras respecting the relative position of the earth, and respecting the sun, moon and planets.

His next attempt was of a very different kind.

"Do you wish Cebes," said he, "that I would describe to you the second voyage which I made for the discovery of the ground of things?"* "Most wonderfully do I desire it," replied Cebes. "It seemed to me then, afterwards," Socrates resumed, "when I had given up the investigation of *things*, that it was necessary to beware lest I should suffer what those suffer who gaze at and contemplate an eclipse of the sun; for some destroy their eyes unless they contemplate an image of it in the water, or in something of that sort. Something of this kind did I also think, and feared lest my soul should become entirely blinded, after looking at things with the eyes, and attempting to grasp them with each of the senses. Now I thought that I should flee to *the reasons*†, to consider, in them, the truth of things."

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* The great metaphysical question in all times. See, as the most recent, that masterly discussion of it in Prof. Ferrier's INSTITUTES OF METAPHYSICS.

† These λογοι or reasons, which play so conspicuous a part in the remainder of the Dialogue, and which we find also in THE TENTH BOOK OF THE LAWS, probably refer, in part, at least, to the relation of numbers to each other. These are not cognizable by the senses. They belong entirely to the province of the understanding.

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Socrates laid down this as a general principle; that there is such a ground of the existence of things as ABSTRACT IDEAS. He contended that there is such a thing as beauty in the abstract, goodness in the abstract, greatness in the abstract, &c., &c. This granted—and Cebes readily granted it—he proposed to demonstrate the immortality of the soul. If any thing is beautiful, he argued, it is beautiful for no other reason than because it partakes of the abstract idea of beauty: so of greatness and smallness. This he illustrated in the following manner:

"Would you say that the ground of the existence of ten is this; that it is more than eight by two? Would you say that the ground of the existence of two cubits, is the fact that two cubits are more by half than one cubit? When one has been added to one, would you not hesitate to say that the addition is the ground of being two? or the division, when it has been divided? Is not the ground of that which exists, *the abstract quality of which it partakes*?"

Again re-appear Phædo and Echecrates. "By Jupiter," says Echecrates to Phædo, "he seems to me to have explained this with amazing clearness, even to one of very little intelligence." "And it seemed entirely so," says Phædo, "to all who were present." "To us, also," adds Echecrates, "who were absent, but are now listening: but what more was said after this?"

Socrates, it appears, reminded Simmias and Cebes that greatness is not great and small at the same time; that greatness retires on the approach of the small, or ceases to exist when it has come; that smallness is not small and great at the same time, but on the approach of the great smallness retires or comes to an end.

Some one, Phædo says, but who he does not recollect, here exclaimed:

"By the gods, was not the very opposite of what is now said admitted in the former part of the conversation?—that the greater comes from the less, and the less from the greater?"

"Contraries from contraries, Plato did indeed teach us at first to prove the immortality of the soul. Why, to prove the same, does he now teach that greatness retires from the small, and smallness from the great?"

Let Plato, through Socrates, extricate himself: he can do it. Socrates denied that there was any contradiction between the two views; for, before, he was saying that one *thing* comes from another *thing*: now he is affirming that contrariety itself, [i. e., the abstract idea,] cannot be con-

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trary to itself. Essences he never affirmed to be capable of mutual production—generation.

All this and more in the same strain, may seem to us to have no possible relation to the point to be proved, the immortality of the soul; but, if we are patient, we shall soon see that Plato was here marching on the Mac-adamized road of Metaphysics, straight to the point. He takes another step forward. Socrates called the attention of Simmias and Cebes to the abstract, heat and cold, and to the concrete, snow and fire. Heat, the abstract, is different from fire; and cold, the abstract, is different from snow. Now snow retires when heat approaches: it cannot continue to be snow and at the same time be hot. It is the same with fire. Respecting some of these things, it would seem, then, that not only the same *idea* is always thought worthy of the same name, but that also something else is thought worthy of it; though this is not that, but has always the form of that, as soon as it has an actual form. To illustrate; take the number *three*. Three and odd are not the same thing; and yet three, while it must always be designated by its name *three*, may also be called *odd*. In other words, though three is not the same as the odd, yet it is always odd.

One step more: not only do contraries appear not to receive each other, [as greatness, smallness, snow, heat,] but things which, though not contraries, yet sustain a very intimate relation to contraries. Three and two, for example, are not contraries; yet three would perish before it would consent to become even, as two is.

How shall this class of things be described? Thus: all such things are obliged to retain not only their own distinctive idea, but also another idea which is in its very nature. For example; whatever the idea of three may have occupied, must be not only three but also odd. Odd can never be even. Even can never be odd. Three can have no share in the even: therefore three is uneven.

Now it is the soul which makes a body a living body. The soul, then, always brings life. But life has its contrary—death. The soul can never admit this contrary, be-

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cause it always opposes to death the life which it brings. Now, we call that immortal which does not admit death. The soul, therefore, is immortal; just as three can never be even, nor the odd be even, nor fire cold. On the approach of death to man, that which is mortal dies; but that which is immortal, having withdrawn from death, departs safe and incorrupt. Here the argument rested.

Plato seldom reasons for the sake of reasoning. He cannot, therefore, close the Dialogue, without giving a practical direction to his thoughts. "But this, O man," said he, "it is just to consider, that if indeed the soul is immortal, it surely demands care, not merely for this period of time, which we call life, but for the entire period of our existence; and the danger would now assuredly seem to be exceedingly terrible, should one neglect it. If, indeed, death were a deliverance from every thing, it would be a lucky thing,* for the wicked to be let off from the body and from their wickedness at the same time the soul is released; but now, since the soul appears to be immortal, no other escape from wickedness could there be, neither salvation, except in attaining to the highest possible degree of wisdom and goodness. For the soul descends to the place of the departed with nothing else than the result of its training and mode of life; which, moreover, are said to be of the greatest advantage or injury to the dying man, immediately, at the very outset of his journey thither. The soul that has led a pure and moderated life, goes, with God as fellow travelers and guides, to a place adapted to itself."

Having thus touched upon the doctrine of retribution, Socrates proceeded to give a detailed description of the earth, for the purpose of bringing out with more distinctness the terrible consequences of sin. His description, partly mythological and partly speculative, contains much error and some truth. Though it forms a very curious part of the Dialogue, our limits oblige us to pass it by. We cannot forbear to say, however, that Socrates was convinced, in the

* A real windfall, as we say.

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first place, that if the earth is round, in the centre of the heavens, neither air nor any thing else of that nature is necessary to prevent its falling; but the similarity of the heavens all around it and the equilibrium of the earth itself was surely sufficient to sustain it. For any thing in equilibrium, placed in the middle of something like it, cannot incline more or less to any side, but being alike, remains unmoved. Of this, in the first place, Socrates affirmed that he was fully persuaded.

"Besides, I am fully persuaded," he said, "that the earth is very great; and that we are living in a small portion of it, extending only from Phasis to the pillars of Hercules, dwelling around the sea* as ants or frogs around a marsh.†

We must give Phædo's graphic report of the final scene.

"But, O Simmias," said Socrates, "it is necessary for the reasons that we have considered, to leave no stone unturned,‡ that we may acquire, during life, virtue and wisdom; *for beautiful is the prize and the hope is great.*§ To insist that it is just as I have described, becometh not a man of intelligence. That, however, either these or similar views should be taken respecting our souls and their habitations—this, since the soul certainly appears to be immortal, seems to me to be proper, and worth the risk to him who thinks so. The hazard is honorable, *and it is fitting to sing,* as it were, *such things to himself.* You, then, Simmias and Cebes, and the others, will at some future time, each one depart; but as to myself, destiny, as a tragic poet would say, is calling me, and the time has well nigh come when I should go to the bathing room; for it seems better to bathe before I drink the poison, and so save the women the trouble of washing the corpse."

"How shall we bury you?" asked Crito. "As you please," said he, "if you can only take me, and I do not escape from you." How keen the irony! How cutting the rebuke for asking how they should bury him, instead of asking how they should bury his body! "Let not Crito," he added, "say at my burial, that *Socrates* is laid out, or carried forth, or buried. For be assured, most excellent Crito, that not to express ourselves well, is not only to be out of tune in itself, but is a cause of mischief to our souls. It is necessary, then, to take heart and to direct you to bury my *body,* [not myself, is the implication,] and to bury it in such a manner as may be agreeable to you; and especially in such a manner as you may judge to be according to the law."

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* The Mediterranean.

† We are told that Celsus imitated this in venting his spleen against Jews and Christians. Laughing at Jews and Christians; he likened them, says Origen, to a chain of bats; or to ants crawling forth from their homes; or to frogs sitting together around a marsh; or worms assembling in muddy corners.

We are indebted for this illustration to the Latin note in the Leipsic edition of the Phædon already referred to.

‡ *πάντα ποιῶν.*

§ The Greek is very beautiful: *καλον γαρ το αθλον, καὶ ἡ ἐλπις μεγαλη.*

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Upon saying this, continues Phædo, he rose up to go into a chamber to bathe, Crito following him; but he directed us to wait for him. We remained, therefore, conversing among ourselves respecting what had been said, reviewing it, and speaking of the greatness of our calamity, fully of the opinion that, as if deprived of a father, we should pass through the rest of life orphans. After he had bathed, and his little children were brought to him,—for he had two small sons and one large one,—and his female relatives had arrived, he, having conversed with them in the presence of Crito, and having given them such directions as he chose, commanded the women and the children to depart, and himself came to us.

It was now near sunset; for he had delayed a long time within. Coming from the bath, he sat down, and not much more after this was said. The officer of the Eleven then came, and standing near him, said:

"Socrates, I shall not reproach you as I reproach others because they abuse and curse me, when, under the constraint of rulers, I order them to drink the poison. I have found you, indeed at other times as well as now, the noblest, and gentlest, and best of all the men that ever came hither; and, moreover, I do even now well know that you do not think hard of me, but of them:—for you know who are to blame. Now, therefore,—for you know what I have come to announce,—farewell; and try to bear as easily as possible what is inevitable." And, instantly bursting into tears, he turned and went away. Socrates, looking up to him, said: "You, too, farewell! We shall do as you direct.' At the same time he said to us: "How urbane the man! He has been accustomed to visit me through the whole time, and has occasionally entered into conversation. He was the most agreeable of men, and now how nobly he weeps for me! But come now, Crito, let us obey him, and let some one bring the poison, if it has been ground, but if not, let the man grind it." "But I think, Socrates," replied Crito, "that the sun is yet upon the mountains, not yet having set. Besides I know that others drink the poison very late, after the order has been given, supping and drinking freely, and some holding converse with those they love. Hasten not, then, for there is yet time." "Naturally, Crito," said Socrates, "do they act so, for they think by so doing they shall gain, and I naturally shall not do so; for I think I should gain nothing else, surely, by drinking a little later, than to bring laughter to myself by shewing that I was eager to live, and was disposed to relinquish nothing that is yet within my reach. But go," said he, "and do not otherwise."

Upon hearing this, Crito beckoned to a servant that stood near. The boy having gone out and remained a long time, returned, conducting him who was to administer the poison,

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the latter bearing it in a cup, ground. And Socrates, seeing the man, said:

"Well, most excellent friend, for you are informed upon these points, what must I do?" "Nothing else," said he, "than after you have drank, to walk about till your legs become heavy, then lie down, and so the poison will work."

At the same time he extended the cup to Socrates. Socrates, having taken it, even very cheerfully, Echecrates, not losing either color or countenance, but, as his custom was, giving a stern side-side look at the man, said:

"What do you say about making a libation of this cup to some one? lawful or not?" "We grind, Socrates, so much as we think will be sufficient to drink." "I understand," said he, "but surely it is lawful and expedient to pray to the gods that our removal from this world to the other may be happy." "I do indeed pray that this may be so."

Immediately upon saying this, holding the cup, he drank with great readiness and ease. For a time, the majority of us were barely able to refrain from tears; but when we saw him finish the draught, we could refrain no longer. Indeed, in spite of myself, the tears flowed not in drops;* so that, covering my face, I bewailed myself, not surely for him, but for my own lot, in being deprived of such a friend.

Crito rose up to go sooner than myself, since it was impossible for him to refrain from tears. Apollodorus even before this never ceased to weep, and just then roaring aloud, weeping and grieving, he broke down the heart of every one present, but that of Socrates himself. But Socrates said:

"What are you doing, my admirable friends? On this account, chiefly, I sent away the women, that they might not make such false notes.† I have heard, too, that one should die with auspicious words. Be still, indeed, and firm."

Upon hearing this, we were ashamed, and checked our tears. But he, after walking about, lay down upon his back when his legs grew heavy; for so the man had directed him. At the same time, the man who had given the poison,

* *i. e.*, in floods.

† Such discord, πλημμελοίεν.

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taking hold of him, examined after a time his feet and legs, and then pressing hard his foot, asked if he felt it. He said he did not; and after this again he felt of the legs below the knee. So going up, he shewed us that he was growing cold and stiff. Then he touched himself and said that when it was so, at his heart, then he should depart. Already the region of the lower belly had become cold; and having uncovered his face—for he had been covered—he said, which were indeed the last words he uttered:

"Crito, we owe a cock to Æsculapius; fail not to pay it." "This shall be done," said Crito, "but see if there is any thing else you would say."

When he was asked this, he made no further answer; but after a little interval he moved, and the man uncovered him. His eyes were fixed, and Crito, observing it, closed the mouth and the eyes.

Such was the death, Echecrates, of our friend; a man, as we should say, the best of those whom we had then tried, and having, moreover, the greatest practical wisdom and the greatest uprightness.

The direction of Socrates to offer a cock to Æsculapius, has long been a stone of stumbling. Some ancient writers consider that the command originated in a desire to disprove the accusation made against him; for Anytus and Melitus had accused him of saying that there were no gods. We heard, not long since, on the anniversary of a religious society, an excellent sermon, in which the preacher attributed the direction to some remaining superstition. To this we cannot possibly yield our assent. The editor of the Leipsic edition of 1825 says: Since it was customary for the sick, on the recovery of their health, to sacrifice a cock to Æsculapius, Socrates commanded this to be done, to indicate that upon the emancipation of his soul from his body, he should gain that health which would be entirely free from earthly evils.

The English translation of this wonderful Dialogue, by Charles S. Stanford, was re-published in New York in 1854. Great pains, the publisher professes, have been taken to select a version calculated to impart the most correct idea of the original, and that in a style likely to find acceptance with the gen-

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eral reader. Mr. Stanford's version is pronounced to be a work evincing a masterly acquaintance with both languages, combining a faithful exhibition of the sense of the author, with an uncommon degree of force and elegance in its language.

That it gives a tolerably faithful exhibition of the sense of the author, we have no hesitation in admitting; but the rest of the compliment we judge to be totally undeserved. A perspicuous rendering of the most abstract parts of the Phædon, is, to be sure, exceedingly difficult; but Mr. Stanford's Translation is obscure, where, in the original, all is clear. It is exceedingly inelegant. Many of its sentences are stretched out to a length that should extinguish all the indignation which one may have felt toward John Foster for a similar fault in his Glory of the Age. He sometimes refreshes us with a sentence that is absolutely pregnant with clauses. Under no conceivable necessity, he pins member to member, member to member, giving us but a single sentence where Plato gives two or three, each clear as crystal. As to characterizing the translation by any of the epithets commonly employed to designate the higher excellencies of style, it is impossible. Rhythm it has none. It hobbles along like a wheel with a broken felly. It overlooks, in innumerable instances, even where our stiff English does not require it, those delicate shades of thought which the Greek particles have such power to express, while it fails also to reproduce some of the finest metaphors in the Dialogue. On the whole, instead of being adapted to find acceptance, as the publisher hopes, with the general reader, we think that if we desired to repress in the general reader all possible interest in Plato, we should put into his hands this "masterly" translation of Mr. Sanford.

To return to Plato himself, *what shall we say of Phædon as an argument?* Cicero, as is well known, was accustomed to read the Phædon, and memorable are the words which he uses in describing its effect upon himself: Nescio quo modo, dum lego, assentior; cum posui librum, et mecum ipse de immortalitate animorum cœpi cogitare, assensio omnis illa elabitur. Can we say, with Cicero, even as much as this: *Dum lego, assentior?*

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All the objects of knowledge may be classified thus: ABSTRACT IDEAS and FACTS. This gives rise to a very obvious distinction in the methods of reasoning; the metaphysical and the inductive. The metaphysical is the method which is to be applied to abstract ideas: the inductive alone is applicable to matters of fact. To which branch of knowledge, then, belongs the immortality of the soul?—to that of abstract ideas? or to that of facts? It is a question of fact. The inductive method, therefore, not the metaphysical, is the only one that should be employed. Plato's great mistake, then, was this: treating the soul's immortality as if it were a question of metaphysics. Had he perceived that it was a question of fact, his method of reasoning would have been totally different.

If the analysis of the Phædon which has sometimes been given* is correct, Plato's method is mixed; partly metaphysical and partly inductive. But we must think that the analysis in question is a mistake. It makes Plato urge five distinct considerations in favor of immortality: 1. The capacity and desire of the soul for knowledge beyond what, in the present life, is attainable; 2. The law of contraries; 3. The doctrine of reminiscence; 4. The simple and indivisible nature of the soul; 5. The essential vitality of the soul. The first, we think, belongs entirely to the preliminary part—why the philosopher should desire to die. It is, we admit, an argument in support of the leading proposition of the Dialogue, but only indirectly so. The leading proposition has not yet been laid down. It is afterwards very distinctly stated, and the first argument as distinctly, which is, that the soul pre-exists. This, which is a question of fact, not of abstract ideas, is argued, metaphysically: 1. From the doctrine of contraries; 2. From the doctrine of reminiscence. What the analysis to which we object regards as the second and the third arguments, we think should be held as the first and the second. What the an-

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*See Bibliotheca Sacra, February, 1849—Natural Proofs of the Immortality of the Soul, by Professor George I. Chace.

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alysis regards as the fourth and the fifth, we prefer to condense into one, which would be our second general argument. This, we think, is clearly stated by Plato himself under the form: *The nature of the soul.* Thoughts of a moral nature are scattered all through the Dialogue, but taking what seems to us to be the correct analysis, the arguments themselves are purely metaphysical. As metaphysical reasoning is totally irrelevant to a question of fact, we must consider the argument of the Phædon as a failure. We do not believe that the faith of Plato himself rested upon such a basis. We believe that Plato naturally longed for immortality; and, naturally metaphysical, set himself to work to see what sort of an argument he could construct in support of that which he had been led to believe on other grounds.

Thus it is to be noticed that Plato makes no use of an argument, which, next to the teachings of the Bible, has for some time been the favorite argument of writers and preachers:—the argument drawn from the inequalities of the present life. It is strange that Plato did not employ it; and yet what is the argument worth? Will it take the Almighty a whole eternity to rectify, in each man's case, the alleged evils of twenty-five or eighty years? Cannot the justice which *is said* to be demanded, be rendered in a period equal, say, to ten hundred thousand millions of years? But that is an infinitesimal part of eternity. When justice has been rendered, whether it be at the expiration of ten hundred years, or of ten hundred thousand millions, what will then prevent the annihilation of the soul? We think, therefore, that what is now the popular argument in support of the immortality of the soul, is utterly worthless. Even as a proof that the soul may survive the body, we have never seen it stated as we should prefer. The form in which the argument is commonly put, involves the idea that there is in this world very little moral government. This is arming the skeptic with a terrible weapon. The form which we prefer is this: *The two-fold consideration that this life has so much retribution, yet has no more.*

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We are in the shop of a sculptor. We see in a corner of the room a long, rough block of marble. The mere fact that the marble has been delivered at the shop of the artist, awakens the belief that it will yet be chiseled into a statue. We go again: we find the block of marble bearing a few marks of the sculptor's tool. Our belief is strengthened that it is the intention of the artist to bring it into the likeness of an animated being. But our assurance is not perfect; for the sculptor, upon going but a step or two farther, may meet with some defect in the material that will prove it unfit for the purpose. We go yet again, and are delighted to see before us the rough outlines of a man. The general form is complete: the material is proved good. But more labor is necessary to make it a finished statue. The conviction is now well nigh perfect that the artist will bring the work to completion. Let us analyze our faith, and we shall find it based upon this two-fold fact; that so much has been done, yet no more. *So much:* can it be possible, we ask, that one would bring a block of marble into a state so near that of a perfect statue, and there stop? But suppose it to have been brought still nearer to perfection; —so near that but one delicate touch of the chisel is necessary to complete it. It is a touch, however, which not one eye in a million would ever feel the need of, or ever observe if given. Our belief that the statue will ever be brought to that last degree of perfection is weak. It seems to be of so little importance, that we doubt whether the sculptor himself will think it worthy of his notice and effort. There is, then, somewhere, a point at which just so much has been done, and just so much remains to be done, that our faith is the strongest possible that the work will be accomplished. In a word, our belief that the statue will be finished is produced both by its incompleteness and by the degree to which it has already been carried. So, from the two-fold consideration, THAT THERE IS SO MUCH RETRIBUTION IN THIS LIFE, YET NO MORE, may we infer, with some degree of probability, that we shall at least survive the death of the body.

In view, however, of the extreme feebleness of all the

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natural proofs of the immortality of the soul, we turn with unspeakable delight to the Bible. Never do we feel more deeply the necessity of a written revelation, and never are we more fully and joyfully persuaded that the BIBLE is a revelation, than when we are reading such a work as the Phædon of Plato.

> Let all the heathen writers join
> To form one perfect book,
> Great God, if once compared with Thine,
> How mean their writings look!
>
> Not the most perfect rules they gave
> Could shew one sin forgiven,
> Nor lead a step beyond the grave;
> But Thine conduct to heaven.

Yes! Plato, that λόγος θεῖος has been given. Christ hath abolished death and brought life and immortality to light. No "*risk*" do *we* run in committing ourselves to this new method of sailing through life. FOR WE KNOW that if our earthly house of this tabernacle were dissolved, we have a building of God, a house not made with hands, eternal, in the heavens. O that we could make all men see the glory of a "book-revelation."

We had intended to say something upon Plato's two great mistakes;—locating sin in the body, and enjoining ascetic virtue as the means of securing final happiness. We can do no more, however, than to call special attention to the difference between Plato's views respecting these points and those which are in Paul's Epistle to the Romans and in his Epistle to the Galatians: *I am crucified with Christ. Nevertheless, I live, yet not I, but Christ liveth in me, and the life which I now live in the flesh, I live by the faith of the Son of God, who loved me, and gave Himself for me.* Why could not Plato have lived at a period in which it had been possible to hear these wonderful words? *Even so, Father, for so it seemeth good in Thy sight.* The babes know what Plato knew not.

Though these defects in the Platonic theology are so great, and though our philosopher had no idea of the necessity of a Divinely appointed propitiation for sin, we must

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never forget that Plato was immeasurably ahead of the popular religion; that in fact he paved the way for the downfall of the existing system; that, with him, virtue, moral government, practical wisdom, retribution, reverence for the Supreme Being, were no unmeaning terms. In fine, we believe that Plato was about as good a theologian as it is possible for one to be who has no written revelation.

Whenever, of late, we have thought of Plato, discoursing to his friends in Athens upon law and virtue, there hath stolen into our minds, sometimes against our will, the name of another, who addresses, every Lord's day, with much rhetorical ability, admiring crowds in "the Athens of America." It were the veriest trifling to suppose that this indissoluble connection of PLATO and PARKER in so many of our rucubrations, is owing to the circumstance that the names of the two theologians begin with the same labial, and have precisely the same number of vowels and consonants. The association must rather depend, we suppose, upon the principle to which Socrates referred in the first of his conversation with Simmias and Cebes:—that the Deity has joined together the heads of pleasure and pain, so that he who has the one must soon have the other.

Theodore Parker, as well as Plato, hath spoken in the ear of the world upon the immortality of the soul. We have had lying by the side of the Phædon a pamphlet bearing this title: "A SERMON OF IMMORTAL LIFE: preached at the Melodeon, on Sunday, September 20, 1846. By Theodore Parker, Minister of the Twenty-Eighth Congregational Church in Boston. And now published by request. Fourth edition. Boston: Bela Marsh, 1855." We have endeavored to assume an attitude of perfect impartiality in comparing the philosopher of the Academy with the theologian of the Music Hall. The case, in our minds, stands thus: Plato is himself: Parker starts as an imitator; taking, like the ministers of the Gospel, a text, but not taking it from God's written revelation, and proceeds as an imitator to the close of his discourse. Plato originates: Parker borrows. Plato, granting him his premises,

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will draw you with logic mighty as the power of the pulley: Parker is perfectly sophistical in his method of reasoning; his chief skill consisting in stuffiing men of straw, and then fighting them with the *argumentum ad captandum*. The basis of Plato's argument is metaphysics: the basis of Parker's is consciousness;—a blunder greater than Plato's. Plato is modest, distrustful of himself: each of Parker's arguments is, in his own judgment, "exceeding powerful," and, "all put together, form a mass of argument which no logic can resist." Parker's own consciousness of immortality is so mighty a proof to himself that he shall live forever, that no miracle could make him more sure. *He* wants no Bible and no Christ to persuade him: Plato talks of the necessity of a λὸγος θεῖος almost as if he expected a written revelation. Parker cannot think that the future world is to be feared even by the worst of men: Plato thought that if one were to neglect the soul, the danger is great. Plato sends the wicked to hell: Parker takes them all to *a* heaven. Plato lays broad and deep the foundation of personal excellence: Parker saps the very foundation of morals by telling men infamous for their crimes, that they become infamous through no fault of theirs; that they are not sinners before God, and that the pirate in heaven will outgrow his earthly sins. Plato has done better without the Bible than Parker with it. Plato wrote to save men from hell: Parker has written to tell men that there is no hell. When we can say with Theodore Parker, We ask no miracle, no proof, no risen dust, to teach us immortality, then we shall take Plato for our guide rather than Parker. We prefer Paul to either.

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Art. III.—UNITARIANISM.

1. *Scripture Proofs and Scriptural Illustrations of Unitarianism.* By John Wilson. Third edition, revised and enlarged. London: 1846.
2. *The Concessions of Trinitarians, from the works of the most eminent Biblical critics and commentators, from the era of the Reformation till the present time.* By John Wilson. London and Manchester: 1856.

Fair and kindly discussion, throwing light and warmth about the subject of dispute, has, from the days of Æsop down to the present, had far greater success in removing any cloak of prejudice, within which human intellect is enwrapped, than all the windy denunciations of a fierce, but puerile dogmatism. Nowhere has such dogmatism so fully displayed itself as in discussions of religious opinions; nowhere has it laid such abundant claim to the lasting deprecations of mankind. Furious in its conscious* imbecility, it has ever sought to sustain itself by appealing to other arms than those of logic and common sense. Through it the doctrines of the Prince of Peace have been baptized in blood, and his own melancholy prediction has been fulfilled that, in the ignorance of bigotry and prejudice, men will think they do God service in the slaughter of his true disciples.

In view of these facts, so indicative of "what is in man," it behooves one entering upon religious controversy, to do so in earnest aspiration for the truth, and in charitable recognition of honest differences in human opinion. In the

* *Conscious*, we mean, of its inability to defend its tenets in fair discussion, but *not* of any inherent weakness in their foundations; for well has Neander said: "When a man entrenches himself in some particular dogmatic interest, and makes that his central position, he can easily explain (viz. *for himself*) everything in conformity with his own views, and *finds everywhere a reflection of himself.*" *Hist. Christ. Relig. and Church;* Vol. I., Sect. 4; Forrey Jr., p. 581.

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discussion before us especially, this recognition should, on our part, be prominent, for we find frequent passages in Scripture, founded upon by some as establishing the Trinitarian doctrine, believed by others, not less convinced of its truth, to furnish no evidence in its favor. The argument from such "Concessions," however, has little other application. It can avail nothing against the doctrine itself, nor against the evidences for it in the passages of Revelation upon which it is founded, save so far as the authority of any one, who doubts the favorable interpretation, may extend as a reliable commentator. Even this use of Trinitarian "Concessions" is fully rebutted by the proof they afford of the multifarious testimony to a doctrine, which left without important support in many individual cases, can yet find other evidences sufficient to assure its adoption. Instead, therefore, of an exhibition of its inherent weakness, we must regard them as a confirmation of its fundamental strength.

The first volume cited above, however, contains a direct argument *for* Unitarianism and *against* the doctrine of the Trinity. The proof of this doctrine, we should notice, is *accumulative*. It is to be gleaned from an examination of the whole field of Scripture. In our own belief there are a few passages, which alone indisputably indicate and assert this doctrine; but all are impeached, and hence arises the necessity of accumulated proof. Justice cannot be done the Trinitarian cause unless there is had a proper appreciation of the nature of such proof—of the aid mutually rendered by one evidence to every other and by these to it. For what Bacon says of the sciences, is eminently true, also, of religious doctrine, that "its harmony, that is, when each part supports the other, is and ought to be the true and brief way of confutation and suppression of all the smaller sorts of objections; but on the other hand, if you draw out every axiom, like the sticks of a fagot, one by one, you may easily quarrel with them, and bend and break them at your pleasure."* And we may add the words of Cardinal Wiseman,

* *D. Augm. Scient.* l. vii.

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uttered in the same connection: "the successive and partial attention which we are obliged to give to separate evidences or proofs, doth greatly weaken their collective force."* Our opponents, of course, may justly advance similar claims to whatever advantage may result from a like consideration of the evidences adduced to sustain their positions. Nevertheless, greater disadvantage must accrue, popularly, on this ground to the Trinitarian view, since the doctrine of the Trinity is of such character, as we shall presently more fully display, as to preclude that clearness of revelation which seems demanded by reason, and which is, therefore, at *every step* and with apparent effectiveness, insisted on by Unitarians. Thus is produced a singular effect of isolation on the various proofs which are brought forward from Scripture.

If there exists such a union of persons in the Godhead, as the doctrine of the Trinity sets forth, it is plain, we think, that the apprehension of their mutual relations and the nature of their union would lie beyond the reach of human understanding. Is it strange, then, that this doctrine is delivered to us by no explicit attempt at a revelation which we should not be able to comprehend? It pervades the whole Bible in such manner as to convey to us sufficient knowledge for essential purposes—but not sufficient to confound our reason, which would seem to be the inevitable consequence upon any effort fully to satisfy it. There are things in the universe which the reason of man cannot grapple with successfully. So, as Bishop Butler has so admirably shown, it is beforehand to be expected that there should be insoluble mysteries in religion.† "Although this mystery is incomprehensible to mortals," well says Benedict Pictet, "it must not be rejected by us: for it is not strange that finite beings such as we are, should not perfectly comprehend the nature of an infinite Being."‡

The Unitarian doctrine originated, doubtless, in that am-

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* *Lectures on Connection between Science and Revealed Religion.* Vol. 1, lect. 1.

† See especially *Analogy of Religion*, Part II, ch. iv.

‡ *Christian Theology*: Reyroux Tr., ch. ix, sub. fin.

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bitious desire of the human intellect to scale the grandest heights and sound the profoundest depths in God's moral universe.* We contend, however, that the *dicta* of human reason—unillumined and circumscribed as it is—should not be accepted before those of a revelation, dark it is true, yet as bright as reason can receive. In this we advance nothing against the sovereignty of human reason over human opinion. We desire only to establish this principle, that, when we are convinced that a revelation, which is truly the word of God, has been given us, it does not behoove us to cast away or attempt to explain fully any portion of that revelation marked with difficulties, relating to that which is infinite and which, therefore, must in many of its relations lie beyond the sphere of a finite understanding. Starting with foregone conclusions, there is a tendency in the mind of Unitarians to accept any method of interpretation, however forced, or any explanation, however irrelevant, by which the passages of Scripture, that are exhibited as upholding the doctrine of the Trinity, may be reconciled to these conclusions. This tendency is evidenced in the volume before us, both directly and indirectly by the non-recognition of accumulative proof—the author treating each passage as if it were the sole foundation for the doctrine he opposes, and tacitly assuming that the *possibility* of explaining it in accordance with his views weakens the support which it lends to that doctrine in so material a degree as to cast out its testimony altogether.

As Jesus Christ, if solely a man, could offer no atonement for sin, Unitarianism must inevitably, when logically carried out and believed as it is by the majority of its adherents, found upon works all hope of Divine acceptance and salvation. Faith is rendered subordinate, shorn of all its sustaining and effective power, and virtually eliminated. Proof

* "They" (the *Artemonites*, a branch of the ancient Monarchians or Unitarians at Rome) "were for a Christianity of the *understanding*, without any mystical element. Everything of a transcendent character, everything which would not adapt itself to their dialectic categories, was to be expurged from their system of faith." Neander, *History of Christian Relig. and Church*, loc. cit.

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of this, if any is needed for a fact promptly acknowledged by most Unitarians, we hope hereafter abundantly to offer. We notice the fact here merely for the purpose of introducing two remarks. The first is, that Unitarianism must always be, as a practical belief, cold and lifeless—*dead* for any effective development of spiritual life. No living, progressive religious energy can co-exist with morality of a merely human origin. No intense fire, of a heavenly kind, at least can glow beneath the smouldering ashes of an earthly lighted hope. Infinite expansion can be no attribute of human merit, and this cannot, therefore, fill up the fathomless abysses of human guilt, and build a mountain-pile of a good Pelion on a meritorious Ossa, that shall measure up to heaven. The half of so gigantic a work is avoided, it is true, by a denial of the inherent depravity of man, and in this Unitarianism finds what refuge there may be, but at the expense of opposition to plain Scriptural teachings, and to the deep and honest convictions of the universal heart of man.

The second remark is, that Unitarianism must ever be an unsatisfactory theology to all its calmly thinking followers. No man of this sort can avoid feeling that his own merit must at best be a poor plea for acceptance even with a most merciful God. From this uneasiness, which gives advantageous opportunity for *the truth he does believe* to speak of better things, arise longings for a more firmly founded hope, —a looking out from his peculiar doctrines for other supports,—an expectation of help from sources foreign to his theology. The day may not be distant when this desire to lay hold upon a better faith shall become more universal in the sect.*

But to come at once into the main arena of the contest between Unitarianism and what we believe to be orthodoxy, we shall begin an investigation of some passages of Holy

* Confession of the truth of what is here charged upon his theology is made by a late Unitarian writer—Rev. Mr. Ellis, of Charlestown, Mass.,—whose book, "A Half Century of Unitarianism," has suggested the above remarks.

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Writ, which assert the deity of Jesus Christ. This being established, we shall see how much emphasis of testimony is thus laid upon those clauses which indicate the claims to Godhead of the third person of the Holy Trinity.

First, then, in the very opening of John's gospel, we have the clearest assertion of the deity of Christ: "In the beginning was the Word, (or, *Logos,*) and the Word was with God, and *the Word was God.* The same was in the beginning with God. All things were made by him; and without him was not anything made that was made. . . . . And the Word was made flesh and dwelt among us, full of grace and truth" (i: 1—15). It has never been questioned that these words constitute a very exact rendering of the original, though others have been offered, whilst the original is confessed to be the unaltered enunciation of the inspired apostle. We may well be allowed to ask whether, in the plain meaning they convey to an unprejudiced mind, any words could be chosen which would better express the Trinitarian doctrine of the deity of Christ, and his connection with the Father? Bishop Blomfield well remarks that "so direct and irrefragable is this testimony to the divine nature of Jesus Christ, that the Unitarians are driven to the most unreasonable methods of interpretation."* These methods are various. That which our author seems to favor, is to the effect, that the apostle John intends by the Logos "to signify an attribute of the Deity, as manifested in the creation of the universe, and embodied in the character and teachings of Jesus of Nazareth." This view, he says, finds support in the fact that some sects of that day, (the Gnostics,) thought the Logos "to be a being altogether distinct from God," as this renders it probable that John intended to correct this notion, "by declaring the Logos to be nothing else than God himself." (Illustr., p. 150.) This exposition is so well set forth by the Rev. James Martineau, that we cannot refrain from quoting his words:

"St. John," he says, " . . . . carefully warns us against thinking of his personification as otherwise than identical with the Supreme, by saying outright that the Logos is God; and therefore that whatever he may say about the

* *Lects. on Acts of Apos. and Gosp. of John*: p. 256; London.

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former, is really to be understood as spoken of the latter. . . . Having warned us . . . that this energy is not really a person distinct from the Supreme, he abandons himself without reserve to the beautiful personification which follows; assuring us that thereby were all things made at first, and thereby were all men being enlightened now. . . . To the end of the thirteenth verse, there is no mention of Jesus Christ as an individual; there is only the unembodied personification of the abstract energy of God in the original design, and the newer regeneration of the world. In the next verse, however, the heavenly personification is dropped upon the man Jesus; the mystic divine light is permitted to sink into the deeps of his humanity; it vanishes from separate sight; and there comes before us and henceforth lives within our view throughout the Gospel, the Man of sorrows, the Child of God, with the tears and infirmities of our mortal nature and the moral perfection of the Divine. 'And the Word was made flesh.' . . ."*

Here, we take it, is an eloquent contradiction of one Unitarian doctrine made in order to sustain another. John tells us that the Logos is God, and it follows that "*whatever he may say about the former, is really to be understood as spoken of the latter.*" This exposition will answer quite well as long as the apostle is speaking of the creation, as the work of the Logos; but when he says "the Logos was made (or, *became*) flesh and dwelt among us," he must mean, if we interpret his words consistently, that God became man. But this is a doctrine the very negative, indeed, of a fundamental tenet of Unitarianism, and one which the Rev. G. W. Burnap, a Unitarian divine, pronounces "totally shocking." Yet it is upon this horn of the dilemma that Martineau, Wilson and others, elect to transfix themselves, in order to escape the other conclusion, that John speaks of of a personal Logos, who is God. Andrews Norton, it is true, in his "Statement of Reasons," (pp. 241–245,) attempts to explain away these difficulties, but with little success. Abauzit and others had before made equally futile efforts to avoid the consequences of the assumption.

Justly dissatisfied with this exposition, that able advocate of Unitarianism, Dr. Lant Carpenter, among others, adopts an interpretation, which renders the words Θεος ην ὁ λογος, "the Word was *a god.*" This translation will appear sufficiently forced on consideration of the context. Those adopting this interpretation do not deny that Θεος, *God*, in the clause immediately preceding that just mentioned, means the Supreme

* *The Proposition that "Christ is God" False, a Lecture*; pp. 34, 35, apud Wilson.

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Deity. They would have us believe that John uses this word in two utterly incompatible senses, within two consecutive clauses of a brief sentence. Certain it is, that had John intended to affirm that "the Word was God," he would have used the very expression we here find. Is it probable, then, that he would have used these words, if the Word were *not* God? Would he not rather, if such were the case, have written the negative of this proposition, lest he might give foundation to the conjecture of some sort of intimate connection between the Logos and God, by what he had just affirmed of the former being *with* God? Dr. Carpenter's interpretation we cannot but think equivalent to an accusation against the apostle, either of egregious trifling or of criminal ambiguity. At a time when a Polytheism prevailed, which was little else than a deification of men, it would ill become an inspired writer to afford such ground for a belief in the godhead of one, who is, according to the Unitarians, merely a human being, as is here derivable from the plainest interpretation of his words.

In vain, then, we think, have been the attempts to defend any other than the common and obvious acceptation of this clause. There is, moreover, sufficient in the passage itself to show that John meant by *the Logos*, Jesus Christ; but to remove any doubt, we cite that passage from the book of Revelation, by the same writer, in which we are told that the *name* of Jesus "is called *the Word of God*," (xix: 13.) Hence the meaning conveyed by the words of the apostle is, that "in the beginning Christ existed, and Christ was with God, and Christ was God." Here is directly asserted the deity of Christ; and whatever interpretation may be put upon the words "in the beginning," the eternal existence of Christ is established in the fact of his divinity, and he is, indeed, the "*eternal Word*," as Ignatius calls him, and that "*eternal life*," as John himself says, "which was *with the Father, and was manifested unto us.*" (1 John i: 2.)

The passage we shall next notice is found in the same Gospel. The Jews came to Jesus and asked him to tell them plainly if he were the Christ. He answered that he had already

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told them—that his works confirmed his words—but they believed not, because they were not of his "sheep;" that these hear his voice, and he gives "unto them eternal life," and "none shall pluck them out of his hand;" that his Father gave them to him, who is greater than all enemies, so that "none is able to pluck them out of his Father's hand," concluding with the assertion: "I and the Father are one."* (x: 24–30.) This expression *may,* of course, only mean that the Father and the Son are *at one,*† in the purpose of protecting true believers from the assaults of all their enemies. But it may mean, also, something more general and inclusive of this, namely, that the Father and the Son are identical in nature and hence in purpose. "None shall pluck them out of my hand," he may mean, "for, as you Jews will admit, none *can* pluck them out of the hand of my Almighty Father, and I and he are one in nature, have the same infinite power and the same gracious purposes." In this sense the Jews around him understood his words, for on taking up stones to stone Jesus, they tell him it is for blasphemy that they wish to punish him, "and because," say they, "that thou, being a man, *makest thyself God.*" What answer does Jesus make to them? Does he tell them that they have misunderstood him? Does he deny that he is "one" with the Father in the sense which they have taken? He does nothing of the kind; but immediately enters upon a defence of himself, without retracting or implying a retraction of an enunciation which to them had the appearance of blasphemy, as asserting an equality on his part with God the Father. He shows that were he to assume the title of God he would not necessarily be guilty of blasphemy, inasmuch as *men,* "unto whom the word of God came," were called *gods* in the Scripture, and therefore it could not be blasphemous in "him whom the Father hath sanctified and sent into the world," to say "I am the *Son of God.*" Having thus cleared himself from the accusation,

* Thus in the Greek, the common version has "*my* Father," but the pronoun is unauthorized.

† As elsewhere: ch. xvii: 11, 21, 22, 23; of which presently.

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as far as it might be grounded on his calling God his Father, which once before (v: 17, 18) they had taken as equivalent to an assertion of his equality with God, he proceeds to defend the affirmation that he is one with the Father. "If I do not the works of my Father," he says, "believe me not. But if I do, though ye believe me not, believe the works: *that ye may know and believe that the Father is in me, and I in the Father.*" Is not this a plain re-affirmation of his union and oneness with the Father? Certainly the Jews so understood it, and the apostle who records the event, shows that he thinks such a conclusion from the words of Christ natural and logical, by adding "*therefore* they sought again to take him." Does not he, who explains his words in any other way, charge Christ with wilfully deceiving his auditors?

It may be said that in another chapter of the same Gospel, (xvii: 11, 21–23,) Christ, in prayer to the Father, uses this union existing between them, as an illustration of that which he desires for his disciples among themselves, comparing one with the other as if of the same nature. "Holy Father," is his prayer, "keep through thine own name those whom* thou hast given me, that they may be one as we are." Again, he prays for his disciples in all time that "they all may be one; as thou, Father, art in me, and I in thee, that they also may be [one] in us. . . . And the glory which thou gavest me, I have given them; that they may be one, even as we are one; I in them, and thou in me, that they may be made perfect in one . . . ." The particle of comparison here translated *as*, and *even as*, is in the original καθως, which is admitted by Unitarians† not to mean generally *equality in degree*, but merely *likeness*. Such is undoubtedly its meaning in many passages; as in

* This should read: "thine own name, *which* thou hast given me;" according to the majority of authoritative MSS., and to Griesbach.

† See Mr. Wilson and Dr. Carpenter on John, v: 23; "that all men should honor the Son *even as* they honor the Father." (Illustr. p. 298.) *Here* it is to the advantage of their argument, if such a meaning can be established for the word.

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chapter xiv: 27, of the Gospel before us—"not *as* the world giveth, give I unto you;" and in Luke vi: 36—"be ye therefore merciful *as* your Father also is merciful;" and in 1 John ii: 6, and iii: 3, 7—"every man that hath this hope in him purifieth himself, *even as* he (Christ) is pure," and "he that doeth righteousness is righteous, *even as* he is righteous." Hence, Christ may, in the clauses cited above, refer to an essential union between himself and the Father, without by the comparison affirming the possibility of an equally essential union among his disciples.

In the twentieth chapter of the same Gospel, Christ is explicitly called God by one of his disciples. Thomas, having been absent from an assembly of the disciples, at which Christ appeared, told them he would not believe in his resurrection without the most convincing proof, such as seeing and touching the print of the nails in his hands, and the spear-wound in his side. At his next appearance, Thomas was with the rest of the disciples, and Jesus said to him: "Reach hither thy finger, and behold my hands; and reach hither thy hand, and thrust it into my side; and be not faithless, but believing." "Thomas answered and said unto him, *My Lord and my God.*" Some Unitarians explain these words as a mere exclamation, either as meaning nothing more than an expression of surprise, or as an invocation of God without reference to Christ, or as addressed partly to Christ and partly to God. The last interpretation is in itself sufficiently improbable, and we think, indeed, it is impossible properly to appreciate the context and adhere to either of these expositions. Thomas is said to have "*answered and said unto him*" the words in question, and this must be allowed a strange introduction of an exclamation of surprise. As Thomas, moreover, addressed his words to Christ, they cannot certainly, whether constituting an invocation or an affirmation, apply *in whole or in part* to any one else. Moreover, the form of the original favors the view that the clause is to be taken as containing an affirmation:—"Thon art my Lord and my God."

Other Unitarians admit that the words are addressed

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solely to Jesus, both titles being applied to him, but assert that the word *God* is not employed as meaning the Supreme Deity, but only "to indicate the fullest conviction of Thomas, that Christ was his divine Teacher," his words being "My lord and my god!" The original at once stamps this assumption as wholly gratuitous. ὁ Θεος μου can only mean "my God," and no possible rule of interpretation can be pleaded in defence of any other rendition. The objection that Thomas, as a Jew, could not bring himself to render to one, whom shortly before he had considered as a mere man, and even as an "inanimate clod," the title of Supreme God, is plausible enough. We should consider, however, that Thomas was not only a Jew, but *a man*, and that he, in a moment when all his disbelief is made to vanish by the most indisputable evidence of the resurrection of his Lord,—an act predicating divine power of the highest type,—may have uttered what, in a more deliberate frame, he might have been more tardy in expressing. Convinced by this single proof of Christ's omnipotence and divinity, of which as a disciple he must have had some suggestion previously, he accepts him as his God:—ὁ Θεος μου—*my God, my only* God. But in his precipitancy he may have erred. Granted that he may. We will not, therefore, receive his words, unsustained by other proof, as testimony to Christ's divinity. But we *receive the testimony of Jesus himself*, who so far from rebuking Thomas for the arrant idolatry, which on a Unitarian view must lie in his words,—the idolatry of making a mere man "*his* God,"—approves of his belief as embodied in this *confession of faith:* "Jesus saith unto him, 'Because thou hast seen me, *thou hast believed.*'"

We shall next examine a passage from Paul's epistle to the Romans, (ix: 4, 5.) In the common version it is as follows:—"Who are Israelites; to whom pertaineth the adoption. . . . : whose are the fathers, and *of whom, as concerning the flesh Christ came, who is over all, God blessed for ever. Amen.*" The last clause is, in the Greek, according to the received text, which has the endorsement of Griesbach: εξ ὡν ὁ Χριστος το κατα σαρκα, ὁ ων επι παντων Θεος ευ-

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λογητος εις τους αιωνας; literally rendered: "From whom is Christ according to the flesh, who is over all God blessed for ever." By a different punctuation from that exhibited above, namely, by placing a *period* after σαρκα, many Unitarians* translate the clause to the following effect: "Of whom Christ came, according to the flesh:—God, who is over all, be blessed for ever. Amen." The apostle is thus made to close the enumeration of the spiritual advantages and honors of the Israelites, by an abrupt though, it may be, sufficiently natural, ascription of blessing to God. The argument by which this interpretation is sustained, is founded partly on the attributive attached to *God*, as "over all," which is said never to be so applied in the sacred writings to Christ; partly on the expression, "blessed for ever," which is also said never to be applied. In fact, the verbal adjective ευλογητος, *blessed*, is not found elsewhere in the New Testament predicated of Christ; but the participle ευλογημενος, which is perfectly exchangeable with it,† is found appliable not only to Christ, but also to the Virgin Mary.‡ There are, besides, various passages, in which ascriptions of *glory, praise and dominion "forever"* are made to Jesus Christ, in the New Testament.§ Still further; in Revelations, v: 13, we read: "And every creature . . . .

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*Many, on the other hand, prefer to place the period after παντων, and as it seems solely a matter of taste, we ourselves should adopt this method, as it renders a doxological version rather more consistent with established rules of the language, than in the other case. This rendition, however, as it attributes the designation "over all" to Christ, overthrows one of the two arguments, which are advanced in favor of the other interpretation.

†In *signification*, we mean; which is shown in several passages of the Septuagint. Compare Psalm cxiii: 2 with Psalm lxxii: 19; but see, especially, 1 Sam. xxv: 33,—"blessed (ευλογητος) be thy advice, and blessed (ευλογημενη) be thou." That ευλογητος, moreover, is used in ascriptions of blessing other than those to God the Father, is shown in the passage just quoted, as also in Genesis xxiv: 31; xxvi: 29, and in Psalm lxxii: 19, LXX.

‡See Matthew, xxi: 9; xxiii: 39; Mark, xi: 9, 10; Luke, i: 28; xiii: 35; xix: 38; and John, xii: 13.

§See 2 Timothy, iv: 18; Hebrews, xiii: 20, 21; 1 Peter, iv: 11; 2 Peter, iii: 18; Revelations, i: 5, 6.

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heard I saying, *Blessing* (ευλογια), and honor, and glory, and power, be unto Him that sitteth upon the throne, and *unto the Lamb, for ever and ever. Amen.*" How idle, then, is any argument founded upon the supposed restriction of the phrase "blessed for ever" from any application to Jesus Christ! As to the expression, "over all," a denial of its applicability to Christ is rendered futile by a clause in the very next chapter of the epistle before us (x: 12), where he is called "Lord over all" (Κυριος παντων, Lord of all); so, also, in Acts, x: 36; and in John. iii: 31, he is said to be "above (or, over) all" (επανω παντων).

The position of the word ευλογητος, moreover, favors the common version, as "we find five instances of doxology in the New Testament, and about forty in the Old, in which it is uniformly placed first."* The single exception, in the whole Bible, to this order occurs in Psalm lxviii: 19; and this, in fact, is doubtful.

Again, we think the specification of Christ's connection with the Israelites as being κατα σαρκα, *according to the flesh*, countenances the application to him of the opposing phrase, ὁ επι παντων Θεος, *God over all*, as indicating his *divine nature*. This opinion we advance, notwithstanding the assertion of Mr. Wilson, that "from St. Paul's application of the same expression to himself and others, it is evident that the argument is altogether futile" (Illustr., p. 164). Let us examine the passages to which he refers. In the third verse of the chapter before us (chapter ix), Paul says: "I could wish myself accursed from Christ, for my brethren,—*my kinsmen according to the flesh.*" It is plain that the words, "my kinsmen according to the flesh," were added here by the apostle in order to make clear the reference in the expression, "my brethren;"—to show that he, in this place, spoke not of the whole body of Roman disciples, whom he had before more than once (i: 13; vii: 1; viii: 12;) addressed as "brethren," that is, "brethren in Christ" (Colossians i: 2), but of his "brethren in the flesh," his kinsmen by blood. We shall find that this

* Professor Stuart: Answer to Channing, Letter iii.

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expression, "according to the flesh," is always used, as here, antithetically. Thus, when, in 1 Corinthians, x: 18, Paul speaks of "Israel *after the flesh*," it is in plainly implied opposition to the "Israel *of God*" (Galatians, vi: 16). In Romans, iv: 1, the distinction is between "Abraham, our father as pertaining to the flesh," and God, "our Father in heaven;"—in Galatians iv: 23, between the "child born after the flesh," and the "child by promise" of God, or, as he afterwards expresses it, "the child born *after the Spirit*" (verse 29). In Ephesians, vi: 5, and in Colossians, iii: 22, the distinction is between "masters according to the flesh," and the spiritual Master and Lord of all, Jesus Christ. It follows, therefore, that in the passage before us, Paul intends to mark a two-fold character in the nature of Christ, distinguishing one element as of human origin from another, which must, therefore be divine. As an opposing clause follows that in which His fleshly descent is stated, it is natural and logical to conclude that therein is asserted His spiritual or divine character. Thus, then, the antithesis will appear, that as "after the flesh" Christ was an Israelite, so "after the Spirit" He is "God over all, blessed for ever."

We cannot refrain from briefly noticing another argument, which, proceeding upon the admitted faithfulness of the common English version of this passage, can, of course, lend no support to those we have already examined, but is intended as a reserve defence in case of their utter overthrow. And we should notice that whatever validity the argument has, it is as much opposed to the other interpretations defended by Unitarians, as it is to that we have maintained. If it is true, the others *must* be false; it may, therefore, constitute a reserve, but it is a hostile reserve. Whatever probability may attach to it, so much is removed from the other Unitarian expositions. Dr. Channing is its author, and he begins by calling attention to the fact that Christ is first asserted to be a natural descendant of the Israelites, which circumstance he thinks as inconsistent with Supreme divinity as is possible. "Now," he continues, "could any persons acquainted with Paul, with his belief

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of God's unity, eternity and invisibleness,—on reading this passage, have imagined, that the apostle intended to declare Jesus, whom he calls a Jew by birth, to be Supreme God, infinite, eternal, unbegotten and invisible? How natural and necessary is it to restrain and modify the last clause by the first! Jesus, we know, was exalted by God to be head over all things to the Church, to be Lord of Jews and Gentiles, of the living and the dead, that is, of all mankind. We also know, that the title *God* was frequently applied to persons possessing extensive power and dominion. How much more natural is it, then, to suppose that Paul intended to express Christ's exaltation to universal empire by calling him 'God over all,' than to suppose that he meant to ascribe proper and supreme divinity to a descendant of the Israelites! [!] These arguments show that the passage does not support Trinitarianism, even if translated rightly in our English Bible; of which, however, I am by no means satisfied." *

The author's own opinion of the value of this argument is curiously exhibited in the fact, that though it depends for its whole force and truth on the translation of the passage in question, as given in the common version, he yet hesitates not to affirm his belief in the unfaithfulness of that translation. It is observable, also, that just such arguments as this could be advanced against every direct affirmation of Christ's divinity, how many soever the sacred writers may have seen fit to make. Such an argument is, therefore, simply equivalent to the assumption that those writers *could not* have "meant to ascribe proper and supreme divinity" to Christ. The particular assumptions in the extract before us should be noticed. It is assumed, here, that Paul believed in such a unity of the Godhead as to preclude a trinity of persons. It is assumed that he could not call Jesus *God* in the highest sense without ascribing "proper and supreme divinity" to his humanity. It is assumed that the union of a Divine nature with the human nature of Christ, (especially, it seems, as he was a Jew!) is impossible, because, for-

* *Note in Sermon on the Doctrines of Christianity.*

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sooth that Divine nature must be eternal, infinite and invisible. In fact, as we have said, the whole question at issue is assumed in this boasted argument.

There is a passage in the epistle of Jude which should be examined here, as we believe it to assert that Christ is "only Sovereign," which he must be as "God over all." In the fourth verse of that epistle, the following clause is found: "denying the only Lord God and our Lord Jesus Christ," in the original τον μονον δεσποτην Θεον και Κυριον ἡμων Ιησουν Χριστον αρνουμενοι. The word Θεον, *God*, is probably spurious, being "omitted in A (the Alexandrian MS.), B (the Vatican), C (the Ephrem), sixteen others with Erpen's Arabic, the Coptic, Æthiopic, Armenian and Vulgate, and by many of the fathers."* Griesbach rejects it as unauthentic. We think, therefore, the text is undoubtedly to be read (as Unitarians admit): "denying the only Sovereign and our Lord Jesus Christ." Of course, by Unitarians, "Sovereign" is held to refer to the Father on the ground that, as Carpenter says, this word "is in no clear instance applied to Jesus." If it can be shown, then, that out of the four other instances similar to the above,† in which it occurs in the New Testament, two have reference to Christ—there will be strong ground for the inference that in the passage before us it is applied to Him, as the Greek construction is admitted somewhat to favor that interpretation. The two instances to which we refer are found in 2 Peter, ii: 1, and Rev. vi. 10. The epistle of Jude is, for the most part, a copy of the 2nd chapter of the second epistle of Peter.‡ Jude thinks it "needful to write" because "there are certain men *crept in unawares, ungodly men*, turning the grace of God into lasciviousness, and denying the only Sovereign and our Lord Jesus Christ." Peter writes that "there shall be *false teachers*, who *privily* shall bring in *damnable heresies*, even

* Dr. Adam Clarke, in loc.

† We, of course, exclude from this account all cases in which it is used of men.

‡ Jude writes, apparently, only to apply to the actual fact what Peter had predicted.

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denying the Lord (δεσποτην) that bought them." Evidently, we think, Jude means by δεσποτης, just whatever Peter meant. Now, by the "Lord *that bought them*," can be meant no other than he "who *gave himself a ransom* for all" (1 Tim. ii: 6); who "*gave himself* for us that he might *redeem us* from all iniquity, and purify unto himself a peculiar people" (Titus ii: 14);—who "hath redeemed (*bought*) us from the curse of the law" (Gal. iii: 13), "redeemed (*bought*) us to God by his blood" (Rev. v: 9). Hence δεσποτης must be here applied to Christ, as it must, also, in the passage from Jude, since he, as the copyist of Peter, undoubtedly intended to indicate by this word the same person, as did Peter—our Redeemer and Lord, Jesus Christ.

The other passage, which we have cited as containing an application of the same word to Christ, occurs in the 6th chapter of the Revelation of John, where we find a description of the opening of the seals by Christ, the Lamb of God, and in the 9th and 10th verses of which we read: "When he had opened the fifth seal, I saw under the altar the souls of them that were slain for the word of God and for the testimony which they held; and they cried with a loud voice, saying, How long, O Lord (Δεσποτης), holy and true, dost thou not judge and avenge our blood on them that dwell on the earth?" There are several reasons for believing that Christ is here invoked. Whatever may be meant by the opening of the seals, it is certain that the opening of each is followed, as an occasioning cause at least, by its appropriate effect. Christ is the agent who opens the seals, and naturally to him would be addressed any prayer of complaint as to the apparent tardiness displayed in the work and in the development of purposes of God depending on it. *He* would, also, naturally be called upon to "*judge* and avenge" the "souls of them that were slain," as He shall "judge the quick and the dead" (2 Tim. iv: 1). Yet he will not do this until "his appearing," and hence these souls are told to "rest for a [little] season," (ver. 11), until the purposes of God should be fulfilled. And "a season" afterward, the sixth seal is opened (ver. 12), and the end is, and the terrors of

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the last day come upon the earth, and the oppressors of His people are stricken with fear and amazement, "for the great day of the *wrath of the Lamb*" is come. Here, then, as naturally we expect a prayer of this kind to be offered to the Lamb, so we find that it is answered by the Lamb, and that it is He who "judges and *avenges*" His people in the "day of His wrath." Furthermore, the expression "holy and true," as an attribute to the δεσποτης, favors the interpretation we have maintained, since we find the same combination of titles applied to Christ by himself, in chapter iii: 7, and in two other places he is called "faithful and true," which is a similar combination.

The great mass of probability, then, lies with that exposition of the passage in Jude which refers both δεσποτην and κυριον to Christ; and the translation of the clause should be as follows: "denying the only Sovereign, even our Lord, Jesus Christ;" asserting the deity of Christ in unmistakeable terms, who, as *one* with the Father and the Holy Ghost, is "*only* Sovereign."

In Paul's Epistle to the Philippians, there is a passage which has been much discussed and which should have some notice at our hands. The whole clause in which it occurs, is as follows: "Let this mind be in you, which was also in Christ Jesus: who, being in the form of God, thought it not robbery to be equal with God: but made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men: and being found in fashion as a man, he humbled himself . . . . " (ii: 5–8). What the "form of God" may signify, we care not to discuss; it may refer, as Unitarians insist, simply to "external appearance," yet this sense will in nothing detract from the weight of testimony here given for the deity of Christ. For if it means merely outward form, we must render to the similar words, which follow, a similar acceptation, and believe that when Christ Jesus "became flesh" he assumed an exterior appearance the same as that possessed by slaves, and yet was only a man in "likeness," in "fashion," in out-

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ward semblance,* and therefore must have been something different from man in his essential nature, which is contrary to Unitarian belief. And, on the other hand, we know and Unitarians contend, that Christ was "very man," and it, therefore, follows that this statement as to his being in "fashion as a man," is not intended to exclude belief in his being really a man, and is not set over in opposition to the fact of his proper humanity. On the contrary, this observation certainly favors, if it does not necessitate, the view that by implication these expressions also affirm the reality of his essential manhood. Whence it would follow that the expression, "form of God," is not in opposition to the possibility of Christ's being in essence God, but rather implies that he is so. With these remarks we pass on to examine the more important and more warmly contested clause: "thought it not robbery to be equal with God," which in the original is: ουχ ἁρπαγμον ἡγησατο το ειναι ισα Θεῳ. The last four words of this are literally translated "*the being equal with God,*" or, taken in the connection, "his being equal with God;" in other words *his equality with God.* The verbal ἁρπαγμον has given difficulty, though the translation of it above, viz: *robbery,* is generally agreed to as strictly grammatical. Yet we think a clearer and more probable meaning is deducible from the verb ἁρπαζειν, from which the verbal is derived. The primary sense of the verb is to "snatch, or seize away," to which is logically superadded the idea of "eager desire;" whence naturally follows the sense of "holding with eager or earnest desire." Taking this sense we may translate the clause above: "counted his equality with God not a thing to be eagerly held." This, we think, is the true sense of the clause, and best accords with the context. The apostle is exhorting the Philippians to the practice of humility, and appealing to the example of Christ, desires them to have "the mind" which was in him "who, though being in the form of God, thought his equality with

* This lands us, of course, at once in Docetism.

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God not a thing to be eagerly held, but emptied himself* and took the form of a slave, and was born in the likeness of men. And being found in fashion as a man, he humbled himself . . ." Here was a grand example of humility, of one equal with God laying aside all his "majesty and glories," and humbling himself in the form and likeness of man.

To avoid controversy, however, on minute points of interpretation, let us accept a rendering which will not be questioned, with reference to the point just noticed, by most of our opponents—that of the common version. Some Unitarians, however, object to the interpretation given to the adverbial particle ισα, of *equal*, and attempt to establish the sense of mere *likeness* or *resemblance*, and translate the clause containing it "to be *like* or *as* God." How this interpretation is sustained we know not; certain it is, that in all cases in the New Testament, within our present knowledge, where the adjective ισος, or any of its compounds, is used the reference is invariably to equality and never to mere resemblance.* Now, if Christ "thought it not robbery to be equal with God," or to be esteemed so, it follows necessarily that he was so; for, if a mere man, this would have been on his part more than an act of robbery—it would have been the most tremendous impiety. How could Paul, in adducing the humility of Christ as an example, bring forward such an instance of unparalleled presumption to point the precept, and to emphasize the fact of his humility at the expense of his godliness! The apostle would, if such were the true exposition of his words, practically contradict himself. Mr. Wilson's interpretation of the passage is curious. He says: "He (Paul) places before their eyes the example

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* *Emptied himself* is the literal meaning of ἑαυτον εκενωσε, rendered in the common version "made himself of no reputation." "Emptied himself," asks Bishop Sherlock, "of what? Not of his Being or Nature, but of the Glories and Majesty belonging to him." *Discourses*, Dis. 1, Part iii; Vol. iv., p. 42, London, 1758.

* As in Matth. xx; 12; Luke vi: 34; xx: 36; John v: 18; 2 Cor. viii: 14; Phil. ii: 20; 2 Pet. i: 1; Rev. xxi: 16. In Mark xiv: 56, 59, it actually acquires the sense of *sameness*, or *substantial consistency*.

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of their Lord and Master, who, so far from 'arrogating to himself equality with God,' preferred being subject to the greatest ills of which human nature is susceptible, rather than appear with that *splendor or dignity which he might justly have assumed*, rather than employ, for his own ease and emolument, those extraordinary powers which he had received from the Father." What a just assumption!—one which would have overthrown the whole central force and idea of his earthly ministry, and subverted the very purpose for which, as a man and as a messenger of God, he was endowed with superhuman attributes.

"It is highly improbable," continues Mr. Wilson, "that he should have recommended to the members of the Philippian church to 'esteem others better than themselves'; and at the same time exhibit, as an incentive to such praiseworthy conduct, the example of one who, instead of being 'meek and lowly in heart,'—instead of relinquishing his own comforts in order to minister to the wants of others, esteemed himself infinitely above his brethren, by putting himself on a perfect equality with the greatest and best of beings" (Illustr., p. 291). Now here, we take it, is a rare fallacy. Mr. Wilson has raised a fog, and amid the murkiness is employed in fighting himself, or, at least, his own shadow. He unwittingly attributes to his opponents his own idea of the nature of Christ, and shows, triumphantly, that under such condition it would have been a gross absurdity to invoke, in a discourse on the virtue of humility, this instance of extravagant pride and self-estimation, as the act of a worthy exemplar. His reasonings, therefore, answer a good purpose, here, in refuting himself. So it must be, and Unitarians are thus brought to the necessity of asserting that Paul could not have intended to convey the idea that Christ did not think it a robbery to be *equal* with God, but only to be *like* God. It is evident, we think, that there are, here, two states spoken of in the history of Christ—one of exaltation, the other of voluntary humiliation.* The clauses exhibiting

* Consult Sherlock, *Discourses*, loc. cit.

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these stand in opposition and are united by the contrastive conjunction αλλα, *but*. In the clause preceeding αλλα, then, we look for specifications referring to one of these states, which we find to be the former. Of this state and its attendant glories he "emptied himself," and assumed the form of man. In that state of exaltation, then, did Christ exist *before* he "was made (or, born) in the likeness of men." Hence, the explanation given by Mr. Wilson, that he "did not arrogate to himself equality with God, in the splendor or dignity which he might justly have assumed," utterly fails, in that it assumes this state of potential exaltation to have existed after Christ was born; indeed, after he was endowed as a great prophet with wonderful power from on high. Yet Paul says he "emptied himself;" not, therefore, of potential, but of actual glory, and humbled himself afterward as man. We conclude, then, that the sense we have given is the true meaning of the passage. It is briefly this: Christ, though in the form of God, did not eagerly hold his equality with God, but laid aside his majesty and glory and took upon him the humble form and likeness of man, thus furnishing an instance of profound humility.

Finally we shall notice, in the present section of our proof of the deity of Christ, a clause found in Titus ii: 13, which is as follows: "Looking for that blessed hope and the glorious appearing of the great God and our Saviour Jesus Christ (επιφανειαν της δοξης του μεγαλου Θεου και σωτηρος ημων Ιησου Χριστου)." According to the commonly received doctrine of the Greek article,* its omission here before the sec-

* We cannot but consider the following argument from the Rev. Benjamin Mardon, against this doctrine, as peculiarly infelicitous: "In the present instance," he says "the same verse, I apprehend, contains a refutation of the doctrine in the strictness contended for. It would prove that the blessed *hope* and the *appearance* of God are identical; for I cannot consider the insertion of the adjective *blessed*, as altering the case. It is true that they both relate to the same object, and have a close connection; so are God and Christ closely connected in the work of human redemption, but this does not prove their identity." Now the word ελπις, *hope*, frequently means, as also does the English word, *a thing hoped for*, the object of the emotion. This sense it has in Romans, viii: 24; in Galatians, v: 5; in Colossians, i: v; and in other places in Paul's writings. This must be its meaning here, we think, as this *blessed* hope is "*looked*

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ond epithet, σωτηρος, *Saviour*, favors that interpretation which joins the two titles, "the great God" and "our Saviour," in a common reference to Jesus Christ. Whatever weight is due to this consideration, the interpretation it favors is confirmed, we think, by the fact that Paul speaks of an "appearing;" for nowhere do we read of the "appearing" of the Father, the invisible God, whom "no man hath seen at any time," whom no "man shall see and live" (John, i: 18; Exodus, xxxiii: 20); but solely of the appearing" of Jesus Christ. To escape the force of this argument, Unitarians have generally translated the words επιφανειαν της δοξης του μεγαλου Θεου, "the appearance of the glory of the great God," explaining the interpretation very plausibly by a reference to the passage (Luke ix: 26), in which Christ speaks of his coming "in his own glory, and in his Father's and of the holy angels." This is the exposition given by Mr. Wilson; yet when he comes, a few pages further on, to speak of the title "Lord of glory," bestowed upon Christ, in 1 Corinthians, ii: 8, he remarks that "it is highly probable that the title, *Lord of glory*, is a Hebraism, and signifies *glorious Lord* or *Master;* being analogous to such expressions as *King of glory*, which denotes the glorious king; *God of truth*, the true God; *ambassador of faithfulness*, a faithful ambassador." We had not expected this inconsistency in an author, who proposes to "awaken men to a proper and manly exercise of their intellectual powers." Of his opposite positions, we are disposed to accept that last cited as substantially true; if for no other reason, because in this we find an opinion carefully elaborated, and sustained by multitudinous proofs, and not an explanation adopted under the imminent pressure of a passage, hostile to preconceived beliefs. There

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for." The "blessed hope," taken in this sense, is identical with the "glorious appearing." This being established, the probability in favor of a similar rendering of the concluding portion of the clause is augmented; and the whole may be thus expressed: "looking for that blessed hope, even the glorious appearing of the great God, even our Saviour, Jesus Christ."

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are numerous instances in the Scriptures of the Hebraism spoken of above, but especially, of course, in the Old Testament. We shall set down a table of some of these, for which we are principally indebted to Mr. Wilson himself:

A man of opportunity—a fit man, ... Lev. xvi: 21,
Men of death—dead men, ... 2 Sam. xix: 28,
Laws of truth—true laws, ... Neh. ix: 13,
Man of arm—mighty man, ... Job xxii: 8,
Waters of quietness—still waters, ... Ps. xxiii: 2,
Name of joy—joyful name, ... Jer. xxxiii: 9,
Father of mercies—merciful Father, ... 2 Cor. i: 3.

As to the New Testament and the particular expression before us, we venture to say that there is not *one* instance, in which the rendering of *της δοξης*, as equivalent to the adjective *glorious*, does not convey as good a sense as is afforded when taken substantively; and in many cases a far better one, whilst in some the translation as a noun is wholly to be rejected.* Of passages of the last kind we find instances in Romans, viii: 21, Philippians, iii: 21, Colossians, i: 11, and perhaps in 2 Corinthians, iv: 4, and 1 Timothy, i: 11,—where the "glorious liberty of the children of God," "his glorious body," "his glorious power," and the "glorious gospel," are mentioned.† Whenever Paul wishes to speak of *glory*, as such, and not as an attrib-

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* Of course, we speak here of those constructions in which *της δοξης* stands unaccompanied by any restricting word. It is hardly necessary, then, to say that "*his glory*," is properly expressed by *της δοξης αυτου*.

† In 1 Cor. ii: 8, "Lord of glory," and in Eph. i: 17, "Father of glory" are better rendered "glorious Lord" and "glorious Father." So, also, "the riches of the glory of his inheritance," and "the riches of the glory of this mystery" (Eph. i: 18, Coloss i: 27), are improved, we think, by the substitution of the phrase "glorious riches." The "hope of glory," (Coloss. i: 27, Rom. v: 2), is as well expressed by "glorious hope;" and "the light of the knowledge of the glory of God" is clearer, we think, when read, "the light of the glorious knowledge of God" (2 Cor. iv: 6). We have purposely selected passages from Paul's writings. We may refer to similar constructions elsewhere, as in the LXX: for instance, Ps. lxxii: 19, "name of glory," properly rendered in the English version "glorious name;" and so, in Ps. cxlv: 5, instead of "honor of the glory of thy majesty," we read, "the glorious honor of thy majesty."

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utive, we find him using simply δοξης, without the article. Thus, "the obtaining of the glory of our Lord Jesus Christ" (2 Thess. ii: 14) "the praise of the glory of his grace" (Eph. i: 6), "a far more exceeding and eternal weight of glory" (2 Cor. iv: 17), "the cherubim of glory" (Heb. ix: 5). We are, hence, justified in concluding that in the passage before us, Paul speaks not of *glory* as substantive, but as an attributive of the "appearing" of Christ; and that the sense of the clause is truly rendered thus: "looking for that blessed hope and the glorious appearing of the great God, even our Saviour, Jesus Christ;" and whereby is directly asserted the proper Godhead of Christ, and virtually his union with the Father.

We have now examined all the passages our space will allow, which affirm the deity of Christ, by according to him the name of *God*, in its sense of the Supreme, or by asserting his unity with the Father. We have shown him to be the eternal Logos, which was with God, and which was God; to be *one* with the Father; to be the self-acknowledged God of Thomas; to be "God over all," and, as one with the Father and the Holy Ghost, the only Sovereign Lord; to have been, previous to his incarnation, "in the form of God," and equal with God, and to be, both now and then, "the great God, our Saviour."

Our object, in the next place, will be to show that attributes of deity are ascribed to Christ, thus proving him to be "very God." Here we shall be able to examine only two passages, occurring in the gospel of Matthew, which contain promises dear to the heart of every true believer, and which, we think, assert the omnipresence of Jesus. The first of these is found in the 18th chapter, and is as follows: "Again I say unto you, that, if two of you shall agree on earth as touching anything that they shall ask, it shall be done for them of my Father, who is in heaven; for where two or three are gathered together in my name, *there am I in the midst of them*," (vv. 19, 20). Without dwelling upon the intimate relation here suggested by Christ, between himself and the Father—such as to make his own audience of peti-

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tions tantamount to their concession by the Father—we pass on to remark upon the arguments urged against the Trinitarian interpretation of the passage. Mr. Wilson objects to the view of its being Christ's intention to assert his omnipresence, that there is no record, no intimation of the astonishment which such an announcement would naturally have induced in his disciples; that, in fact, so far from this, Peter in the next verse cooly questions him on a totally disconnected subject: "*then* (τοτε) came Peter to him, and said, Lord, how oft shall my brother sin against me and I forgive him?" But these objections are readily refuted by reference to the fact that from necessity the style of the evangelist is disjointed; that every circumstance connected with any event recorded cannot possibly be and, in fact, is never, detailed; but especially to the fact that the conjunction τοτε, *then, at that time*, does not more frequently mean *immediately after*, than it expresses in an indefinite manner a sequence in time, as *afterwards, after that, about that time*.* It is, therefore, not necessary to suppose that no time elapsed between the utterance of our Saviour, which is supposed to justify astonishment in his disciples, and the question which Peter asks with reference to what Christ had just before (vv. 15-17) been saying. Furthermore, admitting that there is naturally to be expected some astonishment on the part of his disciples, it does not follow that they would give expression to it, or, if they had expressed it, that the evangelist would record it. For, in the chapter preceding the one before us, we find the recital of Christ's transfiguration, which was an occurrence, one would think, calculated to excite the most profound astonishment and awe in the beholders, and, indeed, did so, as we learn from the parallel passage in Mark's Gospel; yet the simple record of that event, as given by Matthew, is as follows: "Jesus taketh Peter, James, and John, his brother, and bringeth them up into an high moun-

* See Matth. xxvi: 3, 31, 36; iv: 1; ii: 7, 16; iii: 13; ix: 14; xi: 9,; xii: 22; xv: 1, 12; xvi: 27; xix: 13; xxii: 15; xxiii: 1; xxiv: 9—for some of the instances in which τοτε is used in this *general* sense, by St. Matthew.

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tain apart, and was transfigured before them: and his face did shine as the sun, and his raiment was white as the light. And, behold, there appeared unto them Moses and Elias, talking with him. *Then answered Peter and said unto Jesus, Lord it is good for us to be here.*" But, again, we know not that any astonishment on the part of the disciples ought justly to be supposed, inasmuch as it often happened that they did not fully comprehend the teachings of Jesus at the time of their delivery—did not appreciate the entire extent of their meaning. One instance of this is now present to our recollection, as recorded in Luke xviii: 31-34.

The Unitarian exposition of the passage, which Mr. Wilson sets forth, is to the effect that Jesus does not mean he will *personally* be present at assemblages of his disciples, but that his "devout and benevolent spirit" will be with them. But no similar passage supports this view. When St. Paul speaks, though absent, of being present with those he may be addressing, he always qualifies the expression by adding "in the spirit" (vid. 1 Cor. v: 3-5). "Though I be absent in the flesh," he writes to the Colossians, "yet *am I with you in the spirit*" (ii: 5). Rammohun, Roy, and others, also make reference to Luke xvi: 29, as to a similar clause: "Abraham saith unto him, '*they have* Moses and the prophets: let them hear them.'" If Moses and the prophets had been introduced as saying, "*They have us:* let them hear us," we should be disposed to consider the passages before us as somewhat correspondent. No one denies that often in the New Testament, Christ and other teachers are spoken of figuratively, as of the body of doctrines they inculcated, or of the spirit of those doctrines. Yet nowhere in the Sacred Book, nor in the range of universal language, is there to be found an instance where one speaks of himself, figuratively, as of his doctrines or as of their spiritual essence. Such an expression would be anomalous and monstrous. Especially is such an unnatural figure foreign to the simple language of our Saviour and his inspired followers.

Christ, then, we think, means what he says: wherever "two or three," of any time or country (for the expres-

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sion is general), "are gathered together in my name, there am *I* (personally, and not figuratively) in their midst."

The second passage in Matthew, which we wish here to notice, is the last in his Gospel: "Go ye, therefore, and teach all nations . . . . teaching them to observe all things whatsoever I have commanded you: and lo, *I am with you alway*, [even] *unto the end of the world.*"

Unitarians, generally, explain this passage, as does Mr. Wilson, by translating the words ἑως της συντελειας του αιωνος, *unto the end of the age*; so as to escape the affirmation of Christ's omnipresence, which in the common version seems to be made. They say that Christ could have meant, if he referred at all to personal presence, only that he would be with his disciples until the end of the Jewish world, in the destruction of Jerusalem. In chapter xxiv: 3, of the Gospel before us, it would at first sight seem that the expression in question holds that meaning: but it is very probable that his disciples expected the end of the world and the destruction of Jerusalem to be simultaneous. Certain it is that Christ predicted the two events in that duplicate form of prophecy which is so often noticeable in the Old Testament. The same expression, however, is found in Matth. xiii: 39, 40 and 49, indisputably meaning *the end of the world.* Such a meaning, therefore, being not only possible, but probable, in the passage under consideration, we are disposed to accept it as securing to the last words of our Saviour infinitely greater importance and wider application. In giving that commission forth which was only to be fulfilled by the teaching of all nations in the doctrines he delivered, it would ill accord with the infinite and eternal dignity of the theme, to assure his own personal aid toward that fulfillment for the paltry interval of some forty years. The solemn manner of his delivery of the promise, speaks of better things than this: "lo, I am with you *alway* (πασας τας ἡμερας, *through all the time*) unto the end of the world." Let us for a moment adopt the Unitarian exposition. This, then, would be the substance of Christ's last words: "All power is given unto me in heaven and in earth. Go, then, and teach all nations,

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baptizing them in the name of the Father, and of the Son, and of the Holy Ghost; teaching them to observe all things whatsoever I have commanded you: and, behold, I am with you *all time for forty years.*" The incongruity is hideous; and to escape it, Unitarians are forced to affirm that the commission here given, as the aid promised, pertains only to those addressed, and is limited by the destruction of Jerusalem. So that John, who certainly survived that event, was after its occurrence freed from all obligation to propagate the gospel, and left without the aid of a present and sustaining Saviour. But of this phase of error we shall have occasion more fully to speak hereafter.

Not entirely satisfied with this exposition of the passage in question, Mr. Wilson resorts to the hypothesis of figurative expression, of which we have just seen a similar application. To defend it here, he makes use of the following argument: "The phraseology employed by Christ is not without parallel in current modes of speech. It is usual for good men, in parting with those for whose welfare they have a most affectionate regard, to exclaim, that, in whatever parts of the world their friends should sojourn—*there* will their hearts, their spirits, their warmest wishes, go along with them; but from this language no one would infer that any claim is put forth to the divine attribute of ubiquity."

Certainly not; and had Christ said only, "lo, my heart, my warmest wishes, are with you alway," no one would have dreamed of inferring from the expression his omnipresence. On the other hand, if any "good man" should say to a parting friend, "lo, *I* am with you alway," or "*I* will go along with you," his friend would undoubtedly infer that the man intended personally to accompany him, or, if certified that he had not nor could have such intention, would infer that the "good man" was a fool.

We shall examine briefly, in the next place, several passages whose import is similar to that of those already noticed. The eternity and immutability of Christ's divine nature, is established by the two following passages, as well as by others, for a notice of which we have not space. In John

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xvii: 5, Jesus prays, "And now, O Father, glorify thou me with thine own self, *with the glory which I had with thee before the world was.*" Here Mr. Wilson insists that if Christ had prayed for a glory which he possessed from his very nature, and of which he *could never have been devoid*,* there would be a palpable absurdity in his prayer. "It is probable," continues Mr. Wilson, "that our Lord prayed not for any glory which he had in a pre-existent state possessed, but for that of being the Saviour of mankind from sin and misery; a glory, which, *in the design* and decree of his Almighty Father, he had enjoyed before the world was called into being." This exposition, he says, "is sustained by a few passages, in which the same preposition, *with* (παρα), joined to the name of God, is used to denote the *divine purposes and estimation.*" The primary sense of παρα is *alongside of,* or *with,* which sense is undisturbed when it is joined with a substantive in the same *case* with that here found. From this naturally came the derivative meaning "*in the present or abiding estimation of,*" the force of which is well expressed by the primitive idea of our phrase "in the *sight* of;" but nowhere within our knowledge does this preposition attain the sense—"in the intention or purpose of," or, if we may be allowed the expression, "in the *prophetic* estimation of"—which is required by the Unitarian exposition. The passages to which Mr. Wilson refers above, are 2 Pet. iii: 8, and Matth. vi: 1; "One day is *with the Lord* (παρα Κυριῳ) as a thousand years," where evidently the derivative sense, we have given above, is intended, and certainly not that of *purpose;* and "take heed that you do not your alms before men, to be seen of them: otherwise you have no reward *of* (or, *with*) *your Father* (παρα τῳ πατρι), who is in heaven," where the same sense holds. The same meaning is found, also, in 1 Cor. iii: 19—"the wisdom of this world is foolishness *with God* (παρα τῳ Θεῳ);" which passage would sustain Mr. Wilson's views as well as those he has quoted, but in

* This, of course, is a mere assumption. His glory it was, doubtless, of which he "emptied himself," as we have seen, when he took upon him the form of man.

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which the true sense is evidently afforded by the meaning we have attributed to the preposition. But in the very clause under consideration we are supplied with the refutation of Mr. Wilson's exposition. "Glorify thou me *with thine own self* (παρα σεαυτῳ)," prays Jesus, "with the glory which I had before the world was, with thee (παρα σοι);" such is the rendering in the order of the original. There can be no doubt that the meaning of the first παρα is simply *with, in the presence of, along with;* and from the connection and similarity of the clauses containing them, the probabilities must lie with the interpretation which gives to the latter παρα, that meaning which belongs to the former. It is altogether improbable that our Saviour should use this word, in clauses thus closely related, in different senses, besides connecting the latter with an expression, which in the plainest interpretation of his words, as thus suggested by himself, would attribute to him a pre-existent state of glory and inferentially eternity of duration, if he were a mere man, and not the "great God, our Saviour."*

Secondly, in the first chapter of the Epistle to the Hebrews, the writer argues to show that Christ is far above angels, and in the eighth verse actually calls him God, we believe, though the passage has been a subject of dispute. This occurs in an address to the Son, extracted from the forty-fifth Psalm, and continuing to the close of the ninth verse. The next verse runs thus: "And thou, Lord, in the beginning hast laid the foundation of the earth; and the heavens are the works of thy hands. They shall perish, *but thou remainest:* and they all shall wax old as doth a garment; and as a vesture shalt thou fold them up, and they shall be changed: *but thou art the same and thy years shall not fail.*"

* From the titles accorded to Christ in the Revelation of John, we think his eternal existence and his oneness with the Father, can be established. We will omit any consideration of the disputed passages in chapt. i: 8 and 11. "I am Alpha and Omega, the beginning and the end, the first and the last," says Christ, in chapter xxi: 13. But in chapter xxi: 6, God, the Father, says: "I am Alpha and Omega, the beginning and the end." Moreover, in themselves, these expressions indicate the eternity of Jesus Christ. We may, also, remark that frequently in Isaiah, God is called "the first and the last." (See ch. xliv: 6; xlviii: 12.)

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This is, we cannot doubt, (because of its connection with what precedes,) another address to the Son of God. The apostle is engaged in proving the superior dignity of Christ to that of angels, from the manner in which they are addressed or spoken of in the Old Testament, the only Scriptures recognized as of divine authority by the Jews, to whom he is writing. Now, this clause can have no reference to angels; and as an address to God, the Father, it would be wholly irrelevant to the matter in hand, and useless for the purposes of the argument. Therefore, it must be intended for the Son, as the construction of the clauses proves. But, says Mr. Wilson, this cannot be, for in Psalm cii., whence the clause is quoted, the words are addressed to Jehovah, and "Jehovah is one." This reply, of course, rests for its value upon the proof, which neither Mr. Wilson nor any other Unitarian has yet produced, that the unity of God, as taught in the Bible, is opposed to the doctrine of a *trinity of persons* in the Godhead. As we have asserted, however, that the integrity of the Apostle's argument demands the application of the clause in question to Christ, we should institute some examination of the Psalm from which it is derived, in order to show that this derivation is not adverse to such an application. The title of the Psalm is: "A prayer of the afflicted, when he is overwhelmed, and poureth out his complaint before the Lord;" or, it may be translated, "A prayer *by* (or, *for*) an afflicted one." It is, therefore, probably to be regarded as a prayer constructed, and intended for the use of any afflicted person,—any one bowed down by sorrow and trouble, one whose hopes can no longer find anchorage in aught save the favor of God, and the expectation of his spiritual blessing. The expression of these emotions would naturally lead to some mention of that hope, which was prominent among the cherished expectations of every pious Jew, and one to which he would certainly recur in every season of extreme depression: that of the coming of the Messiah, of the reign of God on earth in the person of His great ambassador. Accordingly we find it so here. "Thou shalt arise," says the Psalmist, "and have mercy

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upon Zion; when* the time to favor her, *when the set time is come* . . . . When the Lord shall build up Zion, *he shall appear in his glory.* He will regard the prayer of the destitute, and not despise their prayer. This shall be written for the generation to come: and the people which shall be created shall praise the Lord: that† he hath looked down from the height of his sanctuary; from heaven did the Lord (*Jehovah*) behold the earth; to *hear the groaning of the prisoner; to loose those that are appointed to death; to declare the name of Jehovah in Zion*, and his praise in Jerusalem; when the people are gathered together and the kingdoms, to serve the Lord (vv. xiii: 16–22). Comparing these expressions with the commission of the Messiah as given in Isaiah lxi: 1, there will be found a striking similarity. In verse 23, the Psalmist apparently takes up once more the theme of his complaint, with which the Psalm opens, and in the 24th continues "I said, (or, will say,) O my God, take me not away in the midst of my days: thy years are throughout all generations." Then follows the clause quoted in the Epistle to the Hebrews. This prayer, then, is made to God regarded as the Saviour and Restorer of Zion,—as looking down or *leaning down* from the height of heaven, and declaring his name and praise in Jerusalem. If, therefore, it is the apostle's design to vindicate, on the authority of the Old Testament, the divinity of our Saviour, he rightly uses the words addressed to God in the character of our Saviour and Redeemer, as equivalent to an invocation of the Messiah, our Redeemer, as God.

Moreover, in this clause there is accredited to Christ the creation of the universe; which is, also, done in other passages in the New Testament. Paul says, in Col. i: 16; "by him were all things created that are in heaven, and that are in the earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers; *all things* were

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* This word is translated "for," in the common version. The Hebrew particle (כִּי) is susceptible of and often requires the meaning given above.

† In the common version, "for."

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created by him and for him." The phrase "all things" frequently bears a restricted sense, and Unitarians contend that here, also, it has not its widest signification. The opposite view, we think, could easily be maintained. But we need not delay ourselves with the proof; for in John, 1: 3, we have the amplest testimony to the fact we are endeavoring to establish, put in so emphatic a form, and so accurate and clear a manner, as to preclude all discussion:—"*All things* were made by him; *and without him was not anything made that was made.*"

The absolute supremacy of Christ is, in our opinion, established by a passage in the same gospel from which we have last quoted:—"He that cometh from above *is above all*: he that is of the earth is earthly, and speaketh of the earth: he that cometh from heaven is *above all*" (John iii: 31). These words are spoken by John the Baptist, and, we think, constitute an explanation or defense of a parallel he draws between Christ and himself in the two verses immediately preceding;—being a comparison, generally applicable, between Christ and any mere "earthly" personage. The phrase "cometh from above," as also the corresponding one, "cometh from heaven," Mr. Wilson explains as equivalent to "sent from God," which is applied to John the Baptist himself, in verse six of the first chapter. Hence, he argues, the expression "above all" can only assert his supremacy over other prophets "sent from God." But the assumption upon which this argument proceeds,—as to the meaning of the phrase "cometh from above,"—is wholly gratuitous, unsustained by any proof whatever, and virtually begs the question. That there is a distinction drawn, in the passage before us, between Christ and those who are "of the earth, earthly," or, in other words, who are mere men, is too plain to be disputed about.

The title "Son of God" is undoubtedly indicative of the divinity of Christ. Nothing can be urged against this view of the phrase, from passages where no indications exist to determine its meaning. Connected with some clauses in which it occurs, there are circumstances which incontrovert-

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ibly demonstrate the sense we have given, to have been its popular acceptation. On two occasions the Jews showed that they understood the title, as one which asserted equality with God. (Vide John v: 17, 18; x: 30, 33; et vid. supra.) The high-priest, also, before whom Christ's accusers brought him, on his confessing himself the *Son of God*, "rent his clothes, saying, He hath spoken blasphemy," (Matt. xxvi: 65). He had conjured Jesus to tell "whether he were *the Christ*, the Son of God;" and Unitarians, from this and similar passages, attempt to prove that the terms *Christ* and *Son of God* were exchangeable in the common acceptation; but, as they themselves insist, in the expectation of the Jews the Messiah was a mere man; and, therefore, if *Son of God* is equivalent to *the Christ*, the high-priest and all his audience proved themselves not only execrable knaves, but arrant fools, in accusing Jesus of blasphemy in such connection. It is evident, we think, that the question put by the high-priest virtually constituted two,—"whether thou be the Christ *and* the Son of God?" This opinion is sustained by the record Luke has given of the same event, in which the two questions are separately asked, (Luke, xxii: 67, 71). Again those who passed by the cross, "reviled him, saying . . . If thou be the Son of God, come down from the cross;"—evidently understanding such a title as claiming supernatural or divine power; as also did the centurion and his soldiers, who, when they "saw the earthquake and those things that were done, feared greatly, saying, Truly this was the Son of God (or, *a son of God*)."* In what *peculiar* sense this title was bestowed by the Apostles, may be gathered from Rom. viii: 3 and 32:—"God sending *his own Son* (τον ἑαυτου υἱον) in the likeness of sinful flesh," and "He that spared not *his own Son* (τον ἰδιον υἱον):"—which Mr. Wilson has attempted, feebly, to explain away.

Many are the passages which, by comparative exposition in connection with others, may be shown to uphold with

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*Matt. xxvii: 39, 40; see, also, verses 43, 54, and Mark xxv: 39.

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their united testimony the doctrine of Christ's divinity. These, with many others, we must pass by, as our space is limited, and notice, lastly, one which, as it were, reiterates and sums up all that we have already found testified in the passages examined. This occurs in Col. ii: 9. "In him," says the apostle, "*dwelleth all the fulness of the Godhead bodily*, (εν αυτω κατοικει παν το πληρωμα της θεοτητος σωματικως)."

Mr. Wilson opens his observations upon this passage by deploring the fact that, whilst its "appearance and sound" are favorable to the doctrine of Christ's divinity, such fallacious accompaniments should be accepted as a criterion of truth. Admitting that the acceptance of such a criterion would afford no lack of evidence for the doctrine in question, he justly affirms that it would lead us, also, to great absurdities. "Yet," he continues, "strange to say! this very mode of interpreting Scripture is employed by men who, in other respects, are acute and judicious. These words—'In Christ dwells all the fulness of the Godhead bodily'—seeming to harmonize with their preconceived opinion, that the Saviour is Almighty God, they adduce the passage with undoubted confidence of its perfect suitableness." Now, if this accusation, so serious and severe, should be shown to fall back justly upon the accuser, it must do so with far more than its wonted force and virulence. His argument against the Trinitarian acceptation of the clause in question, is that a similar interpretation of Eph. iii: 19 would lead to the absurd conclusion that those addressed participated, also, in the "essence of the Deity." Paul tells the disciples to whom he writes, that he prays that they "being rooted and grounded in love may be able . . . . . to know the love of Christ, which passeth knowledge; that they might be *filled with all the fulness of God.*" The "fulness of God" and the "fulness of the Godhead," then, Mr. Wilson takes as equivalent, *himself misled by the "sound and appearance."* The "fulness of God" he properly explains as meaning the blessings and benefits conferred by the gospel, and the gifts of the Holy Spirit;—these *blessings and good gifts* being thus expressed

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through a sort of personification, by the name of their Source, Author and Possessor. But a personification, so to speak, into the abstract idea of deity is impossible,—the very terms being contradictory. In Christ, says Paul, *dwells all the fulness of deity* in a corporeal form, or in the flesh;—if this has any meaning which is not a mockery, it is that Christ is God incarnate.

But again, the expression, "fulness of God," may reasonably be interpreted otherwise than as a figure of speech. The phrase "of God" is frequently used to express *strength, excellence, perfectness*. There is an instance of this in the chapter containing the clause before us,—in the nineteenth verse,—where the apostle speaks of Christ as the "Head, from which all the body by joints and bands having nourishment, ministered and knit together, increaseth with *the increase of God;*"—the meaning being, *with great, excellent, or perfect increase.* There are other passages in the writings of Paul to which a similar interpretation applies, as, for instance, Rom. x: 2. So here the meaning may be—"all excellent, or perfect fulness." Or, the clause may be regarded as affording an instance of that Hebraism we have already noticed as frequent in the sacred writings, and which would give the meaning "all godly fulness." This view is borne out by the last clause of the fourth chapter in this epistle, where Paul says Epaphras prays fervently that the Colossian disciples "may stand perfect and complete in (or, *filled with*) all the will of God," that is, "perfect and complete in all godly will." Similarly in 1 Tim. vi: 11, and 2 Tim. iii: 17, "man of God" means godly man. We, however, care not which of these interpretations is adopted for this phrase "fulness of God;" as either will equally withdraw it from any possibility of relation to the other expression,—"fulness of deity." This, then, will remain to be considered in itself, for the discovery of its meaning; and we venture to say that it will be found not only difficult, but rationally impossible, to wrest from it any other, than that suggested by its "sound" and agreeable to its "appearance."

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Here our labor for the present must close. There are various passages in the New Testament which are as well worthy of examination as those above noticed, but which we must omit to investigate. Among these are a series in which religious worship is authoritatively paid to Christ. Further, evidences of the deity of Christ derivable from the Old Testament are not few nor weak, but from any notice of them we must refrain. We think we have established, by such testimonies as cannot be overthrown, the proper Godhead of Christ;—by clauses proving him to be God, one with the Father, omnipresent, eternal, immutable, the Creator and Supreme Lord of all. In a future paper, we hope briefly to prove the personality and divinity of the Holy Ghost, by an investigation similar to that above,—of evidences therefor, found in the New Testament; then to set forth a defensive argument, in explanation of certain passages from Scripture, considered as inimical to the doctrine we defend; as, also, a defensive argument from reason, and lastly the historical argument, together with some further notice of the logical tendencies of Unitarian doctrine.

Art. IV.—ROYAL LITERATURE.

1. *Oeuvres Completes de Frederic II., Roi de Prusse*, 17 *Tomes*. 1792.
2. *Gedichte des Koenig Ludwigs von Bayern, Zweyte, vermehrte Auflage, Muenchen*, 1829. 2 *Theile*.
3. *The Works of Horatio Walpole, Earl of Oxford. Five Volumes*. London, 1798.

What student of history has not often desired to learn the personal characteristics of the kings and the emperors whose career he has traced? Who has not longed to strip many a

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monarch of the insignia of royalty, and see him simply as a man? We have little sympathy with those hypercritical ascetics, who so stoutly condemn the recorded gossip of court *raconteurs*. Many an incident, many a trivial jest even, flashes a light upon the character of the central figure to which all courtiers' eyes are turned. History may indeed be written with such power that we can see great events moving on in stately procession; but biographies and sketches of the numerous actors in the scenes of the past, transport us into the very midst of those busy and brilliant personages, and make us sharers in their joys and sorrows. We should despise no aid which can help us relume and vivify the years that have rolled away. We may go back into the days of our fathers. We may multiply our lives indefinitely, and bring to our daily duties the experience of centuries.

But it is not alone in biographies of kings and sketches of courts that we may acquaint ourselves with the peculiarities of monarchs. We should study them in the writings of monarchs themselves. There is what may be distinctively called a Royal Literature. We propose to glance at the long lines of sovereigns, whose names have come down to us, and see how many of them have attempted to contribute by their pens to our stores of intellectual wealth. If an apology is needed for grouping together these august writers, we may adopt that of Walpole, that "Balthazar Bonifacius made a collection of such authors as had been in love with statues; Ravisius Textor of such as had died laughing; Vossius of chronologers; Bartholemus of physicians who have been poets; and some one else of Frenchmen who had studied Hebrew."

As the oldest of Grecian bards was the greatest, so are the earliest kings, who have recorded their thoughts, preeminent above all others for richness of imagination, profundity of wisdom, and power of expression. The sweet Psalmist of Israel, and his son, the Preacher, have enlightened the understandings, and comforted the hearts, and rejoiced the spirits of more than fifty generations by a few

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small books, which far surpass in value all other royal literature.

The first of the Roman Emperors also was, as an author, greatly superior to any of his successors. The Commentaries of Julius Cæsar are still, as they were eighteen hundred years ago, unrivalled by any military history. We study them as a specimen of manly and classical Latin, as our guide-book of travel in Southern France, as our highest authority on the ancient Gauls, and as an invaluable instructor in the arts of war. Nero seems to have had a literary as well as a sanguinary ambition. We can understand this, when we remember that he was the pupil of Seneca. It is difficult to say what was his success in writing. Martial calls him *doctus*. Tacitus says that he had seen his poems, and that they were written without any great mental effort on the part of the Emperor. Nero, it seems, threw out some ideas, as he would give orders for his dinner, and commanded his verse-wrights to cast them into the proper form. Suetonius, on the contrary, declares that the imperial manuscripts were much blotted and interlined by the Emperor's own hand. He informs us that Nero meditated on what we should regard as a more terrible calamity to his capital than its conflagration, namely, a poem, in four hundred books, on the history of Rome. If he had accomplished his purpose, he would have proved nearly as prolific an author as Dumas, and by quite a similar process. He actually wrote a poem on the history of Troy. We know of two satires which he wrote against individuals. Most probably he afterwards lent a significance to his sports, as the cat does to her playful interviews with a mouse. One of the imperial poet's most delicate comparisons has been handed down to us by Pliny. He refers to a passage in which Nero compares the tresses of his wife, Poppæa, to amber.

Titus not only wrote verses, but had some fame as an *improvisatore*. Pliny mentions a poem by him on a Meteor. Having met Nero on Parnassus, we are not surprised to find Domitian with him. Valerius Flaccus, in the dedication

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of his "Argonautics," addresses this Emperor as one "who is capable of celebrating in verse the conquest of Jerusalem." The great Quintilian degrades himself more than he exalts his Sovereign, when he calls him the most sublime of poets, whose literary fame is eclipsed only by his resplendent virtues. The modest Nerva received from Nero the title of the Tibullus of his age. Pliny excuses himself for writing his light poetry by quoting Nerva's example. According to Martial, diffidence made him reluctant to publish.

The jealous Hadrian wrote amatory poems. There is extant quite a tasteful epitaph to his horse, Borysthenes. Many people who admire Pope's beautiful hymn, beginning—

"Vital spark of heavenly flame,"

are not aware that it was founded, by Pope's confession, upon Hadrian's Address to his Dying Soul.

"Animula, vagula, blandula,
Hospes comesque corporis,
Quæ nunc abibis in loca,
Pallidula, rigida, nudula?
Nec, ut soles, dabis jocos."

He loved to compete both with authors and architects. But it was dangerous to conquer him. Among the later Emperors, Elius Verus, and his son, Numerian, Valentinian and Gratian aspired to poetic honors. Geta had perhaps almost as valid claims to literary fame from his alphabetic dinners. He used to give splendid banquets, at which the name of every dish began with the same letter.

More than a thousand years pass away before we reach the only remaining contribution, which a throne in Italy has furnished to literature. Lorenzo de Medici, the Tuscan Augustus, who lavished his treasures in the encouragement of letters and the arts, and filled his splendid capital with imperishable monuments to his glory, was more than a monarch, deserving the title of magnificent; and more than a patron of poetry, sculpture and painting. In the quiet of

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his beautiful villa, at Fresole, he was himself filled with that inspiration which he delighted to honor in others; and verses of purity, delicacy, and pious earnestness, flowed from his pen. He composed not only songs and sonnets, but also plays.

If we turn to the annals of France, we find its first Emperor, and most illustrious ruler, inciting his benighted subjects to intellectual activity, as well by his private example as by his public acts. Charlemagne himself made, or caused to be made, under his personal supervision, a collection of national Frankish ballads, which is unfortunately lost. He actually began to write a grammar of the Frankish language. There is no more beautiful subject for the historical painter, than this old monarch drawing his tablet and pencil from beneath his pillow to improve his sleepless hours by training his stiffened fingers to form the letters of the alphabet. The fine old Latin hymn, "Veni, creator spiritus," is attributed to him. Thibaud, King of Navarre, called the Song Maker, is perhaps the earliest of the French royal poets whose works have survived. His poems, like those of most of the crusaders, are partly amatory and partly martial. They were published at Paris in 1742. The sixteenth century might be called the age of royal authors in France. There was the renowned Marguerite of Valois, Queen of Navarre, the protector of the Protestants, the friend of Calvin and Beza, the author of religious writings, of Miracle Plays, of a French Decameron, called the Heptameron, and of fugitive pieces, which are characterized by genuine feeling and considerable merit. There was her brother, Francis I, whose name is forever identified with the Revival of Letters, and who courted the elegiac muse not without success. Soon after came Henry II, who was warmed into poetical fervor by his ardent passion for Diane de Poitiers. Charles IX. wrote verses which displayed some wit and readiness. We have from him the "Chasse Royale," which has no connection with the famous royal hunt of St. Bartholomew's day, but is confined to the pleasures of the chase. Jeanne d'Albret, the daughter of Marguerite of Valois, inherited not a little of her mother's talent, and transmitted

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it to her son, Henry IV. He possessed at once the gift of eloquence and that of poetry. His friendship for Malherbe, and his attack on the imitations of the turgid style of the Spaniards and of the affected manner of the Italians, as well as his own sprightly and natural verses, display his correctness of taste. Few songs are more thoroughly French than his "charming Gabrielle."

None of the later Bourbons has equalled the first of the line. Louis the Eighteenth wrote a very insipid description of his flight. It was little more than a catalogue of what he found to eat and drink. The speeches and dispatches of Bonaparte are too well known to require more than a cursory notice. The works of his nephew, the present Emperor, upon Artillery and the *Idees Napoleoniennes*, are not altogether unworthy of the man, who whether by artifice or genius, has a wider influence in Europe than any other Sovereign, except the Emperor of Russia.

Alfonso the Tenth, styled the Learned, is the most distinguished author who has ever sat on the throne of Spain. His collection of laws, rather than his verses, has given him a lasting fame. Alfonso the Second, of Aragon, holds a place among the Spanish Troubadours; one of his songs, which is still extant, possesses some spirit.

It is well known that a large part of the German Minnesingers were men of noble blood, who were prouder of their wreaths, which they received from fair hands as a reward for their songs, than of the highest ancestral honors. Not a few of them were of princely or royal rank. We find among them such names as the Emperor Henry, Henry the Fat, of Anhalt; Otto, Margrave of Brandenburg; Henry, Duke of Breslau; and Winceslaus, King of Bohemia. With a rich and melodious tongue, and a hundred different rhythms, they sang of spring-time and flowers, and love, in notes that thrilled the heart and brought the tremulous tear to the eye. Charles IV., the father of Winceslaus, left an unfinished history, entitled "Commentaria de vita Caroli IV, Bohemiæ Regis, et postea, Imperatoris IV." After the days of the minstrels' glory depart, a long period elapses

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before a single one of the numerous crowned heads adds anything to the literature of his country, and when we reach the works of Frederic the Great, we do not regret that all his ancestors were not authors. He, himself, gives us twenty-three octavo volumes, in French, on almost every kind of topic. Politics, history, military affairs, poetry, metaphysics, religion, are all treated by him, either in formal works or in his letters. The very fact that he could write such a quantity, and yet not neglect the manifold arduous duties which he imposed on himself, shows that he was possessed of great activity and high literary aspirations. But he was far greater with his sword than with his pen. His writings live rather as a curiosity than as a valuable addition to the sum of human learning.

Who has not heard of King Ludwig of Bavaria? He has more enduring titles to fame than those which have made his name most widely known in our land. He has been one of the most intelligent and liberal patrons of Art. He has also written poetry. Every one who has strolled around the Hofgarten, at Munich, remembers the inscriptions which he has placed over the frescoes on the walls. The two volumes of poems which he published many years ago, contain some pieces of sterling worth. His fondness for participial constructions, has called forth a parody on his style, which bids fair to transmit to posterity one of his peculiarities as a writer, and one of his mistakes as a man. It is, on the whole, charitable to hope that his reputation will not depend chiefly on his poetry.

If we review the history of Sweden, we see that her throne has, more than once, been occupied by an author. Charles IX. wrote a "Chronique rimée de Suéde," which is very often cited. And where shall we find a queen more renowned for intellectual gifts than Christina? She was as learned as Elizabeth of England, and perhaps posssessed of greater powers of expression. We have, from her pen, Reflections on the Life and Deeds of Alexander the Great, her favorite hero; Memoirs of her Life, distinguished for their impartial judgment of herself; and Endymion—an Italian Pastoral, of

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which she formed the plan and wrote some strophes, and then entrusted its completion to Alexander Guidi.

The immortal Alfred, of England, was as renowned for his literary, as for his civil and military undertakings. While patronizing authors with royal generosity, he himself translated a number of works—St. Austin's Soliloquies, Pope Gregory's Pastoral Care, the venerable Bede, Boethius de Consolatione, and Orosius. To this last he added much valuable matter concerning the Teutonic nations, and voyages towards the North Pole and to the Baltic. It is said that he began to translate the Psalms. His fondness for hawking led him to write a treatise called *de custodiendis Accipitribus*. Some other small works are attributed to him. When we remember the many great deeds of his life, his bodily infirmities, and the state of learning at his time, we cannot but be amazed that he accomplished so much with his pen. Worthy was he to lay the foundations of the Empire which has produced so many of the rarest geniuses of the world!

Richard, the Lion-Hearted, might be reckoned among the Troubadours, for his celebrated poem, or song is in Provencal. It has more merit than the great majority of poems of that age. The biographers of Henry VIII., assure us that the number of his works is equal to that of his wives, even if we do not count the polemical treatise against Luther, which Luther himself did not credit to the royal pen. It sounds strangely to hear the following titles to works of the cruel and sensual king, *de christiani hominis institutione, de instituenda pube, A Book of Prayers*. His unfortunate queen, Catherine Parr, wrote several pious works, which are more edifying than those of her royal consort. Edward VI. is the author of some religious and controversial treatises, and it is said that he wrote a comedy called "The Whore of Babylon." It was doubtless a tirade against Popery. Queen Mary left three prayers, or meditations.

By far the most learned of England's queens, was Elizabeth. She not only read and spoke several languages with facility, but she also left a large number of essays, transla-

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tions, speeches, prayers and meditations. Walpole gives a list of twenty of her works, and names several curious and important letters which are extant. It was her practice to read or write something every day. She was not a little susceptible to the praises which were conferred on her writings. It would seem from the words of an old writer, quoted by Walpole, that she possessed the poetic gift. "Last in recital and first in degree, is the queen, our sovereign lady, whose learned, delicate, noble muse, easily surmounteth all the rest that have written before her time or since, for sense, sweetness or subtilty, be it in ode, elegy, epigram, or any other kind of poem, wherein it shall please her majesty to employ her pen, even by as much odds as her own excellent estate and degree exceedeth all the rest of her most humble vassals." We know that in poetical repartee, whether in Latin or in English, she was remarkably quick and witty.

Every school child has heard of the writings of the Pedant King, James I. Besides his "Dæmonology," "Basilicon Doron," and "A Counterblast to Tobacco," there is extant a volume of "His Majesty's Poetical exercises at vacant hours," which is preserved only by the "divinity that doth hedge a king." The authorship of the Eikon Basilike, ascribed by some to Charles I., and published in his works, has been about as much discussed as that of the Letters of Junius. We have some pieces certainly from his pen, which do not give us a very exalted opinion of his talent, though they are not devoid of good sense. Two or three volumes of Memoirs and Meditations are imputed to James II. He had ample leisure, in the closing years of his life, to draw the picture of his more prosperous days.

James I., of Scotland, is ranked as second only to Chaucer among the poets of his time. The only piece which is known to be his, is, "The King's Quhair." It is characterized by great delicacy and naturalness. The unhappy Mary, Queen of Scots, was certainly superior in poetic delicacy and power of expression, to her royal cousin, Elizabeth. She is claimed by the French as one of their poets, since her training and her temperament were French, and her poems were written

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in the French language. She wrote Latin with ease and elegance. Her "Lamentation on the Death of her Husband," Francis II., must be considered not only as one of the best poems ever written by a sovereign, but as one of the very best productions of the brilliant sixteenth century. And with her we dismiss the illustrious assembly. We trust that this rapid review of the works of royal authors will show that some of them are worthy the study of us all. It is well for us to see human nature from every point of view. The observations and meditations of a monarch often discover or suggest truths that escape the great mass of men. The world presents itself to him in a peculiar light. Let us thank him if he transmits a truthful picture of it to posterity.

Art. V.—A HOLY MINISTRY.

It was the opinion of Abraham Booth, that there will be more professed ministers of the Gospel "finally lost," in proportion to their number, than of any other class professing godliness. However this statement may be regarded, it should by no means be taken for granted, that a man is a Christian because he occupies a Christian pulpit, or has been inducted into the ministry. The same tests of piety should be applied to him by the people which he applies to them. And unless, in practical life, there is harmony between his conduct and the principles of the gospel, by none should he be recognized as a Christian. In this respect, his official position gives him no advantage over others. The Papal notion of infallibility in the priesthood should find no favor among Protestants. The pathway of the Christian Church is strewed with moral wrecks which are admonitory upon this subject. They are found from the time when Judas fell, all along to the present time. No subject is invested with more interest, as connected with the progress of

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truth in the earth, than *holiness in the Christian Ministry.* Holy men and only such, should enter upon the work; and among those now engaged in preaching the gospel, the highest attainable degree of holiness, in the present life, should be possessed.

Ministers of Christ eminent for their piety, may be looked for only in connection with a *Divine call* to the work. Such is our cherished theory as a denomination. We hold that no man should enter the ministry unless moved to do so by the Holy Spirit. Undoubtedly pastors and churches should seek out and encourage young men with reference to this work. But a *pure* desire for it must be the fruit of Divine influence on the heart; though, in the gratification of such desire, they may be materially aided by their brethren. Young Timothy undoubtedly looked abroad upon the desolations of sin with deep and solemn convictions touching his duty, before Paul met him. But the visit and advice of the apostle facilitated his entrance upon the work of preaching Christ. From every quarter the cry is now heard for more laborers. The press, the pulpit, and the platform, are crying aloud upon this subject. And in our great anxiety to meet these wants, is there not danger that *we* may call men to preach whom God has not chosen? That young men who entered upon their studies with a view to some secular calling, may be pressed into the sacred work of a bishop without a bishop's qualifications? God forbid that we should lay a damper on the heart of any young men who ought to preach the gospel; or that, in any manner, we should discourage appropriate effort on the part of others to aid in every way the man of God, on whose heart the Holy Spirit has laid the great commission. But if we would contribute to the supply of a *holy ministry* for the world, this point must be sacredly and sedulously guarded. God calls no man to preach the gospel who does not experimentally know its power. And just so far as our arrangements harmonize with the Divine, will the young men who go forth to preach Christ's gospel be of the right stamp. It is with the ministry as with a Church. An organization bearing

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the Christian name, which does not make regeneration a test of membership, will necessarily be corrupt in practice, and powerless in its influence for good upon the world. The present condition of the religious establishments in the Old World, furnish ample testimony upon this subject. And the character of hundreds who minister at their altars is traceable to the same cause. Neither regeneration by the Holy Spirit, nor a Divine call to the work of the ministry, is recognized. Hence the moral corruption among the people, and moral inefficiency in the ministers, though possessing a high degree of intellectual vigor. As before remarked, as a denomination, our theory upon this subject is correct. But theory and practice are not always in harmony with each other. And herein lies our danger. If not to apply rigidly the test of regeneration to every one who asks for baptism, contributes to the deterioration of moral power in our churches, so laxness in principle or practice upon the subject of a Divine call for the work of preaching Christ, may indeed be productive of an increase of men, but not of men bearing in every part, and reflecting in every direction, the moral image of God.

Our theme derives force from the consideration, that a minister's usefulness, other things being equal, is graduated by his attainments in holiness.

About twenty years ago, a young man went from the Northern part of the State of New-York to study in a literary and theological institution, with a view to the ministry. In conversation with a physician just before leaving, he was addressed substantially as follows: "I would advise you to study, for if you get an education, you can preach, whether you have much religion or not." Whatever may be thought of this advice, with the reason assigned, in a sense it is true. Profound thought, invincible logic, polished rhetoric, and gospel truth, may meet in a sermon with but little religion either in the heart or life of the preacher. But are these the elements of a minister's strength? They are undoubtedly important. In this age especially, when strong intellects are grappling with the pillars of Christi-

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anity,—weaving their metaphysical subtleties and sophistries into our current literature, culling from the historic page every fact and sentiment which seem to subserve their interest, and by every possible means seeking to undermine public confidence in the Bible, men of intellectual culture and vigor are needed to defend the gospel—men who can bring out in order, and set forth with convincing argument the great truths of Revelation—men who can pass over the track of history, and explode the pernicious inferences and deductions of the Infidel. But we repeat the question, are these literary attainments and intellectual might the chief elements of strength in a minister? If so, then we have *only* to ask that the literary and theological institutions of the country will furnish for our pulpits men of well developed powers of mind,—men of mark for their scholarship and general learning. Such men are indeed needed; but if there be not also eminent personal holiness, both the church and the world will be disappointed in the result.

It is worthy of notice, that God has always put signal honor upon holiness in the system of instrumentality for the extension of his kingdom. In that delineation of the Saviour's character found in the four Evangelists, this is prominent. Not a word is written of his graceful elocution, terse sentences, smooth diction, racy style, and scholarly productions, about which so much is said at the present time with reference to ministers of the gospel. And these things might have been true of Jesus. But for some reason they were left out, and others written. In the forefront were placed qualities of a moral character. We read of the morning and evening devotions, the nightly prayer, the flowing tears, the guileless lips, and of the tender, sympathizing heart throbbing to the touch of all the wants and woes, temporal and spiritual, by which he was surrounded. The blended light of these moral excellencies constituted him the Sun of Righteousness. Of Barnabas it was also said, "He was a good man, full of faith and of the Holy Ghost, and much people was added unto the Lord." He may have possessed other qualifications more attractive to

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the world, but those only are named which introduce us to the secret of his eminent usefulness. How is it, that men of comparatively small mental capacity, and limited literary attainments, are often more useful as preachers and pastors than are many whose intellectual treasures are far superior? Not, we suppose, on the ground that one is educated and the other uneducated. But because one is *only* learned, and the other eminently holy, though somewhat illiterate. The man taken fresh from the plow, the anvil, or the factory, possessing a good share of common sense, a heart full of the love of Christ, and availing himself of such other advantages as are within his reach, will accomplish more toward the extension of Christ's spiritual reign, than can possibly be effected by the graceless scholar, or the man who has run unbidden into the ministry, however eminent his literary attainments. He may not have the fame, may not call around him as much intelligence and fashion, nor secure the erection of as gorgeous a sanctuary. But he will more effectually reach the great end for which God puts a man into the ministry.

We love to dwell upon a class of ministers who have gone to rest. There is a spiritual charm associated with their names and labors. They were hardy pioneers, who toiled in the wilderness that we might have a more pleasant field of labor. True, they were strangers to classic halls, classic groves, and classic studies. They knew comparatively little of the book rules of logic and rhetoric. But they were not strangers to the pages of inspiration and the throne of grace. They studied men, and were eminently successful in winning them to Christ.

Undoubtedly, educated mind, strong intellectual power, the result of thorough discipline, is exceedingly desirable in the minister. But there is danger of relying too much upon an intellectual grapple with mind, a cold, intellectual collision with the world. A plain presentation of Gospel truth with a tearful eye and warm heart, demanding, upon the authority of Jehovah, faith and repentance, will prove more effectual. Young men pursuing a course of study pre-

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paratory to the work of preaching, are in danger of unduly magnifying intellectual culture—of reposing too much confidence in superior scholarship as a means of influence and efficiency in their work. Moving as they do for years in a purely literary circle, they are in imminent danger of coming to regard Greek and Latin, Astronomy and Philosophy, as the chief elements of their power. Whereas, they are serviceable only as they render the mind more vigorous as an instrument in the hands of the Holy Spirit. The man of God who would make full proof of his ministry, must, to a great extent, sacrifice a literary reputation. It must be lost in the minister—in the preacher of Christ and Him crucified. If ambitious to be known as a scholar, his energies will be crippled in another and more important direction. He must not seek to please cultivated but unsanctified intellects with scholarly productions, but to ply the conscience and heart with gospel motives and arguments drawn from the three worlds spread out before him.

So inseparable is eminent personal holiness from distinguished success, the subject cannot be kept too prominently before the minds of young men during their whole course of study. They should be made to feel that while ambitious to excel as scholars, they should be yet more anxious to reach the highest eminence of devotion to the cause of Christ; and that apart from this, they may not expect to "turn many to righteousness." I should think him a *very good man*, is often said of some minister of Christ, and in a manner implying that goodness is but an inferior qualification. Whereas, it is the brightest gem among the qualifications of a Christian Minister, and sheds a heavenly lustre over all the rest. We look with favor upon Theological Seminaries. They propose to do for young men what is highly essential—to furnish for the mind a *system* of religious truth—to present in their legitimate relations, and fortify with appropriate arguments, the great and distinctive doctrines of the Christian religion. But, with becoming modesty, we submit, whether in addition to instruction involving the theory of Religion, a course of lectures on personal and practical holiness, should

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not be regarded as equally important. If the minister's success depends upon his ability to preach systematic theology, then let the education be exclusively in that direction. But if not, if it be not "by might nor by power, but by God's Spirit" working in the man, then should no ordinary degree of culture be bestowed on the heart. We would not have introduced into our Theological Seminaries, Jesuitical rules for the mortification of our sinful nature. Nor would we have them converted into Papal convents for exclusion from the world, lest contamination should be the result of contact. But believing, as we do, that holiness, if not the secret of success, is yet indispensable, young men should not fail to leave the Seminary, far in advance, morally as well as intellectually, of the position they occupied when they entered upon their studies. It is said that the turbid waters of the Rhone enter the Lake of Geneva, but they issue a crystal stream from the opposite side. Something like this should be the influence of our Theological Seminaries upon the characters of the young men committed to their charge. Better, far better, that our Theological Institutions should be inhabited by the owls and bats, than that young men should be sent forth from them to preach the gospel, more eminent for any thing else than personal holiness.

It is equally clear that a *strong passion* for the work of the ministry is found only in connection with a high degree of holiness.

No argument is necessary to show that an unconverted man in the ministry cannot love the work. Thousands may hang upon his lips with admiration and delight. His learning and eloquence may win for him a degree of fame which but few enjoy. And yet, being unconverted, preaching with him is only a profession. He studied with the ministry in in view, was regularly ordained to the work, has no other business on hand, and therefore must preach. He would have been a happier man in the law, in the counting-room, or the army. But to turn to these now is hardly in harmony with his pride of character. It is also true, that a regenerated man, possessing all desirable literary qualifications, may

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be in the ministry and not love it. He may love Christ and his kingdom, and yet not find the work of the Christian minister his appropriate element. But the regenerated man, called of God to the work, will love it just in proportion to his personal devotion. Jesus said, "it is my meat and drink to do the will of Him who sent me, and to finish his work." And the more Christ is imitated in his piety, the more closely will he be copied in his work as a Preacher of the gospel. "The zeal of thine house hath eaten me up," said the great Teacher. And in order to success in his work, the same consuming passion for it must pervade the heart and life of the servant of God. The same intense enthusiasm that reigns in the breast of the artist, should characterize the minister of Christ. The studio of the former, though a dingy garret, becomes to him a paradise. While converting the rough marble into the symmetrical human form, or transferring to canvass in life-like lineaments, "the human face Divine," he is achieving the highest ambition of his life. There is a concentration of all his energies upon a marble block or a piece of canvass. Agriculture, statesmanship, or any profession outside of his own (though important) what are they to him? He applies himself to his legitimate work with as much energy and perseverance as though there were nothing else on earth to be done. And not very high hopes may be entertained of any young man looking forward to the ministry, or already engaged it, who is not equally absorbed in the work of preaching "the glorious gospel of the blessed God." It must not be a loose garment carelessly thrown upon the shoulders, which the slightest breeze may blow off. It must be a garment fitted to the form, touching it in every part. And such will be the case if the work of a bishop be enthroned in the affections. He must not decide that, on the whole, he would a *little rather* preach the gospel than to do anything else. Entering the ministry in such a state of mind, with a step so feeble and faltering, it probably will not be long before, on the whole, he would a *little rather* do something else than preach the gospel. No, he must feel that he would rather be an humble minister of

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Christ, encountering all the toils and self-denials associated with it, than to occupy any other position in the universe—that it is a higher honor and privilege to unfold the riches of Redemption to his fellow men, than to sway the sceptre of universal empire—that he had rather be the humble instrument of saving the most degraded and ignorant soul that beats within the roughest exterior, than be the nation's most polished orator, on whose lips intelligence, beauty and fashion, hang with breathless delight. In our opinion, no young man should be encouraged to enter the ministry who does not cherish such views and feelings. Bishop Hedding, of the Methodist Church, said, just before he died, "I had rather be the poorest Methodist minister on the poorest circuit, than to possess any amount of earthly good." This is the sentiment of every true minister in whom the word of God is like fire shut up in the bones. And when this ardent passion for the work exists, most cheerfully will the man of God bend himself to the toils, submit to the hardships, and make all the sacrifices requisite to eminent success. In his view there are sufficiently strong inducements to *enter* the ministry and to *continue* in it. They are found in the great commission, the relation the work itself sustains to the glory of God, the edification of the church, and the salvation of sinners. These, independent of any and every thing else, will not allow exclusive devotion to secular employments. It disturbs the quiet of our soul to hear the remark, as we sometimes do, that at the present day there are but feeble inducements for a young man to enter the ministry. Perhaps not, when there is no love for it. But the inducements themselves are just as strong as when the commission fell from the lips of Jesus, and the Pagan world was spread out before the apostles. Does the prospect of comparatively small salaries keep young men out of the ministry? Undoubtedly, in many cases, ministers of the gospel are miserably paid; and a young man of sufficient energy to succeed as a preacher of the gospel, could reap larger pecuniary profits in some other department of labor. But, in our view, no young man is kept out of the ministry by the limited salaries paid,

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who would distinguish himself for usefulness should he enter upon the work. And to one who hesitates on this ground, our advice would be, that by all means he should turn his attention to some other business. Fame apart, money apart, place apart, simply to do good should fill the entire circle of his vision. The man who enters the ministry holding himself in readiness to go anywhere, to plunge into the darkest moral wilderness with the lamp of life, to stand laboring with his fire and hammer on the hardest rock, unknown to fame save the honor that cometh from above, and caring for nothing more; that man possesses the true spirit of his master, and is a most legitimate successor of the first preachers of the gospel. "Here am I, send me." "None of these things move me, neither count I my life dear unto myself, so that I might finish my course with joy, and the ministry which I have received of the Lord Jesus, to testify the gospel of the grace of God. What mean ye to weep and to break mine heart? for I am ready not to be bound only, but also to die at Jerusalem for the name of the Lord Jesus." Such was the language of one who counted all things loss for Christ. We live in an age when such are pre-eminently needed. Is there not a disposition to seek out as fields of labor pleasant cities and villages, and refined society—while the Jesuit marches with the tide of emigration into the wilderness, regardless of hardships, or even a premature grave, for the sake of his church? In the Providence of God, the gates of the nations are thrown wide open for the church to go forth on her mission of love. And from no field, calling for help, should men of God shrink, whatever the sacrifices or perils. What account should be made of sufferings, imprisonment, chains, absence from country and friends, yea, of life itself, compared with the dissemination of God's truth and the salvation of the lost?*

* Such was pre-eminently the spirit of David Brainerd. He said: "I cared not where or how I lived, or what hardships I went through, so that I could but gain souls to Christ. While I was asleep I dreamed of these things, and when I waked the first thing I thought of was the great work. All my desire was for the conversion of the heathen, and all my hope was in God."

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Our space will not admit of pursuing this subject to an extent which its importance demands. Allow us, however, a few additional thoughts.

It would be unreasonable to demand perfection in the ministry, or to adopt the sentiment that the common imperfections of human nature, in its best state on earth, render a man unfit to preach the gospel. Upon this subject, requirements and expectations may be exorbitant; and imperfections even, may be unduly magnified, both by the Church and the world, because found in the public servants of Christ. A modern writer holds the following language upon this subject:

"It is too much to expect that the ministers of Christ should be perfect men; defects in their character are what the church and the world must always look for. We have no objection to perfect ministers if we could find them; but all whom we have ever yet seen, had something to confess and be forgiven, and much need to grow better. There is no man that liveth and sinneth not; there is no living minister, and none who ever did live, but those who knew him best, were able to detect some discernible blemish, some weak spot in his personal character. We are not apologists for human imperfection; yet do we pity the man who, in this fallen world, expects to find everything in his minister to gratify either his piety or his pride. He can have little knowledge of himself, and little of that charity which hopeth all things, and covereth a multitude of sins, if he cannot appreciate true excellence because it has blemishes. It were a rare combination to find any one man possessing all the personal qualifications that are to be desired in those who minister at the altar. The *beau-ideal* may be a very agreeable picture to the imagination; but it never will be realized. It was indeed once realized, but it was too unearthly for this lower world, too pure for men to look upon; they defiled it, yea spit upon it, and smote it with their hands, and exclaimed, let him be crucified."

To this we fully subscribe. But while those of us engaged in the work of preaching must confess our faults, and while we cherish not the vain expectation that a perfect generation of ministers are to follow us—neither to excuse ourselves nor them, will we withhold the sentiment that *pre-eminent holiness* should reign throughout the ministry of reconciliation. Neither prelatical hands, nor official dignity, nor intellectual greatness, will answer as a substitute for this heaven-descended qualification. It is sometimes said that ministers of the Gospel are under no more obligation to be holy men, than are the great mass of professing christians. However this may be in point of strict obligation, we feel prepared to say that the minister of Christ should be more

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eminent for his piety than are the great majority of Christians. His superior advantages and position demand it. All over his heart should be spread the breast-plate of righteousness. In his character there should be a concentration of all the graces of the Spirit in their native brilliancy. In the Church of God, in social life, in his general intercourse with the world, he should occupy an eminence which will command respect and furnish an example worthy of imitation. Paul says of the christian minister, "he must have a good report of them that are without." Though not angelic in purity, such should be the general drift of his conduct, that those who are of the contrary part shall have no evil thing to say against him. And such a man will have the reputation he deserves. The church will give it to him, the world will honor him with it, and the fruit of his labors will bear testimony to the same effect. "If any man serve me, him will my Father honor." True, in this censorious world, the tongue of slander and vituperation may for a time cast dark shadows over the reputation of a man; but if *character*, the substratum, be preserved untarnished, there is a moral force which ere long will dissipate the mist cast upon him, and again will the world be allowed to look upon him in the light of a well earned integrity.

We cannot, perhaps, better close this article than by a quotation from a book which should be read by every minister in the land. We refer to a work by John Angel James, on the subject of an "Earnest Ministry." He says:

"Do we want examples and patterns of eminent and earnest piety; how richly are they supplied both in number and in quality in the pages of our own denominational history. Where is the deep, ardent experimental religion of our ancestors, the fathers and founders of Protestant non-conformity? What a theologian was OWEN when he wrote his exposition of the Hebrews! What a polemic when he penned his controversy with BIDDULPH! What an ecclesiastic when he drew up his treatise on church government! But what a Christian when he indulged in his meditations on the glory of Christ, and gave us his treatise on spirituality of mind and the mortification of sin. What a logician and divine was HOWE, when he produced his living temple. But what a Christian, when in the shadow of this noble structure of his holy genius, he poured out his heart in his work on 'delighting in God,' and 'the blessedness of the righteous.' And then think of holy Baxter, who gained repose from the labors of polemic strife, and relief from the tortures of the stone, in the believing anticipations of 'the Saints' rest.' Was their piety the result of their suffering!

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Then, for one, I could be almost content to take the latter, so that I might be possessed of the former. Lead me to the spots, I do not say where they trimmed their midnight lamp, and continued at their studies till the morning star, glittering through their casement, chided them to their pillow, but to those more hallowed scenes where they held their nightly vigils, and wrestled with the angel till the break of day. Mighty shades of OWEN and BAXTER, HOWE and MANTON, HENRY and BATES, GOODWIN and NYE; illustrious and holy men, we thank you for the rich legacy you have bequeathed to us in your immortal works; but oh! where has the mantle of your piety fallen?

> God of our Fathers! be the God
> Of their succeeding race.

Here then, let us begin, where indeed we ought to begin, with our own spirits; for what should be the piety of that man on the state of whose heart depends in no small degree the spiritual condition of a whole Christian community? If we turn to any department of human action, we shall learn that no one can inspire a taste, much less a passion for the object of his own pursuit, who is not himself most powerfully moved by it. It is, as I have said, the scintillation of his own zeal flying off from his own glowing heart, and falling upon their souls, which kindles in them the fire which burns in himself. Lukewarmness can excite no ardor, originate no activity, produce no effect; it benumbs whatever it touches. If we inquire for the sources of energy, the springs of activity, in the most successful ministers of Christ, we shall find that they lay in the ardor of their devotion. They were men of prayer and of faith. They dwelt upon the mount of communion with God, from whence they came down like Moses to the people, radiant with the glory on which they had themselves been intently gazing. They stationed themselves where they could look at things unseen and eternal, and came with the stupendous visions fresh in their view, and spoke of them under the impression of what they had just seen and heard. They drew their thoughts and made their sermons from their minds and from their books, but they breathed life and power into them from their hearts and in their closets. Trace either WHITEFIELD or WESLEY in their career, and you will see how beaten was the road between the pulpit and the closet. The grass was not allowed to grow in that path. This was, in great part, the secret of their power. They were mighty in public, because in their retirement they had clothed themselves, so to speak, with omnipotence. The same might be said of all others who have attained to eminence as successful preachers of the gospel. If then, we would see a revival of the power of the pulpit, we must first of all see a revival in the piety of those who occupy it; and when this is the case, then 'He that is feeble among us shall be as David, and the house of David shall be as God, as the angel of the Lord before them.'"

It was our purpose to bring to the notice of the reader, the numerous portions of inspired truth which bear directly upon the subject. But we will close by quoting a single passage, which breathes the fervent aspirations of the apostle for himself. "Not as though I had already attained, either were already perfect: but I follow after, if that I may apprehend that for which I am apprehended of Christ Je-

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sus. Brethren, I count not myself to have apprehended; but this one thing I do, forgetting those things which are behind, and reaching forth unto those things which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus.—Phill. iii: 12—14.

Art. VI.—IMPORT OF ΕΚΚΛΗΣΙΑ ('CHURCH').

On no branch of Christian Theology have more books been written than on that of Church Polity; and yet it is remarkable, that even in the best of these but little attempt has been made to exhibit the true *meaning of the word* which is used throughout the New Testament to designate the body in question. Most writers seem either to take it for granted that it has the meanings assigned it, or else they are content to infer this from the passages in which it occurs. A thorough investigation into the origin and import of the word itself, I am persuaded, is not to be found in the English language. And yet such an investigation, any one will see, must go far to settle the question, as to the nature of the true Church of Christ,—a question which must be settled before the Saviour's prayer can be answered, and his disciples "all become one, as he and the Father are one." Such an investigation is here attempted.

MEANING OF THE ENGLISH WORD "CHURCH."

The word "Church," as it occurs in our current English literature, is used in a variety of senses. Webster assigns it no less than nine distinct meanings. Some of these, however, are very unusual, if not entirely fanciful. The following are its ordinary meanings:

1. It is used of a *building* consecrated to religious worship. This is its etymological and most usual signification, being derived from the Greek word κυριακὸς—*kuriakos*—which means, "pertaining to a lord or master," as in the expres-

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sions, "Lord's Supper," and "Lord's Day," 1 Cor. xi: 20, Rev. i: 10. Afterwards, in the writings of the Greek Fathers, the neuter form of the adjective with the article—thus, τὸ κυριακὸν—was used substantively to mean the Lord's house, or a place of worship.* From this was derived the Anglo-Saxon *circe*, and the German *Kirche*, whence our word Church was formed. The earliest uses of the word are in this sense, as denoting the house or place of worship.

The following are examples:—"The kyng gef ys men grete giftes, and let arere *chirches* up, that the Schrewes adown caste."—R. Gloucester, A. D. 1297. "For the commons, upon festival days, where they shoulden go to *church* to serve God, then gon they to taverns."—Sir John Mandeville, A. D. 1360. "She was a worthy woman, housbands at the *chirche* dore she had five."—Chaucer, 1390. "Thou hast done sinne, whether in other men's houses, or in thine own, in field, in *chirche*," &c.—Chaucer. Although as early as Wickliffe's time it had acquired the sense of a *religious assembly or congregation*, (for he uses it in this sense in his version of the New Testament,) the fact that it is hardly ever used in this sense in the versions that followed Wickliffe's, previous to that of King James, but is employed by them not as the translation of ἐκκλησία, but in the phrase "robbers of churches" (Acts 19: 37), by which they render ἱεροσύλους,—literally robbers of *temples*,—shows that it continued for a long time to be used almost exclusively in its primitive and etymological signification. It would have been well for the world and the cause of religion had it always been restricted to this use, and never employed as the translation of ἐκκλησία.

2. It is used of a religious society or congregation, meeting statedly at one place:—the *container* for the *contained;* as "cup" is used for its contents (1. Cor. xi: 26—27), and "house" for its inmates.

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* See Scapula's Greek Lex., Liddell and Scott's, the Ency. Americana, Webster's large Dictionary, Crowell's Ch. Mem. Man., p. 33, Coleman's Ch. Antiq., p. 177, Schaff's Hist. Ap. Church, p. 7.

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3. It is applied to a collective body of individual churches forming one ecclesiastical government, nearly synonymous with *denomination;* as the Church of England, the Presbyterian, the Episcopal, the Methodist Church. As the Baptist denomination is not thus one government or a unit, as are the others mentioned, it is not proper to speak of it as "the Baptist Church." This phrase necessarily conveys a false idea.

4. The word Church is used of the entire body of the professors of Christianity, taken as a class, and in distinction from those who make no such profession. Thus we distinguish between "the Church" and "the world."

Now if the word be so indefinite in its signification, it is manifest that to know its meaning as an English word, in common English literature, will by no means enable us to determine what it means as employed in our New Testament Scriptures.

In our common version the word occurs one hundred and fifteen times—exclusive of the one example in Acts xix: 37, already referred to;—and in every instance it is used as the translation of the same Greek word, which is ἐκκλησία —*ekklesia.* It is the meaning of this word, then, that we are concerned to know, and which is to determine the meaning of the word '*Church*' as employed in our common version. How then is the true import of this word to be ascertained? The sources of evidence are the following:—First, the meaning of the word in classic Greek and in the Septuagint, or, in other words, its meaning previous to,. and at the time of its employment by the sacred writers Second, the testimony of the Greek lexicons of the New Testament. Third, an examination of all the passages of Scripture in which the word is used. And fourth, the descriptions and explanations given by the sacred writers, of the ἐκκλησία.

MEANING OF THE WORD IN CLASSIC GREEK AND IN THE SEPTUAGINT.

The New Testament writers did not coin the word, but they found it already in common use, as a word having a

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distinct and definite meaning in Greek books, and in the Greek version of the Hebrew Scriptures—the Septuagint. It is obvious that they must have used it in the same general sense, as conveying the same leading idea, as in previous and common use; otherwise it would either have conveyed no idea to their readers or a wrong one. It is of the utmost importance, therefore, to determine what is its classical meaning, and what modifications of this word were effected by its use in the Septuagint.

The word ἐκκλησια is formed from the two words, ἐκ, *out of*, and καλέω, *to call;* and hence it literally signifies *the called out*. Stephanus, and also Scapula, define it, "an assembly called out, an assemblage, also the place of an assemblage." Donnegan, "an assembly of the people at Athens, convoked by heralds; also the place of assembly." Liddell and Scott, "an assembly of the citizens, summoned by the criers, the legislative assembly."

Eschenburg, in his "Manual of Classical Literature," page 509, thus describes the legislative assemblies here referred to:

"Assemblies of the people—ἐκκλησιαι—were very frequent at Athens, and had an important influence. In these the acts of the senate were canvassed, laws were proposed and approved or rejected, magistrates appointed, war declared, and the like. The place where they met was either the market place,—ἀγορὰ,—or a broad space near the mountain called the *Pnyx*, or the theatre of Bacchus. The ordinary assemblies—ἐκκλησιαι κυριαι—were held monthly on established days; the extraordinary—ἐκκλησιαι σύγκλητοι—were called on pressing and important emergencies. The people voted by stretching forth their hands—χειροτονια,—and sometimes by a mode of balloting, in which beans and stones were cast into vessels prepared for the purpose"

Similar assemblies called by the same name, ἐκκλησιαι, were, held in Sparta. See page 517. In this sense the word is often used by Demosthenes, as where he speaks of "the treaty ratified in the ἐκκλησιᾳ," and of "an extraordinary ἐκκλησια called by the officers," and of "the proceedins of the ἐκκλησιας."*

Some of the later authorities, as Liddell and Scott even, restrict the word, as found in classic Greek, to this mean-

* See Champlin's Demos. on the Crown, pp. 8, 10, 19, &c.

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ing alone. To the same effect is the statement of the learned Trench. "'Εκκλησια," he says, "as all know, was the lawful assembly in a free Greek city of all those possessed of the rights of citizenship, for the transaction of public affairs." An able article in favor of the same view, was published in volume twentieth (July No.) of this Review. But while this was doubtless the original and more usual signification of the word, it certainly was used to designate *any popular assembly*, any gathering or meeting of persons, formally or informally, for business purposes. In this sense Xenophon uses it, when in his Anabasis he says that Clearchus, one of the generals of Cyrus, "called together an *assembly—ekklesian*—of his soldiers." * It certainly has no reference here to "the legislative assembly at Athens," or of "the qualified citizens" of any of "the free cities of Greece," but means simply *an assembly*, as it usually does when used, as here, *without the article.* Lucian also uses the word in the general sense of an assembly, for he employs it to designate *the assemblies of the gods*, as when he makes it a part of the office of Mercury to call together, or "summon to the assemblies"—ταῖς ἐκκλησιαις κηρύττειν.†

In this general sense Luke, we think, employs the word in two out of the three instances of its occurrence in the 19th chapter of Acts. In each of these places it is rendered in our common version "assembly," viz. in verses, 32, 39, 41. In verses 32 and 41, it is applied to the promiscuous assemblage who had come together into the theatre at Ephesus, at the outcry and alarm given by Demetrius and his fellow-craftsmen. See verse 29. The word ἐκκλησία is here used interchangeably with τὸν δῆμον, "the people," in verse 30; with τοῦ ὄχλου, "the multitude," in verse 33; and with τῆς συστροφῆς ταύτης, "this concourse," in verse 40. These terms have different shades of meaning, but they all refer to the same thing, and are designed only to give variety to the

* See Xenophon's Anabasis, Book I. Chapter 3. Cleveland's ed., p. 9.
† Lucian's Dialogues. 8. "Mercury and Maias."

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narrative, and to describe the subject under different points of view.

The writer already referred to contends that the word ἐκκλησία is used here in its "primary Grecian sense," as denoting "the assembly of the qualified citizens called together;" and that "it was not the ὄχλος, nor the δῆμος, nor the πλῆθος, which the presiding officer—'the town-clerk'—addressed and dismissed, but the ἐκκλησία, which was included within, yet distinct from them all."* We dissent from this view, *first*, because there is no intimation in the narrative of the convocation or assembling of this body—the legislative ἐκκλησία—on the occasion referred to; *secondly*, because the address of the "town-clerk" seems intended for the assembly at large, and not for the ἐκκλησια, as forming a part of it. His language is, "*Ye men of Athens*," &c. Although this expression might have included only the members of the *legislative Ekklesia*, it is not natural thus to restrict it, unless the context requires us to do this. On the other hand the context seems plainly to forbid this restriction. For it will be observed, that in verses 35 and 36, the "town-clerk" remonstrates with his auditors (the persons whom he addresses) for their boisterous cry, "Great is Diana of the Ephesians," and in verse 37, for having brought out "these men"—"Gaius and Aristarchus—Paul's companions in travel"—whilst they had done nothing to merit their indignation. But it was *the populace*, and not *the* ἐκκλησία or any of its members as such, that had done these things. For in verses 33 and 34 it is said, that "Alexander would have made his defence unto *the people*, but when they (that is, "*the people*") knew that he was a Jew, all (that is, all *the people*) with one voice, about the space of two hours, cried out," &c. Here it is manifest that it was the citizens generally, and not the portion of them composing the *legislative Ekklesia* only, that raised the cry. And these, too, it is equally evident, were the persons that in verse 29, are said to have "caught Gaius and Aristarchus, and rushed with

* Christian Review, vol. 20, p. 437.

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one accord into the theatre;" and *thirdly*, the allusion of the town-clerk in verse 39, to "*the* lawful assembly"—τῇ ἐννόμῳ ἐκκλησίᾳ—as it should be rendered, in allusion to the legislative assembly or Ekklesia of the free cities of Greece, shows that the body here addressed by the town-clerk, and designated as "ἐκκλησία," was the *promiscuous* assembly there convened. Had this functionary intended to intimate that it was an *irregular meeting of the legislative Ekklesia* that he was addressing, he would have omitted *the article* in designating that body, and have spoken of it not as *the* lawful assembly, but *a* lawful assembly.

The authorities and examples given are sufficient to prove that ἐκκλησία, in classic Greek, meant, at the time of its employment by the New Testament writers, first, a legislative assembly of qualified citizens; and secondarily, any assembly called together or convening for purposes of business. In either case it involved at least these particulars:

1. A collection of individuals *taken out of* and distinguished from the general mass.

2. Such a collection consisting of persons capable of personal deliberation—*rational agents*.

3. Such a collection *united* by common interests and mutual co-operation.

4. Such a collection accomplishing its purposes by the exercise of *popular rights*, or the participation of each individual in the affairs of the whole body.

Whatever may have been its "consecration" or appropriation by the sacred writers, it is fair to suppose that the word was used by them of a body *characterized by these particulars;* for these are essential to its meaning; and hence, to use it in a different sense would have been to render it unintelligible for popular use.

But here it is of importance to inquire what influence, if any, was exerted upon its meaning by its use in *the Septuagint*—the Greek version of the Old Testament, from which the writers of the New sometimes quote.

In this the word occurs *seventy-six* times in the Canonical Books, and in every instance as the translation of the same

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Hebrew word, which is קָהַל or some other equivalent derivative of the verb קָהַל. In only *five* instances is it used as the translation of these other derivatives. In all the other examples it stands as the equivalent of קָהַל. The verb קָהַל means, according to Gesenius, "*to call, to call together, to convoke, to assemble,*" and is thus the exact equivalent of the Greek καλέω, the root, and the principal of the two words, from which ἐκκλησία is derived. The noun קְהָלָה is therefore, etymologically, the almost exact equivalent of ἐκκλησία, and is accordingly defined by Gesenius, 1. *a coming together, an assembling;* 2. *an assembly, congregation, convocation.* (*a*) Specially of the *assembly* or *convocation* of the people of Israel for any cause; mostly for religious purposes. (*b*) In a wider sense, of any *assembly* or *multitude* of men."

From a careful comparison of all the passages in the Septuagint, in which the word ἐκκλησία occurs, I can discover but *three* applications of the word, viz:

1. It is used to mean *an assembly* or *collection of persons for any purpose;* as in Ps. 26: 5, where it occurs in the expression, "the *congregation* of evil doers," that is, "the wicked." In the same sense is it used in Ps. 89: 5, rendered in our common version, "the *congregation* of the saints," but which, according to Gesenius and Alexander, should be "holy ones," that is, "angels"—the reference here being to the heavenly world.* In 1 Samuel 19: 20, it is rendered "company," that is, of the prophets.

2. It is used of *the common or political assemblies* of the Jewish people, as in Judges 21: 8, where it is rendered "assembly," and in 1 Chron. 29: 1, where it is rendered "congregation."

3. It is used of the *religious assemblies* of the Israelites, as in Deut. 18: 16, where it is rendered "assembly," and in 2 Chron. 1: 3, 5, where it is rendered "congregation."

The word ἐκκλησία, then, like its Hebrew equivalent, has a definite and restricted sense throughout the *Septuagint*. It is *never used of the Jewish nation, or of a family*. To ex-

* See "Alexander on the Psalms," vol. 2, p. 278.

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press these ideas, the word συναγωγὴ is employed, as the translation of עֵדָה which, unlike קָהָל means, among other things according to Gesenius, "*community, family, household.*" It is a significant fact, that ἐκκλησια, is never used to translate *this word.* The authors of the Septuagint understood its meaning too well to apply it to any but *conscious, rational, and responsible agents*—those capable of being "*called out.*" As συναγωγὴ from σὺν and ἀγω, "*to lead or gather together,*" may be applied both to active and passive agents or subjects, it was appropriately used in the more general and comprehensive sense in which we find it throughout the Septuagint. The chief difference between ἐκκλησια and συναγωγὴ, as their respective etymologies indicate, is, that the first is used only of *active* agents, while the latter is used both of *active and passive* agents.*

It will be seen, therefore, that the meaning of ἐκκλησια, in the Septuagint, does not differ materially from the meaning it has in Classic Greek. The chief difference is, that in the Septuagint it is used of *a religious* assembly, as well as of other convocations; and this, without altering its meaning, brings it nearer to its New Testament application. Moreover, in the Septuagint, it is applied to a particular congregation or assembly of worshippers, and also to *the whole class* of such worshippers, considered as constituting one body; as in Deut. 23: 1–3, 31: 30; for although this formed but one assembly, still it embraced the aggregate of all the true worshippers of God—all who professed the true religion at that time. If, then, the New Testament writers intended or expected to be understood by their readers, they must have used the word in a sense which accorded with one or more of these its established meanings.

THE TESTIMONY OF THE GREEK LEXICONS OF THE NEW TESTAMENT.

The testimony or statement of a lexicon is only *the opinion* of an individual critic, and is of very little importance

* The word συναγωγὴ is used even of *beasts.* Judg. 14: 8. Ps. 68: 31.

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apart from the examples and proof texts, going to sustain the statements and definitions given. It is the actual usage of a language in the employment of any word, that is to determine the meaning of that word, and not the mere opinions and declarations of men, however learned they may be. In fact, it is not so much learning as common sense that is concerned in such a decision. The learning serves only to find out the examples of the occurrence of any word; common sense must decide, in view of the context and scope of the passage, what its meaning must be. It is not every learned man that has the common sense or judgment necessary to make a sound and reliable critic. Still, as scholars who are supposed to have devoted more than ordinary attention to such studies, the lexicographers in question ought to be heard. The following is the substance of their testimony as to the meaning of ἐκκλησια in the New Testament.

Scapula defines it, "the universal assembly called to life eternal, who profess the true religion of Christ; also particular assemblies into which this universal assembly is distributed—also applied to a particular family, or to those in it who profess Christ—and to a synod or presbytery, that is, a college of elders." Stephanus gives substantially the same definition. Greenfield, "any public assembly, a congregation, a Christian assembly, a Church." Wahl, "an assembly, that is, a multitude of citizens called out and assembled in a convenient public place. In the Jewish sense, a multitude assembled in a sacred convention—a society. In the Christian sense, a multitude of men called out and assembled by authority of Jesus, through his public criers the apostles, for the worship of the true God—a sacred assembly, a society of Christians; used in a general sense, and of particular assemblies of Christians." Robinson, "a convocation, assembly, congregation. (1.) Properly of persons legally called out or summoned, Acts xix: 39, and hence also of a tumultuous assembly not legal.—Acts 19: 32—41. In the Jewish sense, congregation, assembly of the people for worship. (2.) In the Christian sense, an assembly, that is, of Chris-

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tians. Hence the Church, the Christian Church, (1) a particular Church, (2) the Church universal."

These examples embody the opinions of all the leading lexicographers on the subject. And it will be seen that they all agree in the following particulars:

1. That the word means primarily any assembly of individuals.

2. That the word is used in this general sense in the New Testament.

3. That in accordance with this meaning it is applied to individual congregations of Christians.

4. That it is used also in a general sense to denote the aggregate of all such congregations, or the sum total of all who profess the true religion.

A few of the early lexicographers, as Scapula and Stephanus, assign it additional meanings, as "a synod," "a family," "a college of elders;" these, however, are meanings so foreign from the primary and ordinary signification of the word, and so uncalled for by the necessities of interpretation, that they are now by the best authorities entirely exploded.

This much then we may regard as settled, so far as the lexicons can settle it,—that wherever ἐκκλησία occurs in the New Testament in a religious or Christian sense, it refers either to an individual congregation or society of Christians, or to the entire body of professing Christians, taken as a whole. This definition certainly carries great plausibility with it, from the fact that it makes the meaning of the word in the New Testament to agree in substance with its meanings in the classics and in the Septuagint. It makes the sacred writers to have written so as to be understood by their readers.

THE USE OF THE WORD THROUGHOUT THE NEW TESTAMENT.

In determining the meaning of the word from the examples of its use in the New Testament, we are to keep in mind its established meanings as a word in common use at the time of its employment by the sacred writers; and

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from these meanings we must not in substance depart, unless imperatively required to do this by the plain necessities of the case. According to a fundamental law of interpretation, and a rule of common sense, we must presume that the New Testament writers used the word in its ordinary signification, until it is plainly shown in any case that they did not.

The word ἐκκλησια has in the New Testament two applications—a general and a special one. In its general application it refers to *any assembly* of persons, whether for secular or religious purposes; in its special application it refers to a *Christian* organization of some kind.

In its general application the word occurs but *five* times in the whole New Testament. Three of these, as already shown, are in Acts xix: 32, 39, 41, where in our common version it is rendered "assembly," referring in verses 32 and 41 to the tumultuous gathering of the populace at Ephesus, and in verse 39 to the "lawful" or legislative assembly, common to the free cities of Greece. In Acts vii: 38 it occurs in the statement, "This is he (Moses) that was in *the Church*—ἐκκλησίᾳ—in the wilderness, with the Angel who spoke to him in the Mount Sinai." Here it means, according to Professor Hackett, Bloomfield and others, "the *assembly* of the Hebrews congregated at Sinai at the time of the promulgation of the law,"—as described in Exodus xix: 17. It does not mean the Jewish *nation*, but a portion of them—the male adults—"called out" and assembled by Divine command for the reception of the Ten Commandments. The other example is in Hebrews ii: 12, "In the midst of *the Church* will I sing praise unto thee." This is a quotation from Psalms xxii: 22, where the Septuagint also has ἐκκλησία. By "the Church" here is meant, as Stuart and Alexander explain it, an assembly or *congregation* for public worship. The Apostle is treating of Christ's incarnation—his *brotherhood* with his disciples;—and quotes the passage from the Psalms to show that the doctrine is recognized in the Old Testament. "The implication is," says Professor Stuart, "that he who 'sings praise in the

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midst of the assembly' must be like them, and one of their number."*

In the remaining examples of its use the word is employed one hundred and ten times in its *special* application to a *Christian* assembly or organization. It has been shown by clear and decisive examples, that the word signified at the time of its employment by the New Testament writers, *first*, a legislative assembly of citizens *called out*, or selected from the general mass; *secondly*, any popular assembly called or gathered together for business purposes; and *thirdly*, an assembly or congregation meeting together for *religious* worship. In this last sense it had two applications, as designating, 1. any congregation of worshippers among the Jews; and 2. the aggregate of all that thus met for religious worship: *the whole body* of these; as in Deut. xxiii: 1, 3, xxxi: 30. And these are the only meanings that the word had. Bearing this in mind, we shall be prepared to determine its meaning in any place where it occurs in the New Testament.

The first example of its use is in Matt. xvi: 18—"upon this rock I will build my church." Our Lord calls the εκκλησια here "*my* church," and by the expression "*I will build*," shows in what sense it was to be his. "*Build*" is here, of course, used figuratively, for gathering and uniting men or believers to himself as the promised Messiah. Our Lord was addressing his disciples in the character of the Messiah, and by his "church" would be naturally understood by them to denote the body of his followers—the subjects of the New Dispensation, just as the εκκλησια of the Jews constituted the true subjects of the Old Dispensation. The word, then, seems evidently used in allusion to the εκκλησια of the Septuagint, and in the same sense substantially, that is, as meaning *congregation*. And the assurance which Christ gives, that "the gates of hell"—or more properly of *hades*, that is of death or the under-world—"shall not prevail against it,"—this congregation—shows that it was not his church considered as a *single assembly or organization* that he

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*Stuart on Hebrews, page 317.

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meant, but his church as embracing *the collective body of his followers.* No *single church or congregation* of that day has been proof against "the gates of hades"—not one has been perpetual; but the order of things which Christ established, and *the body of his followers as organized into separate congregations* for the carrying out of that order,—this εκκλησια, his congregation in this sense—has been perpetual; there has been no age when this church of Christ has ceased to exist, or when "the gates of hell prevailed against it," and there never will be, to the end of time.

The general scope of the passage confirms this interpretation. In reply to Christ's inquiry, Peter, speaking for the other apostles as well as for himself, uttered his noble confession—"Thou art the Christ"—that is, the Messiah—"the Son of the living God." After which our Lord says, "And I say also unto thee,"—that is, "As *you* have made this confession, I, on my part declare, that thou art Peter," (or Rock), "and upon this *rock* I will build, (or more properly build *up*) my church," &c. This is plainly an example of *Paronomasia;* but in what sense was Christ's εκκλησια or congregation built upon Peter? Not upon his person—not upon the man—but *upon his preaching*, as was literally the fact on the day of Pentecost, and which was evidently the fulfilment of the promise here made to him by Christ. Through Peter's preaching in one day "there were added unto them," that is to the εκκλησια, *the congregation*, "about three thousand souls." The church, as the organized company of Christ's disciples, was in existence at the time of his uttering this promise, and was only to be *built up* upon Peter. For similar examples of the use of οἰκοδομέω in the sense of *to build up*, see 1 Cor. iii: 9, 10, 1 Peter ii: 5, Acts ix: 31.

It is worthy of note, then, that the first use of the word εκκλησια is in its *enlarged sense*, meaning "the church universal," and that this "church universal" consists only of those who make a regular and Scriptural profession of their faith in Christ, as his disciples, and are thereby united to his authorized companies or congregations of disciples.

The next occurrence of the word is in Matt. xviii: 17, where

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our Lord is giving directions for the disposal of private offences between brethren. In case the offender refuses to hear the "two or three" that have been called in as assistants, the other party is then to "tell it unto *the church*," "and if he neglect to hear the church," he adds, "let him be unto thee as an heathen man and a publican." Here "the church" is spoken of as a definite organization or society, having ultimate jurisdiction in certain transactions. Every rule of criticism requires us to understand the word εκκλησια here in its restricted sense, as meaning a local assembly or congregation of Christians. It is wholly gratuitous to suppose that the word here means the eldership, or the deaconship, or any part of a church, as the representative of the whole church. At the time the words were uttered there was no such thing as the eldership or deaconship—for the church was in its infancy, and as yet incomplete in its organization—and if there had been, no reader would ever have understood the word εκκλησια to indicate these, for it had never been used in such a sense.

In these two examples, which are the only ones that occur in the Gospels, we have illustrations of the two, and *the only two* meanings which the word has throughout the New Testament, when used in its sacred sense. In every place where the word occurs, it means either a particular local congregation of professed Christians, or the whole body of the professed disciples of Christ—that is, the aggregate not of the *churches*, but of the *membership* of all the local churches. Men are added to the "church universal" by becoming members of the "local churches."* No man can be a member of the church universal, who is not a member of a regular, local gospel church—a church built upon the model of those established by Christ and his apostles, according to the specific terms of his commission to his apos-

* It may perhaps be in place to remark—once for all—that the author of each article is to be considered *personally responsible* for the sentiments he expresses, and that the Editors disclaim all responsibility, except the general one, that every discussion admitted into the pages of the Review shall be such as seems to them scholar-like, dignified, and upon *the whole* tending to promote the elucidation of truth.—[Editors.]

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tles.—Matt. xxviii: 19, 20.* The church universal is not an organized body, or a body so constituted as to form and exercise the functions of one ecclesiastical government. This suggests an important rule by which we may generally ascertain whether the word "*church*"—ἐκκλησια—as it occurs in the New Testament, refers to a single congregation of Christians, or to the general congregation, "the church universal." When the church is spoken of as discharging the functions that belong properly to an organized body—as of assembling together, exercising discipline, appointing officers, sending forth messengers, &c.—it is, in such cases, al-

*While such is the view which the laws of language and the principles of interpretation, as we understand them, compel us to take,—namely, that "the church universal" is simply the aggregate of the membership of all the local churches at any one period, and that the term ἐκκλησία, therefore, has essentially the same application, whether used in its enlarged or in its restricted sense, in the one case referring to a *totality*, and in the other to a *part or parts of that totality*—we would not be understood as holding, that there are no true believers out of the church. On the contrary, believing, as we do, that faith and conversion must *precede* membership in the church, it is a legitimate inference from our view, that persons may be truly converted and yet never become members of the church. As there may be and are false believers and unconverted persons in the church, so there may be and are multitudes of converted persons who are not in the church. The church, as *the body* of Christ, is an external, visible organization, and the condition or medium of admission must, in the nature of things, be in part external also. The leading design of *baptism* was to serve as a part of this condition. "We are all *baptized into one body*."—1 Cor. xii: 13. The person who was casting out devils in Christ's name, and whom the disciples had forbidden, because he followed not with them, was doubtless a true believer, though from some cause he had not entered the fold of Christ. When our Lord prays that those who should hereafter believe in him might be one, as he and the Father are one, he teaches that men may and do become believers without being ecclesiastically united with each other.

When Paul speaks of "the church of God which he hath purchased with his own blood," he alludes to the local congregation at Ephesus. —Acts xx; 17, 28. It is not to be inferred from this, that no other congregations or believers were thus "purchased." And so when the same apostle, Eph. v: 25, says that "Christ loved the church and gave himself for it," he does not exclude Christians of other ages from being the objects of Christ's love and redemption. These and similar passages only assert the special regard of the Father and Son for the church. In other places they are represented as loving and providing for the salvation of all men, and especially of all believers.—1 Tim. iv: 10. To be a true believer, therefore, will ensure one's salvation; and yet this does not prove that one can be saved as well out of the church as in it, or that the term *church*—ἐκκλησία—is applicable to believers simply, or to any but the members of the local congregations of any given age.

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ways a particular local congregation that is meant.

This two-fold application, in the Scriptures, of the word εκκλησια, accords very nearly with a similar application of the word *family*, as commonly used by us. This word, like the word "church," is properly used in only two senses, that is, of a single family, and of the whole race of man. And so, too, when we speak of the "human family," or of family in its general sense, we do not think of it as an organized body, or as a body made up of separate individual families united into one, but as a class or order of beings, made up of individuals belonging to the several single families.

Such we are to presume to be the meanings of the word in the New Testament. Any other application would have been entirely arbitrary, and can be admitted only when it has been shown that the other applications are in any case altogether impossible. Whoever asserts that the word is used in any other sense, assumes the burden of proof. The presumption is against him; and this can be set aside only by positive and adequate evidence.

The following are all the places—twenty in number—where the word means "the church universal." Matt. xvi: 18; Rom. xvi: 23; 1 Cor. x: 32, xii: 28, xv: 9; Gal. i: 13; Eph. i: 22, iii: 10, 21; v: 23, 24, 25, 27, 29, 32; Phil. iii: 6; Col. i: 18, 24; 1 Tim. iii: 15; Heb. xii: 23. In all these passages it will be seen that the word denotes *a class* of persons distinguished by their relation to Christ as his professed followers. Thus, when Paul calls Gaius the "host" not of himself only, but "of the whole *church*," he means not any one congregation, but the Christian brotherhood generally. So when he says, "Give none offence, neither to the Jews, nor to the Gentiles, nor to *the church* of God," it is manifest that he speaks of "the church" as he does of the Jews and Gentiles, viz. as a *class*. When the same Apostle says that God "set in *the church*," "apostles, prophets, workers of miracles," &c., he evidently alludes not to any local congregation of Christians, for these *extraordinary* offices did not appertain to local societies or congregations, but they were "set" in the church at large—the collective body of Christ's disciples. In several places

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Paul speaks of his having "persecuted *the church.*" But it was the professed disciples, the members *generally* of *the local congregations,* that he persecuted. When Christ is said to be "the head of *the church,*" and the church "the body of Christ," both senses of the word are included—that is, *subjection to Christ* is predicated of the local congregation and of the entire body of Christ's disciples; and this subjection is open and *visible.* When it is said that "Christ loved *the church,*" it is plainly "the church" in the general sense that is meant. "*The Church* of God," which Paul calls "the house of God," and "the pillar and ground of the truth," may be applicable to a local congregation, but it seems to refer rather to the followers of Christ, generally, as a whole. "The *church* of the first born" mentioned in Heb. xii: 23, and to which the Hebrew Christians are described as having "come," is evidently used in contradistinction to the Jewish εκκλησια, "*the congregation*" of pious Israelites, which embraced the whole body of the true subjects of that economy. See, as before, Deut. xxiii: 1-3, 31; 30. Paul is contrasting the Jewish and Christian dispensations, and showing the superiority of the latter over the former; and he describes the subjects of this dispensation—the collective body of Christ's disciples on earth—as "the church of the first born, which are written in heaven." They are called "the first-born," because, says Stuart, "primogeniture, among the Hebrews, conferred distinguished rights and privileges"—and these are the peculiar portion of Christians; and they are said to be "written," or enrolled "in heaven," to mark their heavenly citizenship, and the nature of their true blessedness. According to the best editions of the Greek text, the term πανηγύρει—"general assembly"—is connected not with εκκλησια—but with ἀγγέλων—"angels," and hence the passage should read, "but ye are come to the general assembly of angels, to the church of the first-born," &c.*

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* See Tittman's Gr. Test., by Robinson, Bloomfield, Stuart on Hebrews; Olshausen and Ebrard on Heb. Revision of Hebrews for Am. Bible Union.

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The following are the places—ninety in all—where the word is used of a particular congregation of Christians. Matt. 18: 17; Acts 2: 47; 5: 11; 8: 1, 3; 9: 31; 11: 22, 26; 12: 1, 5; 13: 1; 14: 23, 27; 15: 3, 4, 22, 41; 16: 5; 18: 22; 20: 17, 28; Rom. 16: 1, 4, 5, 16; 1 Cor. 1: 2; 4: 17; 6: 4; 7: 17; 11: 16, 18, 22; 14: 4, 5, 12, 19, 23, 28, 33, 34, 35; 16: 1, 19; 2 Cor. 1: 1; 8: 1, 18, 19, 23, 24; 11: 8, 28; 12: 13; Gal. 1: 2, 22; Phil. 4: 15; Col. 4: 15, 16; 1 Thess, 1: 1; 2: 14; 2 Thess. 1: 1, 4; 1 Tim. 3: 5; 5: 16; Philem. 2; James 5: 14; 3 John 6: 9, 10; Rev. 1: 4, 11, 20; 2: 1, 7, 8, 11, 12, 17, 18, 23, 29; 3: 1, 6, 7, 13, 14; 22: 16. In all these cases it will be seen that the distinctive idea is that of a definite and local society or congregation, organized under one distinct, independent, and popular government. Thus when our Lord, in Matt. xviii: 17, directs the offended brother to "tell it to the *church*," he plainly designates such a body, as already shown. And so when it is said, Acts ii: 47, "the Lord added to the *church* daily," the allusion is to a definite, local body, which was the first local church—that at Jerusalem. And the method or rule of augmentation is definitely stated, when it is said in verse 41, "then *they that gladly received his word were baptized*, and the same day there were added unto them about three thousand souls." So, too, when Luke tells us, Acts 14: 27, that Paul and Barnabas "gathered the *church* together" at Antioch, a local assembly is plainly meant. The use of the plural number, which is very frequent, precludes all doubt as to the word meaning, in such cases, a local congregation. The sacred writers *always* use the plural when they have occasion to speak of a plurality of single churches; as "the *churches* of Asia," "the *churches* of Macedonia," "the *churches* of Galatia," &c.

The word church—ἐκκλησια—in the *singular number*, is never once used to designate an association or confederacy of churches contiguous to each other, as in a city or province. This supposed application of the word is contended for by some, on the supposition that in the larger cities, where churches were formed, as Jerusalem, Corinth, Thessalonica, &c., there must have been more single congregations than

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one, and yet in each case we find that the body of Christian believers, in each of these cities, is designated by the word "*church.*" This is specially urged in reference to the city of Jerusalem, where, on the day of Pentecost, three thousand were added to the church, and where other and frequent accessions were made, till the number of believers was "about five thousand." And from other accessions it is supposed that there were in Jerusalem at one time, "not less than ten thousand believers." "Now, in what place," it is asked, "could such a mass of individuals form a single congregation?" And the alleged difficulty is yet increased by supposing that the number of spectators drawn to those meetings, by curiosity and other motives, would at least be equal to the number of disciples, so as to form, with them, the enormous multitude of twenty thousand persons! Now all this difficulty arises from overlooking several obvious facts. In the *first* place, the sacred historian expressly tells us, Acts v: 12, that "they," the church, or body of the disciples, "*were all with one accord in Solomon's porch.*" If Luke tells the truth, the question is settled; for he declares that they *did* all meet together in *one place.* But, in the *second* place, the objector should have noticed that it is said, in Acts ii: 2, that the multitude assembled on the day of Pentecost, and from which the greater part of the Christian converts were gathered, was made up of men "out of every nation under heaven." Many of these, after their conversion, returned to their distant homes, which must have very much reduced the number of members that attended the meetings. Besides, it is not to be supposed that the whole number that remained could at any one time be present at a meeting. But should the number of disciples have become so large as to render it inconvenient for them to meet together ordinarily in one place, they might have divided into several meetings for purposes of worship and preaching, and yet all together form but one ἐκκλησια, or organized society. If there had been a plurality of organized congregations, or churches, in a city where only one is spoken of, we can see no reason why the plural, "*churches,*" should not have been used to designate them. And if a *collection* of separate

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churches in a *city* might be called *a* church, why did not the sacred writers call such a collection in *a province*, *a* church, instead of being so particular in all such cases to use *the plural* where more than one are alluded to?*

As a confirmation of this view, and in order to remove an apparent difficulty, I refer to Acts xi: 22, where it is said, "Then tidings of these things came unto the ears of the church which was in Jerusalem, and they sent forth Barnabas, that he should go as far as Antioch." Here the same persons to whose ears the tidings came, that is, the brotherhood generally in the city, are said to have sent Barnabas; to do which they must have assembled together in one place, for there is nothing said of their acting by representatives. It is shown, too, by this, that the body designated as "the church" consisted of only a part of the number that constituted its entire membership, for the "tidings" related to the doings of some of their number at Antioch. We are not to infer from this, that "the church" here means only a part of the church, but rather the acting membership, in contradistinction from its entire constituency. The legislature of any State is the body composed of all the representatives from such State; and because less than the whole number of these may be called a legislature, it does not follow that the term, *legislature*, means *a part* of such body, though it may designate the acting body in contradistinction from the entire membership. The use of the term "church" is parallel.

In two places, namely, 1 Cor. xi: 18 and 22, the word εκκλησια is supposed, by some, to mean "the place of worship." But there is here no necessity for departing from the uniform signification of the word. The phrase, "when ye come together *in the church*," is similar to that we use when we speak of the national representatives "in Congress

* The case, after all, was not peculiar. The writer has the pastoral charge of a church (with a large colored membership) numbering more than three thousand members; and yet it is but one organized body. Like the church at Jerusalem, many of its members dwell at a distance, so that the attendance at any one time is rarely too large to be accommodated. Different portions, for convenience, may meet at separate places for worship, but still they all belong to one and the same εκκλησια, or organic body.

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assembled." The best editions of the Greek text leave out the *article* here, and read it, "when ye come together *in church*"—in assembly. The meaning is, "when ye meet together in a church capacity, as a church,"—which they always did when the Lord's Supper was to be administered, to which allusion is here made. In the question, "Have ye not houses to eat and drink in, or despise ye the *church* of God?" we are not to place "house" and "church" in opposition; but the Apostle's argument, according to Dr. Rees, is this, "What can be the reason of this abuse? Is it because ye have not houses of your own in which to eat and drink? Or is it because ye despise *the Christian congregation* to which ye belong?" "This," he adds, "is more in the style and spirit of the New Testament, than to speak of despising *stone walls*."* "The circumstances of the apostolical church," says Olshausen, "were not yet of a nature that Christians could possess buildings which were exclusively *churches*." Such buildings did not exist till the close of the second century.†

DESCRIPTIONS OF THE ἐκκλησία, AND THE QUALITIES ASCRIBED TO IT BY THE NEW TESTAMENT WRITERS.

The import of ἐκκλησια will more fully appear by attending to the descriptions given of the organization it designates, and the qualities ascribed to it by the New Testament writers. They describe the church at large and also the local congregation, as

A Temple, Matt. xvi: 18, "On this rock I will *build up* my church." 1 Cor. iii: 16, 17, "Ye are the temple of God," &c. 2 Cor. vi: 16, "The temple of the living God." Eph. ii: 20, 22, "An holy temple in the Lord." 1 Peter ii: 5, "Ye also, as lively stones, are built up a spiritual house."

A Flock, Acts xx: 28, "Take heed unto—all the flock—to feed—ποιμαίνειν, *to tend as a flock*—the church of God," &c. Luke xii: 32, "Fear not little flock." John x: 16,

* See Rees' Cyclopedia, Article "*Church*."

† See Coleman's Christian Antiquities, p. 179.

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"There shall be one fold and one Shepherd." 1 Peter v: 2, 3, "Feed the flock of God," &c.

The body of Christ, Eph. i: 22, 23, "Gave him (Christ) to be the head over all things to the church, which is his body," &c. 1 Cor. xii: 27, "Ye are the body of Christ, and members in particular." Col. i: 18, "And he (Christ) is the head of the body, the church."

The bride, "*the Lamb's wife*," Eph. v. 23, 25, "The husband is the head of the wife, *even as Christ is* the head of the church." Rev. xxi: 9, "I will show thee the bride, the Lamb's wife." Rev. xxii: 17, "The Spirit and the bride (that is, the church) say come."

Now these figurative representations plainly indicate *three things as essential qualities of the* εκκλησια, *the church of Christ*; 1st. That a single church is a local, independent society, incapable of combination and consolidation with other similar ones. A "temple" is such a structure. 2d. That its constituency or membership is such as to adapt it to the service of God, that is, they must be capable of obeying, and willing to obey the will of "the head." Hence they must all be adults, not infants; and spiritual believers in Christ, not unconverted persons; and they must be *outwardly* united to Christ by being "buried with him by baptism:" and 3d. That the appropriate office and business of the church is not to rule, but to be ruled by Christ; not to make laws, but simply to execute the laws which He has already made. These representations accord with the general teachings of the New Testament.

First, The apostles teach us that the churches were *distinct and independent*, by addressing them as such, and speaking of them as distinct bodies. Thus, the church at Jerusalem, which may be regarded as a model of all the other churches, is so described in Acts ii: 44, 46, "And all they that believed (which is only another expression for, "the whole church") were together—and they continued daily with one accord in the temple." The supposed instance of church confederacy, in the 15th chapter of Acts, is all imaginary. A delegation from the church at Antioch is sent to Jerusalem to consult "the apostles and elders." An an-

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swer is returned containing an authoritative injunction. This injunction they make—not as a church or as a confederation of churches—a presbytery, synod, convention, or council—but *as inspired men.* Their language is, "It seemed good to *the Holy Ghost* and to us." Can any body of uninspired men, adopt this language? But there is here no confederation, for the delegates take no part in the council, which consists only of the apostles and the brethren in Jerusalem. Besides, the business was of a *legislative* character, related to law-making, with which the church, as a mere executive body, has nothing to do. It was business which inspired men alone could settle.

The Scriptures do not permit any church to devolve upon some of its members, or upon any other church or churches, the rights and duties which belong to itself. Thus each church chooses its own officers, Acts vi: 3. And these are only the agents of the church, and are responsible to it for the proper discharge of their duties.—1 John iv: 1, Rev. ii: 2, compared with verse 7. The only church officers known to the New Testament, were the pastor (called also "bishop" and "elder"), and deacons. And these acted in matters of government and discipline only in co-operation with the whole church. This is evident from the fact, that the apostle addresses his Epistles not to the officers of the church, but to the church and officers together, Phil. i: 1; and that his instructions, which are to govern any church in the exercise of its discipline, are given not to the officers, nor to a part of the church, but to the whole church. This applies to cases of admitting members, excluding and restoring them. See Romans xiv: 1; 1 Corinthians v: 11, 13; 2 Corinthians ii: 6, 8. The office of the pastor is to "take care of the church," that is, of a single congregation of believers; and to "feed," or tend, the flock of Christ.—1 Timothy iii: 5, Acts xx: 28. This he is to do by "declaring unto them the whole counsel of God." The business of the deacons is to "serve tables," or take charge of the secular interests of the church, and to take care of the poor.—Acts vi: 24.

Secondly: The Scriptures also plainly teach us, that a

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true church of Christ is a company of converted persons, "a congregation of faithful men," baptized upon a profession of their faith in Christ. Such was the "model church" at Jerusalem, which we are told, (Acts, second chapter,) was composed of such as were first "*pricked in their hearts,*" or convicted for sin, who then "*repented,*" and having "*gladly received the word,*" were then "*baptized*" and "*added*" to the church. And the whole church is described, in verse forty-four, as "all that *believed.*" This was an exact carrying out of Christ's command, who instructed his apostles, Matthew xxviii: 19, "to teach—μαθητεύσατε, *make disciples of*—all nations, baptizing them," and after thus bringing them into the church, then "teaching them to observe all things that he had commanded them." "This embraces," says Dr. Bloomfield, a learned Episcopalian, "three particulars; 1. To disciple them or convert them to the faith; 2. To initiate them into the church by baptism; 3. To instruct them, when baptized, in the doctrines and duties of a Christian life." This commission, as Bloomfield and other Pedobaptist writers admit, gave the apostles no authority to admit into the church any but believers. Had Christ intended that infants also should be admitted, he would undoubtedly have given directions to this effect in his commission. It would then have been, "teach all nations, baptizing them *and their children.*" This addition to the command is practically made by all who admit infants to baptism and church membership. And with such the addition has almost entirely set aside the command, for with Pedobaptist churches generally the addition has become the rule, and the command itself the exception. Thus have they literally, as our Lord said, "made the commandment of God of none effect by their tradition."—Matthew xv: 6. But on what grounds are infants admitted? Not on the ground that they are believers, for "faith cometh by hearing, and hearing by the word of God." Not on the ground that they are holy beings, for they "are by nature the children of wrath, even as others." Not on the ground that they derive a title to the privileges of church membership from their natural descent, their pious parentage, for

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this error was corrected as long ago as the time of John the Baptist, when he said to the unconverted Pharisees and Sadducees, who had applied for admission, by baptism, to the Messiah's kingdom, on the ground of their natural descent from Abraham, "Think not to say within yourselves, 'We have Abraham to our Father;' for I say unto you that God is able of these stones to raise up children unto Abraham;" —the meaning of which is, "It is not to the natural descendants of the faithful that the covenant blessings are promised, but to those who are like him—his children—in respect to character, which a person may be who is not at all related to him by natural descent."—Matthew iii: 9. Compare Romans iv: 11, 18, where this thought is fully developed. Nor are infants to be admitted into the church because they are unholy, and in order to their conversion; because for the same reason unconverted *adults* ought to be admitted, which would at once nullify the very fundamental idea of the church, as the ἐκκλησια, the "*called out*," and directly violate the command of Christ to receive and baptize believers only.

The church is a voluntary society, and it is absurd to speak of any but voluntary agents being members of it. The Jewish *nation* was no church. It is no where called a church in the Scriptures. The only church there spoken of, as belonging to the Old Testament dispensation, was the "congregation" or "assembly" of adult worshippers. Infants were admitted not into the *church*, the ἐκκλησία or congregation, but into the *nation* by the rite of circumcision, which was therefore a merely political or national arrangement and institution, designed to *perpetuate the Jewish nation*, so that, and until, the promised Messiah might in due time appear from among them. Even if the Christian Church, therefore, were modeled after the Jewish, it would thereby utterly exclude infants from its membership. But the Scriptures plainly teach, that the whole Jewish economy was superseded by the Christian, which is not a modification of that, but altogether a different thing, both in name and nature. "The law and the prophets (that is, the Jewish dispensation) were until John; since that time the

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kingdom of God (the Christian dispensation) is preached, and every man presseth into it.—Luke xvi: 16.

The Apostle says to the Christian brethren at Corinth, 1 Corinthians, xii: 27, "Now ye are the body of Christ, and members in particular." Every member of a church, then, is a member of Christ's "body." And if so, is it not manifestly absurd to think of placing in that body, "members" that are incapable of understanding and obeying the will of "the head?" Again; the members of a church all sustain to Christ the relation of branches to a vine. "I am the vine," he says, "and ye are the branches." But he declares that only *fruitful* branches—such persons as are obedient to his will—are allowed to remain even visibly united to him; for "every branch in me," he says, "that beareth not fruit he taketh away."—John xv: 1, 5. How improper, and in direct violation of these instructions, then, must it be, to introduce, recognize and retain in this relation to Christ, and as members of his church, *infants*, who are utterly incapable of bearing any fruit at all! No, a true church of Christ has no such carnal, impracticable materials, but its members, "as lively stones, are built up a spiritual house, an holy priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ."—1 Peter ii: 5.

Thirdly: So also is a church,—as the figure of a body in its relation to the head implies,—a merely *executive* body, charged with the duty, not of *making* laws but of *obeying* them. The head makes the laws for the body. And so the Scriptures represent Christ as the only law-giver, the only head of the Church. It would be a monstrosity for a body to have more than one head; and so is it for the Church to submit to any other authority than that of Christ, whether it be that of a king, a pope, a prelate, or the clergy. The members of the natural body, too, all occupy the same relation to the head. No one assumes the functions of the head, or acts for the rest, or delegates its powers and responsibilities to another; but all alike receive the biddings of the head, and act as a whole in obeying them, though each one has its appropriate office to perform. And such is the Church, as described by the inspired penmen. They

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tell us it has "but one Master, even Christ," and that its members are "all brethren,"—Matthew xxiii: 8; that it is "built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner stone," that is, upon the authority and *inspired teachings of these as set forth in the Sacred Scriptures.* And hence any "church" not built upon this foundation—that is, not conformed in its structure and operations to these instructions—fails to come within the definition here laid down of a true church of Christ.

Moreover, this foundation is *complete;* these instructions of the Head are all-sufficient; and hence it is said, that "other foundation can no man lay than that which is laid. —1 Corinthians iii: 11. We need, then, no "apostolical succession." A succession of apostles is no more needed, and is no more practicable, than is a succession of mediators. Neither is needed because their work was complete, and because both, in effect, still live, and will live to the end of time. The Saviour's work is of unwasting efficacy, and the labors of his inspired apostles are still dispensed through the written Word.

It is a singular fallacy to suppose, as some do, that the Church was left by Christ at liberty to make any changes or modifications in its organization and government that it might see fit to make. This would be for the Divine "Head" to suspend his authority and control, and permit and expect a society, a "body," of poor, erring, fallen beings, to cease for a time to occupy the position of a "body," and to assume the discharge of the office of that infallible Head!—a body without a head—or a body both body and head at the same time!

Thus simple and unique was the organization of the primitive church. Such is the ἐκκλησία of the New Testament. Let none presume, by altering His work, to be wiser than their Divine Master, who significantly says to his professed followers, "The servant is *not greater* than his lord. If ye know these things, *happy are ye if ye do them.*"

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Art. VII.—DREAMS; THEIR NATURE AND USES.

1. "*The Power of the Soul over the Body.*" By George Moore, M. D. Harper & Brothers.
2. "*Melanges Philosophiques.*" Par Theodore Jouffroy Paris. 1838.
3. "*The Philosophy of Mystery.*" By Walter Cooper Dendy. Harper & Brothers.
4. "*Chapters on Mental Physiology.*" By Sir Henry Holland, M. D. 1852.
5. "*The Poetry of Dreams.*" By Charles G. Leland. E. H. Butler & Co.

Dreams! What are they? Like most of our readers, perhaps, we have been accustomed to view them as pleasing fantasies which, while well calculated to arrest the attention of the vulgar and the ignorant, only merit the derision of the wise and prudent. As a consequence, while we have sometimes listened with interest to their recital, we have never been disposed to attach th slightest importance to their interpretation, and have always thought there was no fitter subject for ridicule, than the man who should be silly enough to avow even a limited faith in them. Recently, however, we have been led to take more charitable and somewhat different views both of dreams and dreamers, and the conclusions we have reached will be found embodied in the present paper.

In reading the works placed at the head of this article, and which treat more or less of mental physiology, we have been struck with the amount of interest which has recently been awakened by this subject. To give anything like a full analysis of these books would, of course, carry us very far from the specific point now before us. Let it suffice, however, to say that they all dwell, at greater or less length, on the nature of dreams, and may be regarded as good authorities in showing how physicians, physiolo-

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gists, moral philosophers and poets, have discoursed upon this great mystery.

Before entering fully upon the topic immediately before us, however, it will occur to the reader that there is another subject intimately connected with this, and demanding at least a passing notice. Sleep being the necessary condition of dreaming, it becomes a matter of some interest to inquire into the peculiar circumstances under which the mind exerts itself, or in connexion with which it is influenced in its shadowy and mystic conceptions.

BICHAT, a distinguished French writer, contends that there are numerous varieties of sleep, all depending on the measure in which our sensations are suspended, and holds that dreaming is but a natural consequence of the partial exemption of one portion of the animal life from the torpor in which the other portion is immersed. This, in substance, seems to be the opinion of Lord BROUGHAM, who maintains that our dreams come to us only when the two states of sleeping and waking are graduating into each other. And one of our old poets evidently held the same opinion. Hence, in ushering in his "Dreme," he says:

"Half in dede sclepe, not fully revyved."

And again:

"For on this wyse, upon a night
As ye have heard, withouten light,
Not all wakyng ne full on slepe,
About such hours as lovirs wepe."

Sir HENRY HOLLAND, however, in opposition to this theory, thinks

"It is, on the whole, more reasonable to suppose that no state of sleep is utterly without dreaming;" arguing that to believe otherwise would be "to suppose two different states of sleep more remote from each other than we can well conceive any two conditions of the same living being; one, in which sensation, thought and emotions are present in activity and unceasing change; another, in which there is the absence or nullity of every function of mind,—annihilation, in fact, for the time, of all that is not merely organic life."

Very similar to this is the view held by Dr. MOORE.

"It is manifest," says he, "that the thinking and acting principle

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does not sleep at all, in the sense in which the body sleeps, when the mind is not using it; for the mind is always ready for action whenever the organization is in a fit state to convey impression and to be employed. As surely as physical phenomena excite sensation during sleep, as in some dreams, so surely do they prove, that during sleep there is no absolute suspension of the faculty of perception. That we awake at the bidding of a bodily necessity, as also we fall asleep, is an evidence that the mind only partially retires from the senses, till outward occasion demands the physical operation of the will."

In perfect harmony with this opinion, also, are the views of JOUFFROY, who contends that the spirit continues its activity during the profoundest sleep of the senses; for, says he:

"When we dream, assuredly we are asleep; and as assuredly our spirit does not sleep, because it thinks. It is proved, then, that the spirit often is awake when the senses are in slumber; but it is very far from being proved that it ever slumbers with them."

Adopting this theory, each of the last three authors quoted presents in its support a series of careful observations and deductions, which go to show most conclusively that the spirit maintains its watch, and is accustomed to manifest its restless energy even when the physical senses are in a state of deep sleep. Yielding, then, as we must, to the force of these arguments, we are brought substantially to the same conclusion; namely, that, while our corporeal powers are suspended, and we rest unaffected by the ordinary impressions of external objects, yet, the mind is not only free, but sometimes marvellously active in its exercises.

Nor is it entirely clear that the *will* is wholly disconnected with the mental efforts through which, at such times, we pass. On the contrary, it would not be difficult, perhaps, to satisfy ourselves by an appeal to experience, that we often exercise as much volition during sleep as when awake, and the testimony of facts upon this point may be regarded as well nigh conclusive. It is said, for instance, that TARTINI, a celebrated violin player, composed his famous *Devil's Sonata* while he dreamed that the Devil challenged him to a trial of skill on his own violin. CONDORCET often left his deep and complicated calculations unfinished when obliged to retire to rest, and found their results unfolded in his dreams. COL-

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ERIDGE'S account of his wild composition, *Kubla Khan*, is still more astonishing. He had been reading *Purchas' Pilgrimage*, and fell asleep at the moment he finished this sentence—"Here the Khan Kubla commanded a palace to be built, and a stately garden thereunto." He continued in profound sleep about three hours, during which time he had a very vivid conception of images, with an equally vivid power of expression and description. On awaking he appeared to have a distinct recollection of the whole, and proceeded to write down the wonderful lines that are preserved, when he was interrupted, and could never afterward recall the rest.

That volition is not entirely suspended during sleep, is a theory boldly and very ably advocated by Dr. MOORE. While frankly admitting that ideas in sleep are not directed by the same degree or kind of mental determination, as during the periods of vigilance and watchfulness, and while conceding, also, that the being that thinks is stimulated by impressions derived through the nervous system, he earnestly contends, at the same time, that their source is not to be traced to the spontaneous action of an excited brain, but to what he is pleased to style "*the thinking being itself.*"

"Ideas," says he, condensing his view into a syllogism, "are remembered impressions, and dreams are confused ideas; if, then, ideas are mental, dreams are mental." Then he adds—"There are laws under which the soul acts in dreaming, as well as in thinking, and it is often difficult to distinguish these acts." And, speaking of the labored efforts of metaphysicians to explain these laws, he says:

"All their elaborate disquisitions exhibiting the operation of mental function in unison with organization, teach us no more than we previously knew, namely, that the functions of the mind and brain are created to act together at present. They leave us in possession of the capital and most interesting fact, that *we do will* and *we do remember*, but they cannot tell us how. Still they must acknowledge that these wonderful powers result from the operation of some thing or being which *chooses* between pleasant and unpleasant sensations, both *when the body sleeps and when it wakes.*"

But, while there may be room for entirely opposite views on this point, there is but little ground, we think, for any

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diversity of opinion respecting the *general causes* of dreams.

ABERCROMBIE, who may be considered, perhaps, the most learned analyst of the mind since REID and STEWART, has referred nearly all varieties of dreams to these four sources:

First. "Recent events, and recent mental emotions, mingled up into one continuous series with each other, or with old events, by means of some feeling which had been in a greater or less degree allied to each of them, though in other respects they were entirely unconnected." Second. "Trains of images brought up by association with bodily sensations." Third. "Dreams consisting of the revival of old associations respecting things which had entirely passed out of the mind, and which seemed to have been forgotten." Fourth. "A class of dreams in which a strong propensity of character, or a strong mental emotion is embodied, and, by some natural coincidence, is fulfilled."

Now, by a reference to these principles we may be able, perhaps, to account for many of our dreams, and yet we believe instances are constantly occurring which are not properly referable to either of these causes; instances which cannot be explained by a reference either to a wrong association of new events, or to trains of thought from bodily association, or to a revival of old associations, or to anything like mere coincidence. The question, then, arises, how shall we account for such dreams, or to what origin shall we refer them? To suggest that their source may be supernatural, might, to some, savor of superstition, and yet who is prepared to deny it?

It is a well known fact that the Greeks, and indeed all the heathen nations, regarded dreams as coming from the gods. A divine origin was thus ascribed to them *indiscriminately*. That this view, however, was not sanctioned under the Jewish economy, is evident from the fact that Jehovah, by the mouth of one of his servants, sternly rebukes some of his prophets for reposing undue confidence in their dreams. "The prophet that hath a dream," says He, "let him tell a dream; but he that hath my word, let him speak my word faithfully." Yet that the Almighty has, at various times, both under the old and the new dispensation,

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discovered his will to men in visions and dreams, is too evident to require illustration or proof. Moreover, that it is consistent with the Divine purposes respecting man thus to counsel and teach him, is clearly implied in that familiar declaration of Elihu to Job: "*For God speaketh once, yea twice, yet man perceiveth it not. In a dream, in a vision of the night, when deep sleep falleth upon men, in slumberings upon the bed; then he openeth the ears of men, and sealeth their instruction.*" The views of JOHN BUNYAN on this passage are very finely expressed in the comment which he puts into the mouth of Christiana, when congratulating Mercy on the charming dream which she had while in the House Beautiful. "We need not," says she, "when abed, to lie awake to talk with God; he can visit us while we sleep, and cause us then to hear his voice. Our heart oftimes wakes when we sleep; and God can speak to that, either by words, by proverbs, by signs and similitudes, as well as if one was awake." That this was anciently one of the Almighty's ways of communicating with man is too obvious to require proof. At a very early day, He said He would "speak to his prophets in a dream," and he confirmed his word in the self-interpreting dream of ABIMELECH, in the visions of the inspired expounder, JOSEPH, in the first dream of the New Testament, in the impressive trance of PETER, in coincidence with the visions of the centurion, and even in the holy visions of the Apocalypse. And though we would not be understood, of course, to attach all that importance to dreams now with which they were once invested, yet that they occur in obedience to the same laws, and that they fall in with the general scheme of the divine government, and, consequently, are connected with providential designs, cannot, we think, be disputed.

This we do know, that sleep falls upon men at the present day, just as it fell upon them in the beginning, and if, in this state, they dream, it must be from the same general or special causes. What then? Shall we assert that dreams now are ever induced by Divine influences? This might expose us to the shafts of ridicule, and yet, some have not hesitated to utter this very conviction. Says a gifted writer:

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"Men are still, as in days far back, 'warned of God in a dream.' A dream! We pass its name about as a proverb for whatever is empty and light and worthless; as if it was shaped only by streams from the brain out of the unsubstantial night. We should learn to think more of it and better of it. As we have seen, it shows the mind watchful amidst the drowsy workmen whom it has for a season discharged from service; perceiving without organs, addressed without language, speaking without a tongue, and looking upon prospects that are not actual, when loosened from all sensibilities. It shows that mind, too, sometimes exercising a dominant and even prophetic power,—for it belongs to mind to be prophetic,—in an extraordinary degree."

Now, if it be so that, while the body is in a state of insensibility, the mind is thus borne forward by some mighty influence into the unexplored future, to what, we ask, save a spiritual source, can that influence be referred? The affirmative response assumed by this query may lead some to pity our credulity, and others may be ready to reproach us for going beyond what they are pleased to consider the limits of rational probability. But with all due respect to those who hold opposing opinions, we venture, at least, to express a conviction that there is often a providence in dreams, and that we may generally use them as ministries of moral blessing. The improvement of which they are susceptible must depend, of course, wholly on their character; but one very important use is suggested in the following passage from a quaint but sensible old author, who, somewhere about the beginning of the seventeenth century, wrote under the soubriquet of Philotheos Phyliologus.*

"If men would but turn their eyes inward," says he, "and learn to know themselves, and the principles and degrees of their own nature, every one might in a great degree understand from what radix and property of nature each dream proceeds and takes its birth, and consequently know their own complection, and likewise what principle or quality, good or evil, does carry the upper dominion in them; so that there would be much teachableness in *Dreams*, as they are derived from, and demonstrate what property has dominion in the soul."

President Edwards, it may be remembered, has suggested this same use of dreams, and in the pages of Dr. Moore, also, it is thus forcibly presented:

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*The work is entitled, "A Treatise of Dreams and Visions, wherein the Causes, Natures and Uses of Nocturnal Representations, and the Communications both of Good and Evil Angels, as also Departed Souls, to Mankind, are Theosophically Unfolded; that is, according to the Word of God and the Harmony of created Beings."

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"Our Dreams would well reveal to us the state of our hearts and our habits, for in them our wills are freer from restraint, and our desires are more undisguised by the hypocrisies of waking life. As Sir THOMAS BROWNE says, in his tract on Dreams, 'Persons of radical integrity will not easily be perverted in their dreams, nor noble minds do pitiful things in sleep.' 'Though bounded in a nutshell, I might fancy myself a king of infinite space, but that I have had dreams,' exclaims *Hamlet*. These visions of the night indeed instruct us concerning our characters; and though they are produced involuntarily, yet they test the conscience, and prove the state of our dispositions."

But there are other uses which dreams serve beside affording an index to character. By a quotation before made, they are represented as being, in a certain sense, *prophetic*, and though we are not prepared fully to subscribe to this view, we must, at the same time, admit that singular coincidences occurring in connexion with accredited dreams and well attested facts, have often greatly perplexed us for a satisfactory solution. Take as simple illustrations—and from personal knowledge they might be almost indefinitely multiplied—the following cases, cited by Dr. ABERCROMBIE:

"A lady dreamed that an aged female relative had been murdered by a black servant, and the dream occurred more than once. She was then so impressed by it that she went to the house of the lady to whom it related, and prevailed upon a gentleman to watch in an adjoining room during the following night. About three o'clock in the morning, the gentleman, hearing footsteps on the stairs, left his place of concealment, and met the servant carrying up a quantity of coals. Being questioned as to where he was going, he replied, in a confused and hurried manner, that he was going to mend his mistress' fire,—which, at three o'clock in the morning, in the middle of summer, was evidently impossible; and, on further investigation, a strong knife was found concealed beneath the coals. Another lady dreamed that a boy, her nephew, had been drowned along with some young companions with whom he had engaged to go on a sailing excursion in the Frith of Forth. She sent for him in the morning, and, with much difficulty, prevailed upon him to give up his engagement;—his companions went and were all drowned."

But without venturing an opinion on such cases, and while refusing full assent to the *prophetic* use of dreams, there certainly can be no question respecting their province and fearful power as a source of *reproof and punishment*. The day-star and father of English poetry has given us this admonition:

"That no man should be too reckless
Of Dreams, for I say thee doubtlesse
That many a dreme full sore is for to drede."

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And terrible, indeed, is the punishment sometimes suffered by the wicked in the visions of the night! Then, while the body only rests in unquiet sleep, the spirit is overwhelmed with sorrow, and writhes in the insufferable anguish of remorse. Then forgotten sins cry aloud for vengeance, and the man who has betrayed no trepidation in his intercourse with society, is made to start and tremble before the shadowy images of his own guilt.

In illustration of this point, we might refer to striking passages in some of the poets. SHAKESPEARE, for instance, makes the coward conscience of Richard to cry—

> "By the apostle Paul, shadows to-night
> Have struck more terror to the soul of Richard
> Than could the substance of ten thousand soldiers!"

While CRABBE, in his "World of Dreams," represents one exclaiming in fright—

> "That female fiend, who is she there?
> Alas! I know her. Oh, begone!
> Why is that tainted bosom bare?
> Why fix on me that eye of stone?
> Why have they left us thus alone?"

The records of crime, also, are full of instances showing how, in dreams, the guilty bosom has been forced to betray its secrets, and how the wretched culprit has had to battle with the accusing angels to the very dawning of the day.

But, as our favorite old author has said, that—

> "Dreams be significations
> As well of *joy* as of tribulations,
> That folks endure in this life present:
> There nedeth to make of this none argument."

Ah, yes, often when the mind has been vexed with care, men have been permitted not simply to find rest in sleep, but good cheer in the thoughts which have come to them in their night visions! As our familiar speech happily expresses it, they *lose* themselves, and while thus insensible to all the outward and actual circumstances of their being, they are made to pass through mental experiences, the very memories of which can never be forgotten. Then, the

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prisoner, escaping from his narrow cell, breathes again the air of freedom. The sick man, leaving his weary pillow, wanders forth amid scenes to which his wasted limbs will never carry him. The exile re-visits his native land, and revels amid the dear associates of former years. Mourners dry their tears, and once more embrace the loved and the lost, and the troubled spirit, whatever the source of its disquietude, casts off its oppressive burden, and is enabled to rise into brighter realms, and, through ideal creations, to hail the encouraging presages of a better future!

May we not suggest, also, that in our dreams there is a pleasing intimation of the soul's immortality? It would not be wise, of course,—and, happily, it is not necessary, —to rely on any such intimations in proof of this great doctrine. But, at the same time, the very fact that the spirit is known to be capable of exertion, while the physical senses are in a state of suspension, may teach us, at least, this much; that its manifestations are, in a great measure, independent of its corporeal relations. And if this be so, then, in the activity of the mind while our weary frames rest in their beds, we may discover something like a pledge of its higher exertions, when, at last, our bodies shall sleep in their graves.

The proper *self-hood* of man is undoubtedly the soul. No farther proof can be needed of this than the admitted fact, that the sensations of which we are now conscious, as coming purely through bodily impressions, are wholly indebted to the immaterial principle of our nature for their manifestation. That the soul, on the other hand, is capable of receiving impressions, and exercising its faculties independent of its relations to the body, is sufficiently evident, from what has already been said respecting its marvellous workings without the use of the senses, and, so far as we can discover, in the absence of all extraneous influence.

A striking illustration of this position is suggested in the history of the apostle Paul. So marvellous on one occasion, he tells us, were his perceptions, and so extraordinary his sensations, that, while insensible of any connexion with a material body, he was *caught up* into the third heaven, and

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there, in unutterable words, received a superabundance of revelations. Now if under these extraordinary circumstances, such an experience be pos ible, the question arises, what ground have we for doubting the ability of the mind under other and ordinary modes (as in dreaming) to enter into a state essentially separate from all known physical relations.

In the language of another,*

"If it may do this in cases where after all the body is revived, the soul appearing to come back to it after an absence, the presumption rises almost to certainty that it may do the same thing when the body is finally and beyond recall dissolved;—that after the soul has been altogether released and dislodged from this mortal frame, it may still retain and employ its powers, finding room for their future and swifter advancement, and matching them with more august companions and more glorious circumstances, in a future state of being! I see no way of evading this conclusion. And I see not how any man, conscious of the dignity and the permanence of his powers, should desire to evade it."

For ourselves, we cheerfully acknowledge this truth, and believing it possible for the spirit to escape, for a time, from its present habitation, we regard the fact as furnishing the substantial basis for a constructive argument in favor not simply of the *future*, but of the *unlimited* duration of the soul's existence! Much more might be said on this interesting subject, but it is time, perhaps, to bring our article to a close. We will only add, then, that in presenting these views of dreams, it has been with no confident hope of explaining all their mysteries, nor has it been our object to restore dream-land to the rank it once held among the kingdoms of the mind. On the contrary, we have simply sought to separate it from the realm of divination, and to bring it, as far as possible, within the region of philosophy and religion. If, then, we have been to any extent successful in our purpose, the results reached are sufficient to show that the strange phenomena connected with this state are generally capable of a higher improvement than we are wont to make of them, and that henceforth, among all our other means of instruction, warning and blessing, must be reckoned DREAMS!

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*Richard S. Storrs, Jr., D. D., Constitution of Human Soul, page 321.

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Art. VIII.—NOTICES OF NEW PUBLICATIONS.

Life Pictures; From a Pastor's Note Book. By Robert Turnbull, author of "Christ in History," the "Genius of Scotland," &c. (New-York: Sheldon, Blakeman & Co.; Boston: Gould & Lincoln; Chicago: S. C. Griggs & Co. 1857. One volume, 16mo., pp. 342.)

This book is a group of "Life Pictures" of the practical influence of Christian truth, culled, not altogether at random, from a "Pastor's Note Book." They seem to be in a carefully arranged series, beginning with the first approaches of the truth in the Gospel as a wooing friend to an opposing and finally rejecting mind; each succeeding picture exhibiting an advance in its subduing influence, and a new glory in its conquest, until we have passed from the skeptic unconvinced, to the glorified believer in the most entrancing hour of the influence of practical Christianity, seen in the rapture of the spirit just wedded in death to Christ, revelling in the land of Beulah. A passing glance at these pictures in their order, will exhibit the scope and aim of the volume.

In Frank Wilson, the leading picture, occupying one-fourth of the volume, we have a youth of genius filled with a college student's doubts and questionings as to God and immortality. Some might think the Pastor's discussions with Frank savor too much of dialectics; but no one accustomed to meet the varying and subtle hues of atheistic suggestion among studious youth would so judge. Frank is at last moved and subdued, not by his metaphysics, but simply by his being directed to the *Sacred Scriptures* when his metaphysics failed to satisfy him.

The second picture, called "The Lost," is a striking illustration of the powerlessness of argument to reach a mind thoroughly in love with skepticism. The youthful subject of that skepticism writes to his pastor of his difficulties; among other things he urges that one's belief is an *involuntary* thing, for which, of course, he is not responsible, and that each man's own reason, thus compelled and involuntary in its suggestions, must be each man's guide to truth even in judging of the meaning of the New Testament. He says on this point, that the book loaned him by the Pastor on "The Philosophy of the Plan of Salvation" seemed unsatisfactory; since the author presented an assumed hypothesis of his own as to the philosophy of the Old Testament; an hypothesis which might satisfy one mind, while it did not command the belief of another mind. Some passages of the Pastor's reply to these suggestions, and to this particular illustration of the skeptic's view, are worthy of special note by those who meet young men cherishing this class of skeptical notions.

While the first sketch presents to us skepticism in its nature, the second, entitled "Lost," and the third, called "Found," seem to present in contrast the two results which may follow the skeptic's suggestion. A letter from E. C.,—the subject of the third sketch—to the Pastor forms this entire Picture. A young man who determined to be a skeptic, took Abner Kneeland's paper to strengthen his purpose; but after some time was brought under the Pastor's ministrations, and was pressed to settle the question, "Is there a God? If so, what is our relation to him? and, what is the *rule* of our duty to him, if the Scriptures be not? By a series of providences he was led first to be an assistant in preparing a religious paper (The Hartford Christian Secretary), and finally at his father's death to take the entire charge of it. The reading of selections for publication had this effect on his mind:

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"Every now and then some new phase of thought, some new aspect of religious doctrine and argument would strike my mind, and almost unconsciously to myself, I found pin after pin of my infidel structure falling out, stone after stone of my foundation caving in."

The fourth sketch, "The Baker Boy," brings back the days following Whitefield's labors, and presents an instance of street preaching on Boston Common in 1790. The conviction produced by a sermon of a Methodist preacher under the old elm tree, led the baker's boy to Dr Stillman's (the Baptist) Church. The baker's boy proves to be William Bentley, well known as "Father Bentley" throughout New-England, and even over our whole country; the spiritual father of feeble Baptist Churches, then just beginning in Massachusetts and Connecticut in towns where now three, four, and even more flourishing churches are gathered. Many at the South, as well as in the North, will remember the sweet spirit that used to breathe from "Father Bentley's holy tone" in the missionary gatherings from all parts of the land.

The fifth, entitled "The Divine Life," is the brief memoir of a sprightly, somewhat frivolous girl, truly converted and perfectly transformed in the great ends of her existence. The sixth, entitled "The Consecration," is a series of letters from a young man named Edward, in which the struggles of a young mind peculiarly ambitious of literary distinction, drawn first while under college influence, to give up worldly pleasure for faith in Christ, and then led on through the profession of law to the humbler sphere of the gospel ministry are pictured; till soon after he has made his consecration, Edward is called to a higher sphere of spiritual life and exaltation. The seventh, called "The Struggle and Triumph," is a sketch of one who believed that at ten years of age he was converted, but who in subsequent years was led to reject this experience as simply the effect of education, and the pressure of circumstances upon childish susceptibilities. Says the Pastor, "He had asked more than once to have his connection with the church dissolved; but he appeared so earnest, and even conscientious, that his request was kindly but firmly declined, in the hope that the eclipse of his faith might pass away." This hope was realized, and he subsequently regarded his conversion in childhood as genuine. Here is pictured the experience of perhaps two-thirds of the members of a *spiritual* church of Christ; *growing* and of course showing the *steps* of growth. The church was *meant for* such; its work is to *edify*, to build up the body. To cut such off, would argue but a guilty slothfulness, which was unwilling to do the work of *Christ* for such spirits. Led *through* this valley of doubt, they are the pillars of the church built on the foundation of the Apostles, and of Christ, the chief corner stone; for they are *sinners saved*.

The eighth picture is of that good, though somewhat eccentric man, Rev. Harvey Miller, late pastor of the Baptist church in Meriden, Conn. No pastor can read a paragraph of the memoir without reading all; and some lineament caught from his cheerful piety will be likely to give a new shade of meaning to the title of the sketch, "Holy Living and Dying." Sandy Morrison, the ninth picture, is that of a plain, richly Bible-read Scotchman, whose strong sense and deep experience alike find utterance in his reply to the skeptical suggestion which perverts Solomon's words, "Time and *chance* happen to all." "Hoot toot, man," Sandy would reply, "that only means that time and *opportunity* happen to all; and sure I am sic a thing as that happens only by the *grace o' God*."

In the remaining five sketches, making fourteen in all, we had marked passages of special interest, particularly in the melancholy but sweet narrative of Daniel E. J. Glazier, an aspiring youth, converted in college

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after a fierce struggle between conscience and ambition, deciding for the law by a compromise between the same two struggling voices within him; but finally a student in the theological seminary, loved and useful as a preacher even while there, but falling a prey to his aspiring nature just on the threshold of his work.

In their combined form, this volume of Dr. Turnbull's sketches must prove a rich cluster of gems for many a reader. They are worthy some day—like Cecil's and Hannah More's similar treatises—to appear in separate tracts, each one of which a judicious and earnest pastor could put in the hands of those in his flock for whom they were specially adapted. Such pictures *live*, like the Dairyman's Daughter and the Shepherd of Salisbury, for like the stories of Abraham, Isaac, Jacob and Joseph, they are the only pictures of an age worth preserving. God will keep alive such narratives, and man will not let them die.

PULPIT ELOQUENCE OF THE NINETEENTH CENTURY; being Supplementary to the History and Repository of Pulpit Eloquence, Deceased Divines, and containing Discourses of Eminent Living Ministers, in Europe and America, with Sketches Biographical and Descriptive. By Rev. HENRY C. FISH. With an Introductory Essay by EDWARDS A. PARK, D.D., Abbott Professor of Andover Theological Seminary. (New-York: M. W. Dodd. Royal 8vo., pp. 815.)

Mr. Fish has laid the religious community under great obligations by his noble volumes of "The History and Repository of Pulpit Eloquence" previously published, and by the work before us,—a worthy supplement to them. It contains fifty-eight sermons—"master-pieces"—by many of the most eminent "evangelical" ministers of the age, with a brief biographical and descriptive sketch of each—and a very valuable introductory essay, on "The Preacher's Influence," by Professor Park, himself one of the ablest and most eloquent of living divines. It is embellished with beautiful steel engravings of D'Aubigne, Tholuck, Wm. R. Williams, Henry Melville, Thomas Guthrie, Henry Cooke, and William Roberts. The German pulpit has nine representatives here, the French, English and Scotch, eight each, the Irish four, the Welsh three, and the American eighteen. The selection of so few from the many aspirants to distinction was a difficult task, but we think it has been very successfully performed. They are principally men whose reputation is as wide as the limits of Christendom. The names of Gaussen, Monod, Barnes, Beecher, Bethune, Nott, Fuller, Wayland, Durbin, James, Noel, Bunting, Spurgeon, Duff, Cumming, Hamilton and Whately, as well as of others in this volume, will be acknowledged everywhere worthy to stand as representatives of the "Pulpit Eloquence of the Nineteenth Century." A few of the discourses have for years had a wide circulation in other forms, which we rather regret as detracting from the *freshness* of the work, but as they were specially *designated* by their authors, we will not complain. The others were never before published, and the admirably executed translations—prepared expressly for these pages—compose one-third of the number.

The sketches, based—as we are assured—upon authentic information, are interesting and valuable, giving in brief compass the main facts in each biography, with a description of the preacher's personal appearance, and an estimate of his intellectual and social character. Their author deals almost too much in *superlatives*, and frequently lays too flattering a tribute of eulogy at the feet of these living "most eloquent pulpit orators," which neither comports with our views of good taste, nor can possibly be grateful to the "piety, modesty and humility" which he ascribes to some of them. The volume as a whole, however, is worthy of a place in the library of every preacher, and of every Christian who can appreciate the charms of sacred eloquence.

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SERMONS ON SPECIAL OCCASIONS. By JOHN HARRIS, D. D., late President of New College, London; author of the "Great Teacher," the "Great Commission," "Pre-Adamite Earth," etc., etc. First Series. (Boston: Gould & Lincoln. 12mo., pp. 363.)

This is the first volume of "the posthumous works" of Dr. Harris,—edited by Rev. Philip Smith, B. A., formerly a colleague of the author—to be issued by the same publishers, in four volumes, and accompanied with a memoir, uniform with the works. They could hardly perform a more grateful service for the religious public, than to give to the world *all* the writings of that distinguished man. Since his first appearance as an author, in "The Great Teacher," and "Mammon," more than twenty years ago, till his lamented death, his literary career has been a continued triumph; and whether as the repeatedly successful "prize essayist," the eloquent preacher, or the profound theologian, he has won for himself a name not unworthy to rank with Edwards, Foster, Hall and Chalmers. His works are among the richest treasures of Christendom. In his youthful productions imagination and fancy greatly predominate, and we could almost wish they were less rich in sparkling figures; but in his later years he has shown himself able to grapple with the most sublime and difficult themes, to illuminate them with the clear light of his intellect, to illustrate them with the copious resources of his learning, and to exhibit them with an affluence and beauty of diction rarely equalled.

Most of the discourses before us are evidently the fruit of his maturer years. Profound without obscurity, brilliant without gaudiness, learned without pedantry, they seem to us among the best specimens of sermons in the English language. Especially is this true of those entitled "The Gospel the Power of God unto Salvation;" "The Field and Harvest of Christian Labor;" and "Christ weeping over Jerusalem." They abound in original thoughts, impressive illustrations, practical suggestions, and thrilling appeals. They are eminently *suggestive*, kindling in the reader's mind valuable trains of reflection, and frequently condensing into a single page, or even sentence, thoughts enough to make a volume, if expanded. Their chief glory, however, consists in the fact that from first to last they are full of CHRIST. All the attainments and powers of the preacher are consecrated to the one object of setting "a diadem" of glory on the "brow of Messiah." From Him he draws every motive and encouragement, to Him he points every hope, on Him he founds every doctrine in Him he finds "the key to the creation of the universe." As examples of the true way to preach "Christ crucified" we commend these sermons to the careful study of every minister.

We regret that we are obliged in any respect to qualify our praise of these discourses. But in the sermon on "The Union of the Church for the Conversion of the World," there is a vagueness about his definition of the kind of union he advocates, which sheds confusion over the whole discourse, and leads the preacher most unworthily to attack the distinction—commonly made by Baptists—between *Christian* and *ecclesiastical* fellowship as "absurd and hypocritical," and to denounce a church which declines partaking of the LORD'S SUPPER with other churches, as "obviously opposing the will of God." The Baptists who practice "close communion" do it only because it seems to them demanded by that Book which Dr. Harris himself upholds as of "supreme authority;" and their active co-operation in Christian enterprises with their brethren of other names, proves that the distinction they make between the two kinds of fellowship is neither "absurd nor hypocritical."

"LECTURES ON TEMPERANCE." By ELIPHALET NOTT, D. D., LL. D., President of Union College, with an Introduction by TAYLER LEWIS, LL. D.,

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Professor in Union College. Edited by AMASA M'COY, late Editor of the *Prohibitionist.* (12mo., pp. 341. Published by Sheldon, Blakeman & Co., 115 Nassau Street; Gould & Lincoln, Boston; S. C. Griggs & Co. Chicago.)

The high commendation which has been bestowed on these lectures, as "the *book of books* on Temperance," appears to us—after a careful examination of the volume,—well deserved. In no other of the very numerous publications on that subject have we found combined so much solid argument, such extensive Scriptural and classical research, such profound deference to the Bible as the guide of man, such Christian charity for liquor venders and drinkers, such fairness to opposers, such caution and candor in taking positions, and such lucid, chaste, and convincing eloquence in defending them. Dr. Nott is an earnest advocate of *Total Abstinence*, and his arguments and appeals are addressed not so much to the drunkard, as to the "reputable, moderate, Christian wine drinker." He founds them upon "the GREAT DISCOVERY *that drunkenness is caused by drinking;* moderate, temperate, continuous drinking, and that entire sobriety can be restored and maintained by ABSTINENCE." The terrible individual, social and national evils of drunkenness—the acknowledged power of example and influence, and the voice of God in Nature and Revelation are all brought to bear with immense force in sustaining this position, and destroying the specious pleas by which moderate drinking has been defended.

One of the chief excellences of the book is its thorough examination of the objection urged against *total* abstinence, from the commendatory manner in which *wine* is frequently mentioned in the Scriptures. That this is a serious difficulty to many pious and intelligent persons, and one of the most formidable obstacles to the perfect triumph of Temperance in the Christian Church, and consequently in the world, we are fully convinced.

From a careful comparison of the passages in which *wine* is mentioned, Dr. Nott shows that *seven* different words were used by prophets and patriarchs, which are for the most part wrongly translated in the English version by one word—*wine*. That the "fruit of the vine" in its natural, *unfermented* state, "the wine of the vineyard, the cluster, the press and the vat"—was "accounted by the sacred writers a better article" than fermented, intoxicating wine; that the *former*—"mild, innocent, unintoxicating"—was commended by the Scriptures, and the latter condemned as "a mocker," the source of woe and sorrow, and the emblem of Divine wrath.

This position is confirmed by copious citations from classic authors, and furnishes a solution of the seeming inconsistency of the Scriptures, in sometimes denouncing as a curse the very beverage they elsewhere pronounce a good gift of God.

In addition to Dr. Nott's lectures, the volume contains an able Introduction by Professor Lewis, a letter from E. C. Delavan to Governor King, showing the gratifying progress of the Temperance Cause within the last thirty years; an Address by Bishop Potter, of Pennsylvania, on "The Drinking Usages of Society," and a short article on "The Use and Abuse of Alcoholic Liquors in Health and Disease," by Dr. Wm. B. Carpenter. We bespeak for it a wide circulation. Let ministers study and re-produce for their own people its examination of the Scriptural view of "the wine question;" let the friends of humanity scatter it broadcast through the land—and let the churches everywhere, like the Jews at the paschal feast—"refuse the use of *fermented* wine in the cup of blessing which they bless," and thus remove one of the greatest stumbling blocks to the progress of the noblest reform of the age.

THE CITY; Its Sins and Sorrows. Being a Series of Sermons from Luke xix: 41, by THOMAS GUTHRIE, D. D., author of "The Gospel in Ez-

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ekiel," &c. (New-York: Robert Carter and Brothers. 16mo., pp. 215.)

The four great evils of all cities—Licentiousness, Drunkenness, Ignorance and Irreligion, are assailed in these sermons by no ordinary foe. Dr. Guthrie is unsurpassed by any living religious writer in power over the popular mind. His wonderful *descriptive* talent, his frequent use of the most beautiful and striking illustrations and anecdotes, drawn from nature, art and history; his style, at once clear, vigorous and natural, yet so interwoven with figures and pictures as to remind one of the richest embroidery—where flowers of every hue and threads of gold are cunningly intermingled—all tend to invest his productions with far more than common attractions. Having been at one time himself a city missionary, he speaks in this volume from experience of the "sins and sorrows" of city life. Never have we seen them portrayed in more glowing colors, and though Edinburgh principally furnishes the scenes described, yet, doubtless, all the large cities, even of our own happy land, can furnish abundant parallels. The orator,—not content with pointing out the evils,—details effective plans for their removal. He dwells with special emphasis on total abstinence and proper legislative enactments as the cure of drunkenness, and upon *lay preaching* and individual Christian activity as a means of purifying the immoral and degraded classes of society. We are gratified at the honorable mention he makes in this connection, of the labors of our own Oncken and the German Baptist churches.

An appendix of about fifty pages contains some most appalling and other very cheering statistics. It is emphatically a book for the times.

A Manual of Theology. By J. L. Dagg, D.D. (Charleston: Southern Baptist Publication Society. 8vo., pp. 379. 1857.)

The want has long been felt of a manual of theology adapted to the instruction of that large and rapidly increasing class—lay preachers, Sabbath school teachers, colporteurs, young ministers who are thrust into the work without time or means for more extensive study, in short, intelligent Christians who have neither the time nor taste for protracted investigation. This book seems to us—after a careful examination—better suited to supply this want than any other we are acquainted with. While, doubtless, on some minor points many pious theologians may differ from Dr. Dagg, yet he has here given in brief compass, a solid, Scriptural, and able vindication of those doctrines dear to millions of Christian hearts—"the doctrines of grace." His theology—while calling no man master, and relying on God's Word alone for proof—is decidedly Calvinistic. The existence, perfections and providence of God, and the great truths of human depravity, and Divine sovereignty in the election, redemption, calling, sanctification and salvation of his people, by God—the Father, Son and Holy Spirit,—are forcibly set forth and defended against objectors. He has not attempted in the least to give a history of doctrines, or to fortify his views by a single quotation from human authority. His appeal is to the Bible, and the necessary brevity of his work has prevented him from noticing at length all the texts relied upon, or giving a thorough criticism of disputed texts. They are in great measure only referred to, and the results of careful study are laid before the reader, instead of a parade of the author's learning. The style is clear, unadorned, and yet not dry, but even at times eloquent. A spirit of humble submission to God's declarations pervades the work, and, unlike most treatises on theology, it is devotional and practical, as well as doctrinal. We regret that brief discussions of the Sabbath, and of the Church and Ordinances, are not included in this volume, so that it might have been complete, as a manual to put into the hands of the student and the inquirer.

It is handsomely printed, though we noticed several typographical errors, which we hope will be corrected in subsequent editions.

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AN ANALYTICAL CONCORDANCE TO THE HOLY SCRIPTURES: Edited by JOHN EADIE, D. D., LL. D., &c., &c. (Boston: Gould & Lincoln; New-York: Sheldon, Blakeman & Co.; Cincinnati: Geo. S. Blanchard. 1857.)

Webster defines a *Concordance* to be—"A dictionary or index, in which all the principal words used in the Scriptures are arranged alphabetically, and the book, chapter and verse in which each word occurs are noted; —designed to assist an inquirer in finding any passage of Scripture by means of any leading word in a verse which he can recollect." This definition being correct, the term *Concordance*, even with the explicative "Analytical," does not rightly describe the present work, whose character and object are quite different from those of a Concordance, and yet, perhaps, that term is as good as any in existence. We prefer to allow the original and the American Editor to describe this work. The former says this volume "is an attempt so to classify Scripture under separate heads as to exhaust its contents. The reader will find under the respective articles or sections what the Bible says on the separate subjects, in relation to doctrine, ethics and antiquities. * * * * * * * The work is simply Scripture printed under classified heads. Thus to take the first article, AGRICULTURE, the reader will ascertain under it what is said in Scripture as to the lands and farms of Canaan, the processes of husbandry, such as plowing, sowing and reaping, &c., and the allusions to them contained in the prophets, and in the parables of our Lord, with much more of similar import. * * * Many verses are repeated twice, thrice, or oftener, under different heads, the only limit being the fear of too large a volume." The Editor vouches for the accuracy of the references, which have been, he declares, verified by young eyes, and carefully prepared by young fingers, in the retirement of a rural manse. "The work is farther enriched by a full Index, * * * * * * * * and by a Synopsis * * exhibiting a bird's eye view of Biblical Antiquities and Theology." The author frankly acknowledges his work to be both based upon, and suggested by that of Talbott, which was printed in London in the year 1800; while he convicts West as having plagiarized the same.

The American Editor characterizes the work as a "Concordance of *Subjects*," so that it differs from, and does not supersede the *common* Concordance. It also differs from the Topical Text-Book, in that the latter contains but a part; the other the whole of the Bible.

We are glad, though late, to add our testimony to the value and excellency of this work. As promotive of the study and the understanding of Bible truth, we warmly commend it; adding the caution, that neither this nor other works, however made from and like the Bible, be allowed, in any degree, to supersede resort to the Bible itself, in all its Divine unity. The mechanical execution is in the best style of Gould & Lincoln.

BIBLICAL COMMENTARY ON THE NEW TESTAMENT. By Dr. HERMANN OLSHAUSEN. Translated from the German, and revised by A. C. KENDRICK, D.D. Volumes I. II. III. IV. (New York: Sheldon, Blakeman & Co. Philadelphia, American Baptist Publication Society. 1857.)

The first of these volumes has already been noticed in the Christian Review (see vol. xxi. p. 628.) Four volumes have now appeared, and have met with great commendation from almost the entire religious press of this country, as a discriminating and profound, yet clear and instructive exposition of the sacred text. The IV. volume begins with that important chapter, the seventh of Romans, and concludes with the sixth of Galatians. The editor, in the preface, states that "the widely extended favor and interest with which the work has been received, has prompted the editor to augmented pains in securing to the American edition accuracy, clearness, and even a degree of elegance. The amount of labor which this has involved will be appreciated only by those who have gone

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through a similar task." A future number of the Review will, we hope, contain an extended notice of this important Commentary.

THE PROTESTANT THEOLOGICAL AND ECCLESIASTICAL ENCYCLOPEDIA. A condensed translation from Herzog's "Real Encyclopedia," with additions. By Rev. J. H. A. BOMBERGER, D.D. Part V. (Lindsay & Blakiston, Publishers, Philadelphia.)

While we cannot as Baptists endorse all the sentiments hitherto advocated in this Encyclopedia, we must accord to it the merit of great ability and varied learning. Part V. contains among numerous other things, articles on Calvin, the Canon of the Old and New Testaments, Catholicism, and Thomas Chalmers.

"THE DIVINE LIFE; a Book of Facts and Histories, showing the Manifold Workings of the Holy Spirit." By the Rev. JOHN KENNEDY, F.R.G.S. (12mo., pp. 375. Parry & M'Millan, Philadelphia.)

This is a piece of *mosaic*, comprising an immense number of quotations from various eminent writers, and abstracts of numerous biographical sketches, illustrating the truth that "there are diversities of operations, but *one Spirit*" in the conversion of souls to God. The author is a firm believer in "the doctrines of grace," and while his book has no marks of genius or of originality, it is valuable as an evidence of the power and essential oneness of genuine religion in its diversified manifestations, amid all the varieties of human condition, character and culture.

"EVENINGS WITH JESUS; a Series of Devotional Readings for the Closet and the Family." Carefully prepared from Notes of Sermons preached by the late Rev. WILLIAM JAY, of Bath. (12mo., pp. 510. Published by Parry & M'Millan, Philadelphia.)

The name of WILLIAM JAY is enough to ensure a welcome from many a pious heart to everything from his pen. His "Morning and Evening Exercises" have long been a cherished companion for the closet, aiding the meditations and devotions of God's people. The present volume, though not—in our judgment—quite equal to the above named work, still abounds in those sententious observations, those deeply spiritual reflections, those clear glances into the hidden meaning of the Scriptures, and those shrewd practical inferences which have rendered his former works so precious. No Christian can use it daily without finding his mind quickened and his heart warmed.

THE LIFE OF JAMES MONTGOMERY. By Mrs. H. C. KNIGHT, Authoress of "Lady Huntington and her Friends." &c., &c. (Gould & Lincoln, Boston. 12mo., pp. 416.)

The quiet life of a Christian Poet can hardly be expected to furnish many exciting incidents; but all who have read or sung with heart-felt emotion the poems or hymns of the "Cowper of the nineteenth century," will be interested in tracing here the hidden sources of that heavenly light which shed its glow over every line of Montgomery. Mrs. Knight has with much taste and skill compressed into one volume the valuable materials scattered through the seven volumes of the London edition of his memoirs. She has allowed the Poet himself to unfold his own character, opinions and feelings,—his *heart history*— principally by "letters, and paragraphs from letters," (he never kept a diary,) with just enough of narrative by her own hand to keep up the biographical connection of the various events of his life. "Editor and author,—an active citizen, a judicious friend to the poor, an earnest co-laborer in many of the beneficial enterprises of the day," profoundly interested in all the onward movements of the time, and promoting not only by his pen, but by his voice, his counsel, his money and his influence, the cause of Christ and of humanity, he lived to the good old age of 83, a noble and beautiful example of sanctified genius. We welcome this "Life" as a precious

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contribution to the treasures of Christian biography. We are promised a more extended "review" of it for a future number, by one who has already taken high rank among our own Christian poets.

ESSAYS IN BIOGRAPHY AND CRITICISM. By PETER BAYNE, M.A., Author of "The Christian Life, Social and Individual." First Series. (Boston: Gould & Lincoln. 12mo., pp. 426.)

The subjects of these Essays are: Thomas De Quincey and his Works. —Tennyson and his Teachers.—Mrs. Barrett Browning.—Glimpses of Recent British Art.—Ruskin and his Critics.—Hugh Miller.—The Modern Novel (Dickens, Bulwer, Thackeray,).—Ellis, Acton, and Currer Bell.

The author is already very favorably known by his former work—"The Christian Life"—and by his recent appointment as Hugh Miller's successor to the Editorship of the Edinburgh "*Witness.*" He has rare talent as a critic and essay writer. Thoroughly conversant with both ancient and modern literature, an independent thinker, with an eye and a heart for real beauty and truth, whether in literature, art or nature, and master of a glowing style, profusely adorned with vivid and picturesque imagery, it is not surprising that he has already attained great popularity. It is to us highly gratifying that so able a writer is a decided Christian, and views every question from a Christian "stand-point." The essays before us abound in just views of society, of distinguished authors, artists, and their works, expressed in his own attractive manner. He does not belong to the "*Nil Admirari*" school, but praises with hearty good will where he thinks it deserved, and condemns with equally honest indignation departures from truth and virtue, even in the lives and writings of earth's greatest men. While, of course, we cannot assent to every position taken, or every criticism made by the author, we deem the volume in the main a very valuable collection of "miscellanies." We shall look with interest for the "Second Series."

THE MARTYR OF THE PONGAS. Being a memoir of the Rev. Hamble James Leacock, leader of the West Indian Mission to Western Africa. By the Rev. HENRY CASWALL, D.D, Vicar of Figheldean, Wilts, Author of "America and the American Church," etc, etc., and English Secretary to the West Indian Church Association for the furtherance of the Gospel in Western Africa. (New-York: T. N. Stanford, 637 Broadway. 12mo., pp. 281.

The subject of this memoir was doubtless a pious man, and an earnest and faithful preacher in the Episcopal Church, but we cannot learn from the *facts* given by his biographer,—apart from the glowing eulogies dictated by personal friendship,—that he was at all more "remarkable" than thousands of other good men. He evidently had a roving disposition, having been connected as pastor, or as a temporary supply, with no less than eleven different parishes during his ministry of thirty years. He offered himself when more than *sixty* years of age as a missionary for Africa, an offer which was accepted,—as we think, most injudiciously, dooming him as it did to certain and speedy death. His brief missionary labors of five months, however, were highly blessed by Providence, so that they were not utterly in vain. The memoir, though not long, is unnecessarily spun out by a considerable display of egotism on the part of the writer, and by the introduction of numerous minute and uninteresting details and sketches of other persons. The author makes no secret of his "Churchmanship," as his numerous allusions to "separatists" and "sectarian bodies," "the regular line of apostolical descent," &c., abundantly evince. He also favors us with the gratifying information that "at present there is *no part of the United States* without ITS bishop!"

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LIVES OF THE QUEENS OF SCOTLAND AND ENGLISH PRINCESSES CONNECTED WITH THE REGAL SUCCESSION OF GREAT BRITAIN. By AGNES STRICKLAND, author of "The Lives of the Queens of England." Volume Sixth. (12mo., pp. 365. New-York: Harper & Brothers.)

LIFE OF MARY QUEEN OF SCOTS. In Two Books. By DONALD MCLEOD. Author of Pynnshurst, Bloodstone, Life of Walter Scott, &c. (12mo., pp. 427. Charles Scribner, New-York.)

Both these volumes relate to the same unfortunate queen. That of Agnes Strickland is a continuation of her history from a previous volume, commencing with her forced abdication of the crown during her imprisonment at Lochleven, and ending with an account of her contract of marriage with the Duke of Norfolk, while she was imprisoned in England. It descends into the minutest details, omitting nothing which can throw light on the character, occupations or misfortunes of the royal victim; and will doubtless be—when finished—the most complete life of Mary yet published, and a thorough vindication of her character from the many foul stains which not only her persecutors, but even historians like Hume and Robertson have cast upon it. The fair biographer sympathizes deeply with the hapless queen, and enters into her defence with all a woman's warmth of nature, and yet with rare tact and skill in sifting the testimony against her, and unravelling the intricate meshes of the vile plot which was woven for her destruction. Without —like Mr. McLeod—pronouncing her "as gentle and stainless a lady as God ever made," she maintains her perfect innocence of Darnly's murder, or of the least shade of guilt with Bothwell,—her *forced* marriage with whom was a part of the plot of her enemies.

Mr. McLeod's work was evidently written under strong feeling. He enters the lists as Mary's champion with the zeal of a knight-errant, charges upon her foes with all the power that stubborn facts and abusive epithets can impart, and if he does not succeed in proving her to have been an angel in disguise, he does awaken the sympathy of his readers, interest them in the most thrilling story to be found in all history, and fill them with pity for the lovely queen and indignation for her oppressors. With the new light thrown upon those "troublous times" by the recent discovery of "nearly five hundred letters and State papers," which are constantly quoted and referred to by both these writers, we confess ourselves converts to the conviction, that "never was any princess more successfully *be-lied* than Mary Stuart," and that her great crimes consisted in being a *queen*, a *beauty*, a *Romanist*, and the heir of England's throne. These were the causes of the persecution she met with in life, and of the consequent defamation which has pursued her for three centuries after her death Mr. McLeod errs, we think, in not making sufficient allowance for the spirit of the times in which she lived, or for the strong pressure of political *necessity* which impelled the English Government to their base treatment of Mary. He is far too severe on John Knox and the Protestant leaders generally, and too lenient to the bigotry and cruelty of the Romanists.

THE HISTORY OF KING PHILIP. By JOHN S. C. ABBOTT. (New-York, Harper & Bros. 1857. 18mo., pp 410.)

Few histories contain more of romantic and thrilling adventure than that of our Pilgrim Fathers. Mr. Abbott has selected that portion which abounds more than any other with scenes of the deepest tragedy. The bloody conflicts, the midnight conflagrations, the treacherous plots and ambushes, the terrible sufferings and fearful tortures which attended the desperate struggle of the most warlike and powerful Indian chief with the usurping English, and his final overthrow, are all vividly depicted in these pages. The author professes to have gathered his materials with great labor, and "has spared no pains in the endeavor to be accurate."

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While not intended *exclusively* for the young, yet the style is so simple that it may be read by them with pleasure.

GEORGE WHITEFIELD. A Biography, with special reference to his labors in America. Compiled by JOSEPH BELCHER, D.D., author of the life of Rev. Dr. Carey, etc. (American Tract Society, New York. 12mo, pp. 514.)

This is the best biography we have ever seen of the "most distinguished uninspired preacher, perhaps, of any age or country." Those who know Dr. Belcher will need only his assurance that "he has devoted no small labor to gather from every source to which he could gain access, whatever appeared to him important to be known respecting" Whitefield, to feel satisfied that the work is faithfully executed. It dwells especially on his Herculean labors in America, and relates many new incidents of his wonderful career. A perusal of this volume must tend to kindle fresh zeal in the hearts of God's ministers, and to inspire in every Christian more fervent prayer that the Lord of the harvest will send forth many such *laborers* into his *harvest*.

THE POOR BOY AND MERCHANT PRINCE; or, Elements of Success drawn from the Life and Character of the late Amos Lawrence. A Book for Youth. By WILLIAM M. THAYER, Author of "The Morning Star," "Life at the Fireside," etc. (Boston: Gould & Lincoln. 16mo., pp. 349. 1857.)

The distinguished merchant and benevolent man, Amos Lawrence, is the central figure in this book, but the writer has grouped around him many others,—"preachers, philosophers, statesmen, merchants and mechanics,"—all testifying by example, as well as precept, that industry, frugality, punctuality, system, earnestness, perseverance, integrity, politeness, benevolence, and, above all, *religion*, are among the indispensable elements of true success in life. The lessons it teaches are very important in this "fast" age, this age of wild speculations, extravagant expenditure, and fashionable fraud. It is a capital book not only for boys, but young men, for it will prove not only attractive, but serviceable, in moulding their principles, and guiding them into the paths of virtue, competence and usefulness.

THE NORTHWEST COAST; or, Three Years' Residence in Washington Territory. By JAMES G. SWAN. (With numerous Illustrations. pp. 429. 12mo. Harper & Brothers.)

From personal observation of the country and people described in this volume, the author has been enabled to give an interesting description of the geography, climate and productions of that portion of our Northwest Coast lying between the Straits of Fuca and the Columbia River. His account of the various tribes of Indians, their customs, superstitions, religion and languages, is quite minute, and interspersed with numerous anecdotes illustrating their character and condition, which are certainly bad enough to awaken pity in every Christian heart. We think, however, our author has ventured entirely beyond his depth when he attempts —on several occasions—to give his views of the right method and the prospects of *missionary labor* among them; especially as he has so little reverence for the Bible as to prefer the crude and rash statements of *Nott* and *Gliddon!* to those of *Moses*, as to the origin and antiquity of the human race, and the confusion of tongues at Babel. See pages 193, 206—7, 312—13.

VIRGINIA ILLUSTRATED. Containing a Visit to the Virginian Canaan, and the Adventures of Porte Crayon and his Cousins." Illustrated from Drawings. By PORTE CRAYON. (8vo., pp. 300. Harper & Brothers.)

There are few portions of our country containing such beautiful, grand and strange scenery, and such numerous and wonderful medicinal

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springs, as the mountainous region of Western Virginia. This volume —which originally appeared in the monthly numbers of Harper's Magazine—presents the most graphic pictures of that scenery we have ever seen. It professes to record the adventures of "Porte Crayon" and three merry young ladies on an autumnal pleasure trip through that romantic region, and the well drawn descriptions of its natural wonders are enlivened by the jests and stories of the gay party. The chief value of the book, however, is in its *illustrations*. These are one hundred and thirty eight in number, and are remarkably truthful and beautiful, especially those of Weyer's Cave, the Natural Bridge, and the various Springs. We can testify—from our own observation—to their accuracy, and unhesitatingly pronounce this book one of the most beautiful—of its kind —ever issued by the American Press.

Boat Life in Egypt and Nubia. By Wm. C. Prime. Author of "Tent Life in the Holy Land," "The Old House by the River," &c. (12mo., pp. 498. New-York: Harper & Brothers.)

This very appropriate title gives no promise of a volume on Egyptian *antiquities*, but rather of what it really is—a lively sketch of "incidents of travel," and "personal adventures" on the Nile, accompanied with just enough description of the people, and the scenery, the grand old ruins and marvellous tombs of Egypt, to render it instructive as well as amusing. The author evidently had "a jolly time," with his friend Trumbull, and their two wives, "Miriam and Amy," and after his description of the comforts of his beautiful boat, which, he says, "surpassed any hotel in Europe," and the delicious fare supplied by his careful dragoman, or procured by his own gun, we are prepared—however contrary to our previous notions—to believe his testimony, that "for lovers of all that is *luxurious in travel*, of all that is glorious in memory, of the grand, the beautiful, the picturesque and the strange, Egyptian travel is the perfection of life."

The style of the book is easy and flowing, sometimes rising into a strain of much beauty and pathos. There are, however, many things open to criticism. We cannot reconcile the apparently deep religious feeling at times breathed by the author, or his "good old Presbyterian habits," with his very frequent references to the habitual use of "a bottle of St. Peray," or "Chateau Lafitte," "a cask of Marsala wine," "a half dozen of brandy," &c.; and especially with his occasional use of such phrases as "raising the devil," "infernal," &c., which seem to us to border on the profane. He tells a story, also, of a gross deception he practiced on his Arab guides in the crocodile pits, with as much gusto as ever Barnum did.—Page 427. But aside from these blemishes, we regard his work as worthy of popular favor, and as particularly valuable to all who intend visiting Egypt. His account of the present condition of the Egyptian people is gloomy enough to kindle new missionary zeal in every Christian heart. "The miserable, abject, wretched appearance of nine-tenths of the population of Egypt beggars description." "Of the Mussulmans, *four-fifths* or *five-sixths* are infidels. On my boat, which had nineteen professed Mussulmans, there were but *three* who prayed."

Los Gringos; or, An Inside View of Mexico, California, Peru, Chili, Polynesia, &c. By Lieutenant Wise, U. S. N. (C. Scribner, New-York. 12mo. pp. 453.

This is a new edition of a book written some years ago, and describing the author's adventures in California and Mexico, during the war between the United States and the latter country, with an account of his visits to various ports in Peru, Chili and the Sandwich Islands. It is, doubtless, well adapted to secure popularity in certain quarters, but it is not at all to our taste. His descriptions of scenery are very graphic, and his sketches of the inhabitants of the various countries are characteristic

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and striking; but he betrays too great a partiality for *low life* and its accompanying pleasures. He need not have confessed that he is "fond of tobacco and ladies," for on almost every page we have glowing descriptions of "charming Creoles," pretty *doncellas*, Spanish *senoritas*, Hiloan *wyhenees*, or Tahitian belles; while the opera, the theatre, balls, fandangos, cards, cigars, *cigarillos*, cognac, sherry, absinthe, aguardiente, muscal, and sundry other *licores*, play a very prominent part in the narrative. He tells us with apparent indignation, "that the missionaries' efforts (in the Sandwich Islands) were but a breath in stemming the torrent of bad examples, caused by hundreds of loud voices from every merchant vessel and *ship of war* touching at the group;" and yet details with apparent gusto his playing cards and *bathing* with these "nut-brown maids," and his attempt to induce them to perform for him the NATIVE DANCE! We cannot recommend the book for a family library, as its moral tone is far below the Christian standard.

THE NORSE FOLK; or, A Visit to the Homes of Norway and Sweden. By C. L. BRACE, author of "Home Life in Germany," and "Hungary in 1851." (C. Scribner, New-York. 12mo., pp. 516.)

A very different book from the one just noticed. It is a record of the observations of a well informed, sensible Christian traveler, in countries which—as having formerly exerted a mighty influence on European and American civilization, and as now the homes of people linked to our own by many ties—are worthy of our deep interest and careful study. Mr. Brace takes the reader with him into the peasant's hut, the gentleman's villa, the spacious farm house, the modest parsonage, and the nobleman's castle; places him at the dinner-table, in the school-room, the court-room, the hospital, the church, in short, wherever the people and their customs can be seen to the greatest advantage. His work abounds with facts and statistics evincing the gratifying progress of those countries in agriculture, commerce, education and morals. The temperance reformation, it seems, has wonderfully advanced of late years, especially in Sweden, since the adoption of laws imposing such enormous licenses for the sale of liquor, as to make it too expensive for the poorer classes.

He gives us many of the superstitious but poetic legends of the North, and a chapter on the Scandinavian mythology. His description of the "midnight sun" is beautiful, and his account of the famous mælstrom destroys our childish notion of its grandeur, reducing it to nothing more than "a rapid stream of tide between two rocks."

But to us the most interesting facts in the book are those pertaining to the religious state of Norway and Sweden. Among the Finns and Lapps within a few years there has been a remarkable religious movement. From our author's account of it, the new sect seems closely to resemble the Baptists. They are "against child baptism; and say no one should be baptist without his own will;" reject the priest's vestments, ceremonies and absolution, and oppose dancing, drinking, and other worldly amusements. They attach all value to the Bible as their guide, and "want the Church utterly kept apart from the State." In Sweden there is prevalent among all classes "utter distrust and dissatisfaction towards their religious teachers," and "a thirst in the hearts of the people for true religion." "We want the Reformation as much as they did in Luther's time," is quite common language. The Baptists and Methodists are earnestly at work there, and though severe laws have recently been passed against them, "each day their cause grows stronger, and takes deeper hold of the hearts of the people." The author predicts that "this century will see the disruption and convulsion of the Swedish State Church."

HISTORY OF TURKEY. By A. DE LAMARTINE. Translated from the French. 8 vols. (12mo. pp. 1228. D. Appleton & Co., New-York.)

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Turkey has recently been invested with new interest in the eyes of Christendom, by the attempt of Russia to crush her, and by the alliance of Romanist and Protestant nations with her—in her desperate resistance—the Cross upholding the Crescent.

The poet orator Lamartine has in these volumes thrown around the facts of Turkish history,—in themselves highly dramatic and exciting,—the gorgeous drapery of his eloquence. He enjoyed unusual advantages for the work, from his "divers sojourns in Turkey, examination of the celebrated places, the cities, the monuments, the battle fields, and his personal relations with the most eminent men of the empire," and not less from his enthusiasm in behalf of what he regarded as an oppressed people fighting for the liberties of Europe.

The Preface contains a sketch of the causes and importance of the late war with Russia; the History opens with an account of Mahomet, his life, character and religion, and closes with the deposition of Mahomet IV—in 1686. It will doubtless be continued to the present time. There are, occasionally, however, unmistakable evidences that the *poet* has usurped the place of the historian, and has sometimes recorded as facts, incidents that bear the stamp of the Oriental imagination. These volumes are beautifully printed, and worthy of a place in every library.

MARRIED OR SINGLE? By the author of "Hope Leslie," "Redwood," "Home," &c. Two Volumes. (12mo. New-York: Harper and Bro's.)

We wish all works of fiction were as pure in their moral tone as are these volumes. While their chief design is to exhibit the blessedness of a truly Christian marriage, and the nobleness of a *single life* devoted to the good of man and the glory of God, incidentally the heartlessness of fashionable life, the sins which pass unnoticed because "plated in gold," and many other prevalent follies and evils of modern society, receive keen thrusts from the author's polished pen. Miss Sedgwick was one of the most popular writers of a generation which is now fast passing away, and in this work she gives evidence that her talents have not lost any of their power to charm or to instruct. The only grave objection we would make to it is that it is too long. So many characters are introduced that the unity of the plot is injured, and the story spun out to a tedious length.

A CHILD'S HISTORY OF GREECE. By JOHN BONNER, author of "Child's History of Rome," &c. In two volumes. With numerous illustrations. (New-York: Harper & Brothers. 18mo., pp. 315—287.)

No private publishers in this country have issued so many exquisite and valuable books for the young as the Messrs. Harper. This History of Greece has everything in it to make it attractive. The fascinating fables of the Grecian mythology, so simplified as to interest the youthful mind, the wonderful events and world-renowned men of Grecian history described in the clearest manner, and all illustrated by wood-cuts of the scenery, temples, ruins, people, warriors and deities of that classic land, copied principally from the ancient sculptures, together make a work which every sensible boy or girl must highly prize.

THE CHILD'S BOOK OF NATURE. Three parts in one. Part I.—Plants. II.—Animals. III.—Air, Water, Heat, Light, etc. By WORTHINGTON HOOKER, M.D Illustrated by numerous Engravings. (New York. 18mo., pp. 120, 170, 179.)

And what shall we say of this book? That its *design* is excellent—to teach children to *observe* and *think;* to learn not from books merely, but to use their eyes, and ears, and minds, in studying "the wonderful phenomena all around us and within us;" that its *execution* is equally excellent, both in its simple and beautiful explanations and descriptions of nature, and in its numerous and life-like engravings of flowers, plants, animals, &c.; and that altogether it will be difficult to find anywhere a book which will make a prettier or more useful present to children than this.

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THE FIVE GATEWAYS OF KNOWLEDGE. By GEORGE WILSON, M.D., F.R. S.E., Regius Professor of Technology in the University of Edinburgh, etc. (Philadelphia: Parry & McMillan. 1857. 18mo., pp. 139.)

The five senses,—styled by John Bunyan, "Eye-gate, Ear-gate, Nose-gate, Mouth gate, and Feel-gate,"—are discussed in this little volume with much delicacy of thought and beauty of language. Their appropriate organs are described, their use and value pointed out, their intellectual and æsthetical offices indicated, the importance of cultivating and perfecting them urged, and the moral lessons to be learned from them inculcated. No one can read the book without being deeply impressed with the wisdom and goodness of God, and led to feel more intensely his obligations to gratitude and devotion.

LIFE SCENES FROM MISSION FIELDS: A Book of Facts, Incidents and Results, the most natural and remarkable in missionary experience, condensed and arranged for popular use, by E. D. MOORE. With an Introduction by Rev. HUBBARD WINSLOW. (New York: Charles Scribner. 12mo., pp. 358.)

This might be appropriately called "Missionary Anecdotes," being really a collection of more than five hundred interesting anecdotes, illustrating the native character of the heathen, and the wonderful effects of the gospel in transforming that character, and blessing them socially and spiritually. These "facts, incidents and results" are appropriately arranged, and the book—which must have cost much labor—will prove a valuable store-house of illustrations for the preacher, especially in the monthly meeting of prayer for missions.

HARPER'S STORY BOOKS. No. 34—"Jasper." No. 35—"Viola." Harper & Brothers, New-York. pp. 160. It is enough to announce the issue of these charming little books, and to say that they are written by *Jacob Abbott.*

THE BIOGRAPHICAL HISTORY OF PHILOSOPHY, From its Origin in Greece down to the Present Day. By GEORGE HENRY LEWES. "Man is not born to solve the mystery of Existence; but he must nevertheless attempt it, in order that he may learn how to keep within the limits of the Knowable."—GOETHE.

"For I doubt not through the ages one increasing purpose runs,
And the thoughts of men are widened by the process of the Suns."—TENNYSON.

New Library Edition, much enlarged and thoroughly revised. In one handsome volume. (New-York: D. Appleton & Co. 8vo., pp. 835.)

This work will be noticed in our next number.

ART. IX.—LITERARY AND THEOLOGICAL INTELLIGENCE.

AMERICAN.

COMPARATIVELY few books have been published during the last quarter. Besides those noticed in the preceding pages, the following are among the most valuable which have been issued:

Virtue, Emmins & Co., New-York, have published "America and American Methodism, by the Rev. Frederick J. Jobson, with prefatory letters by the Rev. Thomas B. Sargent, D.D., of the Methodist Episcopal Church, Baltimore, and the Rev. John Hannah, Representative from

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the British Conference in the years 1824 and 1856. Illustrated from Original Sketches by the Author."

Lindsay & Blakiston, Philadelphia, have issued "An Exposition of the Biblical Cosmology, and its Relations to Natural Science." By Jno. Henry Kurtz, D.D., Professor of Church History in the University of Dorpat.

H. Cowperthwait & Co., Philadelphia, have published, a "Hand Book of French Literature, Historical, Biographical and Critical." Revised and Edited by James B. Angell, Professor of Modern Languages in Brown University.

A. S. Barnes & Co., New-York, have published a "A Key to the Geology of the Globe: an Essay, designed to show that the present Geographical, Hydrographical, and Geological Structures observed on the earth's crust, were the result of forces acting according to fixed, demonstrable laws, analogous to those governing the development of organic bodies," by Richard Owen, M.D., Professor of Geology and Chemistry in the University of Nashville.

Little, Brown & Co., Boston, have published, "A Dictionary of Greek and Roman Geography;" intended as a companion work to the Dictionaries of "Greek and Roman Antiquities," and of "Greek and Roman Mythology," and uniform with those works. By Dr. William Smith. Illustrated by numerous Engravings on Wood. Complete in two thick octavo volumes.

Charles Scribner, New-York, has published "A Commentary on the Acts of the Apostles." By J. Addison Alexander, D.D. In two volumes, uniform with the Psalms.

J. B. Lippincott & Co., Philadelphia, have published, "Old Churches, Ministers, and Families of Virginia." By Bishop Meade. Two volumes octavo.

Derby & Jackson have published a new novel entitled "Moss-Side. By Marion Harland. Author of "Alone," and "The Hidden Path." It is said to be superior to either of her former works.

The Harpers are re-publishing, from early sheets of the London Editions, "The Explorations of Dr. Barth in Northern Central Africa, and those of Dr. Livingstone in Southern and Central Africa." The former work, which, in the English edition, extends to five large 8vo volumes, will, without any omission, even of the sterling illustrations, be issued in this country in three volumes octavo, at about one-third the cost of the foreign. The first of these volumes is just out of the press, extending to nearly 700 pages. Dr. Livingstone's work is to be comprised in a single large volume, with copious and very graphic illustrations. The discoveries which they develop will be fully noticed in an early No. of the Review.

Robert Carter & Brothers have issued "Expositions on the Creed, the Lord's Prayer, and the Ten Commandments, by Robert Leighton, D.D., Archbishop of Glasgow, with an Introductory Essay, by John Pye Smith, D.D." Also an "Exposition of the Assembly's Catechism, with Practical Inferences from each Question, as exhibited in the Lord's Day Exercises in Dartmouth, in the First Year of Liberty, 1688," by Rev. John Flavel. Also "The Knowledge of God, objectively considered, being the first part of Theology considered as a science of positive Truth, both Inductive and Deductive." One volume, 8vo. By Robert J. Breckenridge, D.D., one of the clearest and deepest thinkers in the Presbyterian Church.

The following are announced as in Press:

By Gould & Lincoln, Boston—Mental Philosophy; including the Intellect, the Sensibilities, and the Will, by Joseph Haven, Professor of Intellectual and Moral Philosophy in Amherst College. The Witness of God, by James Buchanan, D.D., LL.D., Author of "Modern Atheism."

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By Messrs. Sheldon, Blakeman & Co., New-York—The Saint and his Saviour, by Rev. C. H. Spurgeon. Charity and the Gospels: Sermons by Wm. R. Williams, D.D. Sermons to the Churches, by Rev. F. Wayland, D.D. Winer's Grammar of the New Testament, translated from the sixth greatly enlarged and improved German edition. Contributions to Ecclesiastical History, by Sir James Stephen. Memoir of Rev. Robert F. Ellis, Alton, Ill., with an Introduction by Rev. J. G. Warren, D.D.

D. Appleton & Co. announce in Press—"The Queens of England and their Times, from Matilda, Queen of William the Conqueror, to Adelaide, Queen of William the Fourth," by Francis Launcelot. "History of the Republic of the United States; as traced in the Writings of Alexander Hamilton, and of his contemporaries," by John C. Hamilton. 3 volumes. 8vo. "The Encyclopædia of American Eloquence," by Frank Moore. Illustrated with fourteen portraits. "Benton's Abridgment of the Congressional Debates." Fifteen volumes, large 8vo. Volumes 4 to 15. "Buckle's History of Civilization." Two volumes. 8vo. The Appletons are also preparing a Cyclopædia, to be completed in 15 volumes, of which the first volume is to appear in January, 1858, and which promises to supply the urgent want of a new work of the kind.

Whittemore, Niles & Hall, Boston, will soon publish—"The Golden Age of American Oratory." Congress, the Bar and the Platform; with illustrative studies of Clay, Webster, Choate, Edward Everett, Fisher Ames, Pinkney, Chapin, Beecher, Wendell Phillips. By Edward G. Parker, Esq., of the Boston Bar.

Messrs. Derby & Jackson, New-York, will soon publish—"The Life of Thomas Jefferson." In three octavo volumes. By Henry S. Randall, LL.D. "The Lives of American Merchants." By Freeman Hunt, A.M., Editor of "The Merchants' Magazine." Two volumes, octavo, with 20 Portraits on Steel.

Mason Brothers announce—"The Life and Times of Aaron Burr." By James Parton. Author of "Life of Horace Greeley," etc. With Portraits.

Mr. Parton claims that in this book the story of the Life of Aaron Burr will be told for the first time.

Prof. Ripley, of Newton Theological Institution, has in course of Publication a volume of Notes on the Epistle to the Romans. The work is already more than half through the press, and will probably be issued not long hence.

Rev. Howard Malcom, D.D., late President of Lewisburg University, is about to issue a new edition of Butler's Analogy, with copious notes and a list of questions to develop the sense, adapting it to use in schools and colleges.

Parry & McMillan, of Philadelphia, have nearly ready—"Lectures on the History of Ancient Philosophy." By the Rev. William Archer Butler. Edited, from the Author's MSS., with Notes, by William Hepworth Thompson, M.A., Regius Professor of Greek in the University of Cambridge. 2 vols.

A revised and enlarged edition of Prof. Hackett's Commentary on the Acts is passing through the press. It will be increased at least an hundred pages. Use has been made of several very important works in English and German, which have appeared since the publication of the first edition. Many of the notes have been re-written.

Messrs. Little & Brown will soon publish two volumes of the great national work of Professor Agassiz, entitled—"Contributions to the Natural History of the United States." This will be in ten volumes, 4to.

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ECCLESIASTICAL RECORD.

ORDINATIONS.

T. P. Briggs, West Hoosick, N. Y., July 15th.

J. R. Babcock, Fulton Co., Ind., June 21.

A. D. Bush, Iowa, Aug. 9.

S. D. Bowker, Centreville, Ohio, Sept. 1.

James A. Clark, Pittsfield, Mass., July 2.

D. H. Cooley, Clyde, New-York, July 16.

R. C. Stewart, Sugar Creek, Ga., Aug. 30.

J. M. Dawson, South Hampton, Ky., July 5.

Alvah H. Dooley, Northfield, Ind., Aug. 2.

R. B. Derosche, Detroit, Mich., July 30.

David Evans, Jr., Kaignsville, N. J., June 29.

Wm. Fitz, Westerly, Rhode Island, July 23.

Jas. P. Ferguson, Westford, Vt., Aug. 27.

Chas. F. Foster, Neponset, Mass., Sept. 3.

John Fairman, Troy, New Hampshire, Aug. 26.

D. B. Gunn, Warsaw, Illinois, August 15.

O. W. Gates, Greenville, Connecticut, Aug. 26.

A. M. Higgins, Boston, Massachusetts, July 19.

D. W. Halstead, Aldenville, Pa., July 23.

Theophilus A. Hall, Va. June 28.

W. E. Hatcher, Bedford, Va., Aug. 8.

George E. Horr, Chicopee, Mass., Sept. 1.

John Harris, Lebanon, Virginia, July 26.

J. B. Kemp, Ohio, July 11.

J. B. Kimber, Bemarsville, N. Sept. 1.

J. C. Long, Richmond, Virginia, July 5.

A. H. Lang, Canandaigua, New-York, July 14.

Wm. Lake, Yorkville, New-York, July 25.

J. W. McCown, Richmond, Va., July 5.

Enos Munger, Providence, R. I., July 15.

B. F. Marable, Halifax Co., Va., June 12.

M. H. Neal, Spring Creek, Tenn.

A. K. Nott, New-York, Sept. 3.

Daniel O'Quinn, La., June 13.

Barton Ogle, Iowa, July 11.

H. E. W. Palmer, Corinth, New-York, July 16.

Thos. Pittman, N. C., April 28.

Adolph Patze, Doorvillage, Ind., June 14.

B. G. D. Pope, Edmundston, N. Y., Aug. 14.

G. A. Peltz., Philadelphia, Pa., Sept. 24.

A. H. Simons, Lanesboro, Mass., June 24.

Jos. Small, Williamstown, Vt., July 8.

L. H. Shuck, Caswell, N. C., Aug. 16.

B. H. Timmermon, Good Hope, Ala., May 9.

J. P. Thompson, Tuskaloosa Co., Ala., Aug. 15.

W. H. Wallace, Murfreesboro., Tenn., June 28.

Israel Wilkinson, Port Byron, N. Y., Aug. 26.

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CHURCHES CONSTITUTED.

South Walton, N. Y., June 18.
Herrickville, Pa., June 18.
Socorro, New Mexico, March 6th.
Macomb, Ill., July 2.
Leavenworth City, Kansas, May 31
West Greenville, Pa., July 9.
Mason, Ill., July 11.
Oxford, Ill., July 8.
Covington, Ky., July 19.
Ephesus, N. C.
Clinton, Iowa, June 2.
Woodbury, N. J., Aug. 6.
Hudson, N. J., Aug. 6.
North Fork, Ill., July 24.
Indianola, Ill., Aug. 1.
Sigourney, Iowa. July 18.
Spencer County, Ind., July 25.
Bingham, Pa., Aug. 5.
Millidgeville, Ill., Aug. 1.
Arbela, Ohio, August.
Elon, Va., Aug. 16.
Warsaw, Ill., August 15.
St. George, Kansas, August 2.
Winchester, Ohio, August 8.
Blewville, Ill., Aug. 1.
Brownsville, Kansas, July 5.
Topeka, Kansas, June 14.
Kauffman Co., Texas, June 22.
Farmington, Mich., Aug. 19.
Leesville, Va., Aug. 18.
Sacramento, Cal., Aug. 1.
Olmstead Co., Min. Territory, Aug. 22.
Centreville, Min. Territory, August 19.
East Aurora, Ill., Sept. 1.
Conklin, N. Y., Aug. 25.
Williston, S. C., Sept. 5.

DEDICATIONS.

Williamsburg, Va., July 5th.
Mount Ed, Va., July 19th.
Pittsylvania Court House, Va., July 26th. Cost $3000.
Antioch, Louisiana, June.
Lowell, Indiana, June 28.
Marietta, Ohio, July 5th.
Block Island, R. I., Aug. 28.
Ephesus, N. C., Aug. 2.
Marengo, Ill., July 22.
Nyack, N. Y., Aug. 19.
Moline, Ill., May 20.
Kilmarnock, Va., Aug. 2. Cost $6000.
Alba., Pa., August 8. Cost $1,800.
Union, Orange County, Virginia, May 17.
Carmel, Pa., July 12.
West Chester, Pa., Aug. 19. Cost $9000.
Fisherville, R. I., Sept. 3.
Amboy, Ill.,Sept. 13,

DEATHS.

J. J. Sessions, Monroe County, Ala., June 19.
D. F. Twiss, New Brunswick, N. J., June 30., aged 39.
Jacob Rynerson, New Winchester, Ind., May 29, aged 68.
John P. Evans, Ceres, Pa., May 2, aged 75.
E. A. Campbell, Sabine Parish, La., May 7, aged 39.
P. H. Smith, Franklin Co., N. C., July 20, aged 43.
James Greenlee, Richland, Tenn., April 24.
Richard Thompson, Milton, Connecticut, July 26, aged 59.
Benjamin Rafferty, Kentucky.
Amos Lee, Long Creek, Miss., May 6, aged 63.
M. C. Blankenship, Vermillion County, Ill., June.
David Taylor, Terre Haute, Ind., August 2, aged 57.
Sanford Leach, Otoe City, Nebraska, Aug. 16, aged 50.
J. D. Newell, Carrollton, Ill, Aug. 18.

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By Professor ENOCH POND, Bangor, Maine.

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2. *Thirty-Second Annual Report of the American Baptist Publication Society.* Presented at New York, May 12, 1853. 8vo, pp. 112. Philadelphia: American Baptist Publication Society, 1856.

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OUR REVIEW.

To the Subscribers and friends of the "CHRISTIAN REVIEW."

This Quarterly has recently been purchased by REV. FRANKLIN WILSON and REV. GEO. B. TAYLOR, of Baltimore, and will commence its Twenty-second Volume under their control.

We are happy in knowing that these gentlemen take a deep interest in the Review, and will spare no pains in rendering it increasingly worthy of the patronage of our denomination and the public, to whom we most cordially recommend it.

Their scholarly attainments, experience, and high Christian character, is their just commendation. Mr. Wilson is well known as an editor and author; Mr. Taylor brings with him to the work a well-trained and logical mind, and is admirably adapted to the duties he assumes.

The late Proprietor and Editors, in resigning their connection with the work, would express their grateful acknowledgments to their brethren of the Press, and to their friends generally, for their kind countenance and aid.

We cherish the Review, and shall follow it with fervent and unabated interest, and would earnestly urge our brethren to sustain, by their subscriptions and otherwise, this most useful and necessary periodical.

JAMES J. WOOLSEY,
Norwalk, Conn., December 5th, 1856. WILLIAM C. ULYAT.

OPINIONS OF THE PRESS.—General.

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FRANKLIN WILSON.
GEO. B. TAYLOR.

Assistant Editors.

WILLIAM R. WILLIAMS, D.D.
L. W. SEELEY. J. R. KENDRICK.

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RECENT NOTICES.

The Editors present a few of the many flattering notices which the Press has recently bestowed upon the Christian Review.

The April number, which appeared promptly on the first of the month, presents a rich table of contents.—*Christian Secretary, Hartford.*

The Christian Review for April, comes to us in good paper, with good typography, and a rich variety of articles. To our view, the present number comes nearer to the wants of our great denomination, than any other for some time past.—*Christian Era. Boston.*

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The April number of the Review contains several superior articles which will repay a perusal.—*Biblical Recorder, Raleigh, N. C.*

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The Christian Review for April.—This noble quarterly, now of twenty-two years standing, never appeared to better advantage than in its present issue. It comes richly laden with timely articles, on subjects fitted alike to the scholar and the Christian.—*Southern Baptist, Charleston, S. C.*

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This number of the Review has a more practical aim than any which we have seen. It is adapted to an extensive class of readers.—*Western Watchman, St. Louis, Mo.*

The Christian Review for April.—We always welcome the advent of this able periodical. Its present conductors spare neither pains nor expense in enriching its columns with articles of the most sterling worth. It deserves a far more extended support than it has ever yet received.—*Western Recorder, Louisville, Ky.*

TO THE FRIENDS OF THE REVIEW.

Encouraged by these and similar commendatory notices, and by the many words of kindness which have reached them from individuals, the Editors feel determined to continue and increase their efforts to make the *Review* deserving of the patronage of the denomination throughout the country, and a worthy exponent and defender of Evangelical Truth, and of the "Principles and Practices of Baptists." That they may succeed in this endeavor, they ask the co-operation of their brethren throughout the land; 1. By prompt payment on the part of all who are indebted. 2. By continuance of their subscriptions on the part of those who are already subscribers. 3. By those becoming subscribers, who have not hitherto taken the Review. 4. By efforts, on the part of all, to secure new subscribers; and 5. By carefully written articles from those competent to contribute to its pages.

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